

The Witness

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

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A WAR LENT

The Rev. G. Ashton Oldham, Rector of St. Ann's Church, Brooklyn, N. Y., says:

"Lent is at hand and surely there could not well be a Lent more needed or one which should be more gladly welcomed and conscientiously used than the first Lent of the war. God grant that it may also be the last! Whether that is to be or no may depend on the manner in which we Christians make use of this Holy Season."

"God sitteth above the waterflood; God remaineth a King forever." Despite all secondary and proximate causes and conditions we Christians must believe that the duration of this terrible holocaust is in His hands. It will cease when He determines and not one moment sooner. Possibly its cessation is dependant on us more than we realize. "God loves to look down from Heaven," says St. Augustine, "and see His children on their knees." Possibly that is what He is waiting for now. As a wise economist, He cannot be satisfied until the moral and spiritual gains are in some degree commensurate with the tremendous cost in life and treasure. Such gains have not yet appeared, nor will they until each individual disciple of Christ wherever situated, realizes the part he has to play. "Turn ye unto me" is God's call at this Season, and as it has been uttered year by year it has fallen on deaf ears. Now, when through the trumpet blast of this terrible war He again utters it, shall it still go unheeded?

Let us ask this, not of the Church in general, which is only a sort of abstraction; not of the other people we know; but of our selves. Let each one say to himself—"This war is being prolonged, my brethren are suffering and dying because God is waiting for me to get down upon my knees. Through my brother's blood today, as through the blood shed upon Calvary, He is calling me to forsake all worldly and selfish standards and return in penitence and humility to my Father's house."

Spiritual forces, in the last analysis, are to determine the duration and results of this war. Lent is the Church's armory. It is well stocked with arms and munitions, tried and tested. Let every Christian repair to the armory and learn again the use and value of his neglected weapons. Let him take up in earnest the spiritual combat within his own soul with faith enough to believe that there the great issue of the Universe must be settled and that just in so far as they are settled right will hasten the coming of the immortal reign of justice and peace, the Kingdom of God."

No More Sunday Funerals in Chicago

Very few funerals are now held in Chicago on Sundays owing to the refusal of the Chicago Motor Livemen's Association to provide motor cars and hearses for this purpose. Christ Church Messenger says: "The Church has stood against using the Lord's day for funerals (except in great emergency) and is naturally glad that the motormen have taken this stand. The drivers, sextons of cemeteries, undertakers and their helpers need this day of rest. But the chief reason is that Sunday, the day for joyous worship of our risen Saviour, is not an appropriate day for funerals."

Bishop Bratton Speaks at Asheville, N. C.

In connection with the campaign now going on in the Carolina Diocese to raise \$250,000 for St. Mary's School in Raleigh and is an ardent February 10th, the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi,

preached on "The Responsibility of the Church to Education" at Trinity Church, Asheville. Bishop Bratton was formerly Rector of St. Mary's School in Raleigh and is an ardent advocate of Church Schools and Colleges and of this movement that has been inaugurated by the Trustees of St. Mary's School. A large congregation filled the Church and the speaker preached a powerful and convincing sermon, setting forth the fundamental and permanent place that education occupies in the Christian system. The Bishop of Asheville was present; and, in introducing the speaker, urged the necessity of pressing this matter at once, notwithstanding the many calls of the day, that the School may be prepared when the war is over to carry on its constructive work. At the evening service, Bishop Bratton spoke more particularly of the School and its wonderful contribution to society, Christian culture and the Church during its long life of seventy-five years.

In the afternoon, the Rev. Francis M. Osborne, who is the Special Representative of the Trustees, in the movement to raise the \$250,000 Fund, held a conference with the committee of representative men and women of the District to lay plans for a canvass throughout the District of Asheville.

A Message for Lent

System, or "Rule", is just as necessary in the deep development of the religious life as it is in the affairs of business and of housekeeping. This is not always recognized, however, and the failure to realize it accounts for much of the slackness and inefficiency which mar the inner life of many. Of course, love to Christ, which is the basis of religion, is the deepest of emotions. Yet it is superficial to hold that it should not be guided and developed by rule, just because it is a great emotion. For instance, music is always very emotional, yet the musician who does not develop his technique, that is, his rules of playing, will be but blurred and slovenly in his emotional expressions. He will never succeed as a musician. So with the far deeper ability to express one's love for Christ. There must be rules concerning prayer, self-examination, Bible-reading, Holy Communion, giving, study, and effort towards social betterment, systematic attention to the majestic cause of Missions, and the like. To let all this higher life go by the board unless the "mood suggests," is to insure a large degree of failure. That is certainly part of what our Lord meant when He spoke of "the strait and narrow way which leadeth to destruction."—John Henry Hopkins, D. D.

WHAT IS LENT?

Lent appeals to men with great force because of its power for self-discipline, its self-denials in meats and drinks "to keep the body under," to conquer its appetites and its passions. To determine who is master and who is slave—the man or the animal. It is delightful to see men refuse to satisfy the body even in things innocent as a test of self-control, to prove themselves masters of their habits. How much more delightful is it to see men break the chains of their sinful habits that disgrace, debase and shame them. Discipline is a good thing. The season that gives it particular exercise is a blessing to any man who would be the master over his animal nature.

Effect of War Upon Men at the Front

The Rev. Wm. B. Kinkaid, Rector of St. Matthew's Church, Los Angeles, says: "Things are going on, on the other side of the sea, in the souls of the young men who are fighting. Men who have been at the front, tell us that they are impressed with the different view which experience there gives the men on all the questions of the world and of life. No one can face the nearness of death for himself or see it cut down the man who but a few moments before has been shouting courageously as they went together over the top, without as soon as the tumult dies, and there is time for thought, forming some conclusions about the purpose and the outcome of life in this world. Some of the men are coming back to us one of these days—pray God it may be soon. Some of them are coming back with their spiritual natures deepened and quickened because of their experiences, and some are coming back with that nature killed. And will it not be that those who have suffered the loss of their faith will reproach us because we failed to equip and train them before we sent them away, and those who have grown in grace will reproach us because it was necessary for them to go through the fire of war in order to obtain what should have been given to them at home?"

"Jesus knew man and men," asserted the Rev. A. L. Murray, Rector of St. Paul's Church, Evansville, Ind., in a recent sermon. "His compassion was the result of His vision. He saw man and knew him and knowing him was moved to action on behalf of men. The man who does not see deeply into life is not much moved by the little he sees in his fellows and is a slacker both in religion and in all humanitarian work."

Ten Points of a First Class Parish

At a meeting of the Parishioners of Christ Church, Mobile, Ala., a new plan for organizing the Parish along lines suggested by the Rector, the Rev. Louis Tucker, was unanimously adopted. A special committee of laymen, assisted the Rector in formulating the plans, composed of Messrs. John E. Mitchell, Chairman; J. Blocker Thornton and W. H. Monk, Jr. The congregation pledged its full support and co-operation in working out the suggestions. The ten points of a first-class Parish, as embraced in the new organization, are briefly outlined as follows: A Vestry that attends Vestry meetings. Public monthly reports from Rector and Treasurer. This means a Parish paper, or Leaflet, or Year Book to print them in. Yearly every-member canvass, with duplex envelopes and a separate missionary treasurer. Proper pastoral bookkeeping, with inspection. Proper parochial bookkeeping, with all accounts audited. Efficient Sunday School. Extra special music. Congregational singing greatly emphasized. Efficient Guilds. Guilds are efficient when there is a special committee for each piece of work, and the name of the chairman or chairwoman is known to the whole Parish. Efficient Bible classes and study classes. A Parish paper or year-book or leaflet. The blessing of God, the Holy Spirit. This is obtained by constant personal private prayer for the Parish by its individual members, especially at Celebrations of the Holy Communion.

In the moral world there is nothing impossible, if we bring a thorough will to it. Man can do everything with himself; but he must not attempt to do too much with others.—William von Humboldt.

PROGRESS MADE IN RELIGIOUS EDUCATION

The Rev. Dr. Gardner, General Secretary, in his report presented at the recent meeting of the General Board of Religious Education said certain comparisons between conditions in the Church five years ago and now reveal the results achieved.

In October, 1912, few Dioceses had organized Diocesan Boards of Religious Education, and the Provincial Boards existed only in name. Today, nearly every Diocese has passed a canon providing for a Board of Religious Education, and the eight Provincial Boards are recognizing opportunities for service, discovering leaders and organizing for the work in the future Provincial life that is bound to develop as the Church grows and meets enlarged needs.

In 1912 there were only three persons employed by the Church in Religious Education, outside of educational institutions. Today, twenty-two persons give full time under the direction of General, Provincial or Diocesan Boards.

In 1912, there was a variety of Sunday School text books and an indecision regarding what should be taught in the schools. Today there is a growing unity of devotion to the Christian Nurture idea with its demand for

mittees on Theological Education, have at least pursued some of the problems to their sources. As a result of earnest thought and conference they will request legislation at the next General Convention.

In October 1912, there was no assured income for the work of Education in the General Church. Today, two-thirds of the Diocesan Conventions are voting over \$15,000 annually, and each year sees progress toward the payment of the total apportionment of \$32,000 for the budget of the General Board.

These are some of the conspicuous educational movements that have taken place in the five years.

Death of Two Priests

The Rev. Henry William Winkley, Rector of Calvary Church, Danvers, Mass., since 1918, died at his home in that city on Monday, February 4th, having been indisposed for some time. He was born in Boston, March 22, 1858, and was a graduate of Harvard University and Cambridge Theological School. He was ordained a Deacon in 1884 and a Priest in 1885, by Bishop Paddock, and had been Rector of Parishes in Massachusetts, Canada, Maine and Connecticut. He owned one of the most valuable collections of shells in the country, and his donation some time ago of 2,000 shells to Harvard University attracted wide attention. The funeral burial service was held in Calvary Church on Wednesday the 6th inst.

The death of the Rev. Robert Murray, eighty-one years of age, a retired clergyman of the Church, occurred at his home in Waltham, Mass., on Tuesday, February 5th. He was born at Watertown, Mass., and immediately after his early education he entered Williams College, from which he graduated in 1857, and three years later from the General Theological Seminary, was ordained a Deacon by Bishop Eastburn in 1861 and advanced to the Priesthood in 1863 by Bishop Clark. The largest part of his ministry was spent in the Diocese of Rhode Island. He was an active member of the Masonic Order and of the Watertown Historical Society. A brother and sister survive him. Mr. Murray was never married.

Memorial Minute

The Venerable Charles James Sniffen

The Bishop and Board of Missions of Western Massachusetts desire to record their gratitude to Almighty God for the life and work of the Venerable Charles James Sniffen, Archdeacon of the Diocese.

Loyal and tender in friendship; rugged and original in character and thought; firm in conviction, and fearless in maintaining it; entirely devoted to the Church of Christ, Archdeacon Sniffen performed a great and unique work in this Diocese. The congregations that he gathered and organized remain as his monument; and a rarer memorial exists in the heart of many a lonely and isolated member of the Church whom he found and brought into the fold of Christ. Never sparing himself in cold or heat, he was truly a shepherd in the hills. He died, as he lived, engaged in his Master's work. Stricken and bereaved by his sudden death, we share in the mingled grief and gratitude that prevail throughout the Diocesan Church.

Thos. F. Davies,
Bishop of Western Massachusetts.
Arthur Chase, Sec'y.

The Dead Sea is always receiving and never giving. That's what makes it dead!

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Monday in Holy Week

THE EPISTLE

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and they garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all of their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as an horse in the wilderness that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies toward me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord, art our father, our redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.—Isa. xlii, 1.

Esau is Edom." He sold his birthright for a mess of pottage; but Israel was commanded not to abhor him, for he was his brother. Into all the strange lands of the world God has gone, and God comes out with glorious apparel: "speaking in righteousness, mighty to save." He comes and goes. But was to those of Israel who do not help Him—make a royal progress through the outlandish peoples and places. All this Lent keep thinking "Jesus came that all men might be saved." "If I do not help Him in His work that He died to do, what can I expect from Him?" "I looked and there was none to help; I wondered that there was none to uphold." If we are not absorbed by the Mission work of the Church, then it is more than likely that we have not yet taken Christ into our hearts. We may be dwelling in Edom, the land of the man who goes back on his birthright to gratify his senses! If you are that type of person repent, because He died to be your Saviour, and you really are one of His people, if you are baptized, and unless you really are "drunk" with pride, you will not "lie," you will no longer deceive yourself as to your true mission in life which is to spread His Kingdom in the hearts of men.

What a true picture this Epistle is of the spiritual pilgrimages, and

wanderings and experiences of a Christian soul who is a Christian only in name. And again what a true picture it is of the soul who though not yet in covenant relations with God, for one reason or another has come to know that God is his Father, though Abraham be ignorant of him, and Israel acknowledge Him not.

With what a heart rending, homesick cry does the Epistle end! Mother Church, by stopping with this cry would waken us to our deep spiritual privileges as Christians in this day and generation. Just because God puts His name on you, just because He put you under His rule of holiness is no reason that the adversary will not possess you. You have your share, your part, your utmost to accomplish. If Christ, all red with the blood of sacrifice for your sins and ignorances and neglect, looks for you to help, and to work and tread with Him in the winepresses, and finds you not, what can you expect from Him but wrath, unless you repent and do that which will show that you recognize that your privileges involve great responsibilities and that you will from henceforth try and measure up to those responsibilities?

THE GOSPEL

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there

deed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when

But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witness? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid say him again, and began to say to them that stood by, This is one of them, for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. St. Mark xiv:1.

"By Thine Agony and Bloody Sweat, by Thy Cross and Passion, good Lord deliver us!" "O Saviour of the world, who by Thy Cross and Precious Blood hath redeemed us, save us and help us, we humbly beseech Thee, O Lord." How often do you read the Passion story? How often do you read it slowly and deliberately, and follow the writer of the sacred narrative as he portrays it for you? How many of you read it all through this time before you began to read there poor

Notice in this story, which doubtless St. Peter told St. Mark some time when they were talking about Jesus, what different results followed the use of money, spent in connection with our Blessed Lord. The woman who loved much because she was forgiven much thought no sacrifice was too great for her Saviour, and she had the satisfaction of knowing, even before she died, that she "had wrought a good work" on her Master.

The man who loved Jesus, but who loved place and power more, bargained for and sold his soul and his future for the price of a few paupers' graves. What lessons of both inspiration and warning to those who have an opportunity to do good works for Jesus, anywhere and everywhere, and hesitate to do those works because of home needs or self-centered ambitions.

"Tarry ye here and watch." Sometimes do you feel you could do so much for our Lord, and would do so much for Him if only you were differently circumstanced? Perhaps, through your circumstances, Jesus is saying, "Tarry here and watch." "Keep the home fires burning," but "watch and pray," and be ready to "throw out the life line, for some one is sinking today."

"Watch and pray." What a wonderful missionary sermon is that! Keep your eyes open; know what you want to pray for; do not give blindly; look over all the field, and give your bit, or your all, intelligently, and with the spirit of Him who ever prayed with submission, but also with the desire always to co-operate with His Father's plans.

"They forsook Him and fled." Can't you picture St. Mark saying to St. Peter, when he was feeling so deeply his own falling away from his professions of loyalty, Don't you remember, Petros, how I, too, behaved that night? How I turned coward when they laid hands on me? Dear reader, "let him that thinketh he standeth take heed lest he fall!" Read the Passion story over every Friday of your life, and you will find therein enough stimulus to help you keep the weekly anniversary of your Saviour's death in a fitting and abstemious manner. The cost of the denials which you and your household could make in your Friday's bill of fare might well be dedicated to a holy cross offering which should be used to keep this Gospel fresh in some other part of the world. "I looked and there was none to help." Dear Saviour, say this not of me. Jesus, keep me near the cross! Keep me there as long as I am in the flesh!

"Follow me," says Jesus. In this story see Peter following Jesus afar off. That was the beginning of a following which ended in cursing and swearing and denial. But wasn't it wonderful that God let Peter keep his mind and memory? for when "he thought thereon, he wept". And, unlike Esau, who wept in vain for forgiveness, Peter's tears brought Peter to that mind where he began to be an Apostle not only to the Jew, but also to the Gentile. Let your sorrow for your sin drive you to do something to bring home to some other sinner the good news of God's forgiveness. F. S. W.

Who Should Keep Lent?

The Church of God is burdened with the responsibility of lifting the world out of its sins and its follies and its failings to serve Christ. She is trying during this season to lead as many as will heed her voice into the wilderness with Jesus Christ, where they may follow His example and learn lessons that will make them better men and women. It is a loving invitation she extends, full of earnest longing for the good of souls.

The Church ought to have the help of every noble man and woman. She has the right to claim the strong support of every one on whose brow has been impressed the sign of the cross, and who calmly and earnestly has knelt before the altar to ask the blessing of God's chief pastor upon Confirmation vows.

were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the Goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippech with me in the dish. The Son of man in-

he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

human fragments of thought written by the penitent hand of a sinful man? My dear reader, "there is no book on the Bible like the Bible itself", dear Dr. Pusey said, and he was right. Whatever is written here may not touch your case at all; but somewhere in the story told above is the very message which will renew our vision and serve as the strong link in that chain which is to keep you near the Cross for the rest of your days.



THE SANCTUARY OF PRAYER



AN EVENING PRAYER FOR WAR TIME

O GOD, who never sleepest and art never weary,
Have mercy upon those who watch tonight;
On the sentry that he may be alert,
On those who command that they may be strengthened with counsel,
On the sick that they may obtain sleep,
On the wounded that they may obtain ease,
On the faint-hearted, that they may find hope again,
On the light-hearted, lest they forget Thee,
On the dying that they may find peace,
On the dead that they may have rest,
On the sinful that they may turn again,
And save them and us, O good Lord, In Jesus name. Amen.

Prayer may not be the whole of Religion, but it is the touchstone of it. All religion must come by the test of prayer, for in prayer the soul maps out the course it has taken and the journey it has yet to take, reviews

the past and the future in the light of the presence of God.

R. G. COLLINGWOOD,
"Concerning Prayer," p 475.

A BIDDING PRAYER FOR LENT

(Suggested by the Bishop of Vermont.)

Let us pray for a devout observance of the Lenten season; for the acceptance of all prayers and spiritual exercises,

of fasting and self-discipline; of alms and works of mercy; for a blessing on all Lenten ministrations, to the awakening of the careless, the recovery of the fallen, the restoration of the penitent, the succor of the tempted, the reclaiming of those who are in error, the guidance of the doubtful and perplexed, the reconciliation of any who are in variance, the strengthening of the faithful, the consolation of those in sorrow or suffering; for due preparation for the Sacraments; that dying with Christ to sin we may with Him rise to newness of life.

Confirmation Instructions

by

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

VIII

MORNING AND EVENING PRAYER

Catechism: To be able to find the places in Morning and Evening Prayer (Candidates should be required to tell the instructor how to go through the service.)

Prop. 1. Public Worship.

The religious world is divided into two camps on the subject of worship. Some think that public prayer should be extemporaneous because they say such worship comes from the heart; the other camp has a prayer book out of which the services are read by the minister and followed by the people. Let us note several things about this.

(a) From the days of Abraham to the present time fully 95 per cent of those who have worshipped God, using the Bible for their authority, have used forms of prayer, or a liturgy.

The Jews, Christ and the Apostles, and the Christian Church for 15 centuries all worshipped God in this way.

Since the Reformation, all Greek, Roman and Anglican Catholics, as well as most lodges and fraternities that are based on the Bible, have used a liturgy.

The Protestant bodies who since the Reformation have used extempore worship form a small proportion of Christians in their own time and a very small proportion if we consider all the centuries in which Jehovah has been worshipped.

(b) Moreover, Christ, when He attended the synagogue worship, where extemporaneous prayers were sometimes used, although the worship of the synagogue was properly liturgical, makes this comment on the practice of the Pharisees:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. * * * * After this manner, therefore, pray ye, 'Our Father which art in Heaven, etc.'" St. Matt. vi:5 and 9.

That is, our Lord gave to the disciples a set form of prayer to be used by them, known as the Lord's Prayer.

If it is wrong to use set forms of prayer, then our Lord was mistaken in giving us a set form of prayer which the Church has habitually used.

(c) Moreover, the use of private prayer in public has proven unsatisfactory, for the great majority of Protestant bodies are gradually introducing a liturgical service in their public worship. But they originally separated from the Church because they objected to set forms of prayer.

Prop. 2. Public Worship.

What is public worship?

"He that giveth me thanks and praise, he honoreth me."

Public prayer is honoring God, and has a different purpose from private prayer.

To illustrate this:

Supposing you were on familiar terms with a king and in private conversation you conversed with him in a familiar manner; would that justify you in going into the throne-room and addressing him familiarly in public?

No, you would not presume upon your intimacy in a public audience.

The purpose of private prayer is to enter into real personal relations with God as your Father. The purpose of public worship, which is open to all men, is to honor the King.

This you do not do by talking to the King as though he were your next friend around the corner.

Keep in mind the real purpose of public worship, which is not to emphasize your own piety, but God's honor.

Prop. 3. Morning and Evening Prayer.

These services have each the same order. Note:

I. Page 1-3. Sentences from Holy Scripture, often suitable for a special Season, as noted in the margin. These form the keynote of the service that follows (Evening Prayer, pp. 16-19.)

II. Page 3-5. Service of preparation, consisting:

(a) (page 3) of an Exhortation setting forth the purposes of Morning Prayer (E. P. pp. 19-20). In Evening Prayer a short introduction may be used instead (top of pp. 19).

(b) (P. 4) of a General Confession and a Declaration of Absolution, signifying that before entering God's presence, we acknowledge our sin and receive His promise of pardon (E. P. pp. 19-20). There is a short form of absolution that is sometimes used, but this shorter form is generally used only in the Communion office.

(c) The Lord's Prayer, which is the liturgical introduction of all worship.

III. Psalms (pp. 6 and pp. 329-508), or the worship of the Old Testament into which we read the Christian meaning and at the end of which we append the Gloria Patri in order to give it a distinctively Christian meaning.

In Morning Prayer the first psalm is called the Venite, which is always said or sung before the other Psalms are read. In Evening Prayer there is no psalm or canticle that precedes the regular psalms.

The Psalms or Psalter is divided into 30 parts, one for each day of the month, and each daily part is subdivided into morning and evening psalms.

The psalms are read either in alternate verses, or else by the minister reading to the (:) and the congregation reading the other half of the verse. The latter method seems preferable, but the former method is easier and therefore usually followed.

IV. The Lessons and Canticles, (pp. 7-11). Having read the psalms of David, we continue in the Old Testament by reading first a lesson from the Old Testament (followed by the Te Deum or Benedicite), and then pass on in historical order to a New Testament lesson (followed by the Benedictus or a hymn). (In E. P. pp. 22-24.)

V. The Creed (pp. 11-12). Thus the worshipper passes from the Old to the New, and then to his own confession of faith, which is made by reciting one of the Creeds (usually the Apostle's Creed). (In E. P. pp. 25-26.)

VI. After the Creed, which is the climax of Morning and Evening Prayer, we say the Versicles (p. 13) (In E. P. p. 26) followed by the Collect for the day (pp. 52-220), which follows the days of the Christian year. After the Collect for the day, come the regular prayers, for Morning Prayer (p. 13-16); for Evening Prayer (pp. 27-29).

QUESTIONS

1. Into what two camps are Christians divided?
2. What proportion of those who have worshipped Jehovah have used a liturgy?
3. What arguments from Holy Scripture for using a set form of prayer?
4. What is the difference between public and private prayer?
5. Give the different parts of Morning and Evening Prayer.
6. What is the climax of these services and how are they lead up to?

TEXT

"And they rest not day and night, saying Holy, Holy, Holy, Lord God Almighty which was, and is, and is to come." Rev. iv:8.

The Epistle to The Ephesians

—By B. W. Bonell

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

NO. XXIV.

Vs. 14. Wherefore, he saith, Awake, thou that sleepest, and arise from the dead and Christ shall give thee light.

Aquinas: Awake. These words are not found anywhere else in these exact words, but express the essence of Isa. lx:1, where the Latin reads, Rise, be enlightened, O Jerusalem, for thy light is come. From the dead means from the sleep of sin, which is spiritual death.

Jerome: Christ shall give thee light. Christ shall shine upon thee and impart to thee the Divine light, of which He is the possessor or bearer.

Moule: The thought of being light in the Lord runs through the passage. It is a light consequent upon awakening and arising.

Theophylact: When one has been raised up from sin, then Christ will shine upon him just as the sun will shine upon those who have roused up from sleep.

Sadler: If we wake out of sleep and arise from our deathlike slumbers, it is no dim light that will shine upon us, no other than Christ Himself shall dispel our darkness.

Vs. 15. See that ye walk circumspectly, not as fools, but as wise.

Observe how the Christian is always to keep his eyes open. No guidance is promised which shall dispense with patient care and watchfulness.

Wordsworth: See to it, therefore, how ye fulfill the precept of walking accurately in the straight line of Christian duty.

Ellicott: Not as unwise. Both the strictness of their walk and the way in which that strictness was to be shown, were to reflect the spirit of wise men, and not of fools.

Moule: Spiritually unwise—blind to spiritual facts and consequences.

Vs. 16. Redeeming the time, because the days are evil.

Ellicott: Redeeming the time. The expression seems simply to denote that we are to make a wise use of our circumstances for our own good and that of others, and, as it were, like prudent merchants, to buy up the fitting season for so doing.

Since time is a talent given us by God, it must be given us for some good purpose, and days are misspent when not used for good—days are evil in which no good has been accomplished.

Vs. 17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

Moule: Be ye not unwise. Let not unwatchfulness pull you down.

Meyer: Unwise, i. e., those who do not use the mind aright, viz: for the moral understanding of the mind of Christ.

Blunt: A strong word. It may refer to the condition of those taking part in heathen mysteries, a condition in which they were like men who had gone out of their senses.

Sadler: The most senseless people are those who have no anxiety respecting the will of Him who created them and for whose pleasure they are and were created.

Vs. 18. And be not drunk with wine, wherein is excess, but be filled with the Spirit.

Bengel: Be not drunk with wine. He fitly follows up with a warning against impurity, with a warning against drunkenness.

Whitby: Drunk with wine, as the heathen used to be in their religious rites, especially in their Bacchanalia.

Meyer: Excess, wherein is contained debauchery, i. e., dissolute behavior.

Moule: The miserable exaltation of strong drink annuls the holy bonds of conscience with fatal ease and certainty.

Eadie: Be ye filled with the Spirit, that is, the Holy Spirit. If Christians are so filled with the Spirit they feel no appetite for debasing and material stimulants.

Vs. 19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Olshausen: Psalms. The Psalms of the Old Testament only.

Ellicott: A sacred song of the character similar to that of the Psalms.

Theocritus: A vocal melody.

Gore: A reference to the antiphonal chanting of Christians as reported by Pliny the younger in his letter to Trajan.

Ellicott: Songs, more especially of praise, whether to Christ or God (c. f. Acts xvi:25; Heb. ii:12).

THOUGHT THE SKY WAS FALLING DOWN!

A POPULAR SCIENTIFIC CONSIDERATION OF ASTRONOMICAL REFERENCES IN THE BIBLE

The Rev. James Henry Young, D. D.

The phenomenon of "shooting stars" is familiar to every one, who is out much at night; and the larger fire balls, or meteors, are of sufficiently frequent occurrence that each one has either seen one, or heard someone describe one. The best description in literature is that given by the poet Virgil "there was a sudden peal as of thunder on the left, and a brilliant star slid from the sky, through the darkness, leaving a glowing trail. We watched it glide over the roofs of the houses, and bury itself in the forests of Mt. Ida. The trail glowed like a long furrow and all the air smelled of sulphur."

Meteors are frequently mentioned in the Bible. In Rev. 8:10, "I saw a great star fall from heaven." The author's imagery is drawn from some occurrence as that which Virgil described. Rev. 9:1, he speaks of a star which falls from heaven to earth. These great meteors seem always to strike the earth just a little beyond the observer, whereas in reality they are either consumed in the air, or burst, and their fragments only reach the earth. They seem to fall a few miles away, because they pass below the horizon; just as the sun in setting seems to plunge into the sea. In Acts 19:35, we read of the "image of the great Goddess Diana which fell down from Jupiter" and was treasured in the temple of Diana at Ephesus. This was no doubt a genuine piece of meteoric iron which had been seen to fall, and was picked up while its identity was certain. A good imagination could make out a resemblance to the female form. Meteors are of course not stars, the stars are suns like our own, or larger. But that meteors do come to the earth from outside space has been abundantly proven. Seven cases are known where the stone fell close enough to an observer to be located while still hot. Fragments from the interior of large meteors, which had burst, have been picked up while still having the temperature of outside space, over two hundred degrees

below zero. This image of Diana would be today a scientific specimen of considerable value.

But there is another class of meteors of much more common occurrence, the so-called shooting stars which are much fainter and disappear after a short path through the sky. These are small meteors, from the size of a grain of sand to a cherry stone; and are totally consumed miles above the earth by the friction of the atmosphere. On rare occasions these shooting stars occur in such numbers as to constitute a shower. In November, 1833, and again in 1866 the sky seemed as full of them as of snow flakes in a storm. The terror caused by the shower was extreme; people thought that the sky was falling down, and that the world was coming to an end. Now we know that these showers are connected with certain comets which have disappeared. As the shower occurs when the earth crosses the orbit of the comet, it is supposed that the comet has disintegrated into the shower of meteors.

That such showers were observed in Bible times seems evident from references to the stars of heaven falling. In Daniel 8:10, and in Joel 2:10 and 3:15 the reference is probable, yet not sure. In the New Testament the references are clear "the stars of heaven shall fall, and the powers of heaven shall be shaken." Our Lord does not mean that there shall be showers of meteors but He is using the terror which such showers incite, to symbolize the terror which men shall feel as His great day approaches. In the circumstances of the present war men's hearts have failed them from fear, and for looking after the things that are coming on the earth." The powers of heaven have seemed to be shaken and men's faith in God has been weakened. Because our feelings are so exactly described by His language we may be sure that the war will result in His coming to earth to reign in greater power and glory.

J. H. Y.

Every-Day Religion

By the Rev. Jas. E. Freeman, D. D.

THE CROSS

Writing to an early Church, the Apostle Paul declared that, "The preaching of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God."

Originally an instrument of torture and a badge of infamy and shame, the Cross has been lifted into a place of pre-eminence and distinction as a symbol of our salvation. Today, 30 nations, provinces and cities use the Cross as a symbol upon their State and National standards, and in our own navy there is but one flag that ever flies above the national colors upon our men-of-war—it is the little flag with the white cross upon it that breaks from the maintop when Divine service is held for Uncle Sam's sailors.

To those who have no apprehension of the significance of the Cross and its relation to their lives, it must seem as foolishness, but to those who recognize that it is the conspicuous symbol of the world's faith in Him who was crucified thereon, it stands for salvation and the triumphs of character. After all, it is not some remote and far-away symbol, but an intimate and ever-present one. Said a German poet:

"The Cross on Golgotha can never save thy soul—
The Cross in thine own heart alone can make thee whole."

To the man or woman who has accepted this Divine standard that witnesses at once to sacrifice and service, it means power, the imparted power of the world's Redeemer. Wherever we may go, in any part of the civilized, or, for that matter, the un-

Moule: The earliest known Christian hymn is a noble Greek hymn in anapaestic metre, to the Son of God, by St. Clement of Alexandria in the middle of the Third century.

Meyer: Spiritual songs defines the songs as proceeding from the Holy Spirit.

Theodore: Melody. Not only does he make melody in his heart who moves his tongue, but he who excites his mind to the understanding of the things said.

civilized world, there this holy symbol has its place. It is wrought into jeweled forms, and, again, it is cast in iron as the badge of imperial honor. Round the world for the days of this week, in every language, there will be sung and said the mighty messages that the Cross teaches. Again, mankind will bow in lowly reverence before the uplifted Christ, in fulfillment of his own spoken word: "I, if I be lifted up, will draw all men unto me".

Has there ever been a time when the Cross has meant more to humanity than it does today? Before it, selfishness and self-interest give place to sacrifice and service. No man or woman who recognizes this Divine symbol but must assume the obligations it implies. It is in the spirit of this masterful symbol of the faith, yes, it is in the presence of Him who is the highest approximation to mankind of all that is Divine and holy, that we prostrate ourselves again, and with hearts rendered sensitive to its high claims, we rededicate ourselves to the service of the lowly Nazarene, and reconsecrate ourselves to an unselfish service to our fellows.—Courtesy of the Minneapolis Tribune.

We are bound to believe that there is a significance in Lent this year that it has not had in our generation. There is something in it analogous to the experience our youth are now having in the great training camps of the country. They have passed out of civil life into the exacting discipline and severe training of military life. For what purpose? To equip and prepare them for the harder service of the coming days. Lent may very properly be called the disciplinary and training period in each year, wherein the Church invites its children to give larger heed to those things that make for high moral and spiritual development. It is the Church's call to a consideration of life's great essentials, its fundamentals. It is, furthermore, a call for the clarifying of our vision and the enriching of our minds with those things that have to do with the great issues of life itself. Sometimes Lent is honored in the breach rather than the observance. It is made the subject of flippant jest and cartoon, but we can hardly think that it will be so treated this year.

—The Rev. Dr. James E. Freeman.

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

The handsome new Rectory of St. Paul's Church, Brookings, S. D., is completed and is now occupied by the Rector, the Rev. Paul Roberts, and his family.

A united campaign of instruction and every-member canvas for Missions will be made by the several Parishes in St. Louis, Mo., during the week ending on Sunday, March 3rd.

"The Chimes of Normandy" was recently given under the direction of the Men's Club of St. Luke's Church, Mechanicsville, N. Y., for the benefit of the local Chapter of the Red Cross society.

The congregation of St. Peter's Church, Brooklyn, N. Y., has accepted an invitation to worship at St. Ann's Church, that city. It is expected that an amalgamation of the two Parishes will take place at an early date.

"The Men's Service League" is the name of a new organization in St. Paul's Church, Chattanooga, Tenn. The object of the league is the improvement of the spiritual, mental and social conditions of men, emphasizing co-operation with other existing organizations of the Church.

A small boy in St. Mary's Parish, St. Paul, Minn., as yet small enough to wear a bib at the table, surveyed the dimensions of one supplied to him lately somewhat carefully and then remarked, "I thee we are Hoovering on napkins too." The same boy awoke in the middle of the night to tell his mother that he was "Hoovering" by hanging coat and knickers on the same peg.

At a meeting of the Diocesan Board of Religious Education, Diocese of Michigan City, held at Howe School, Howe, Ind., plans were formulated for a Summer School for Church School teachers, and others interested in Church work, to be held at Vawter Park, Lake Wawasee for one week, from June 25th to July 2nd.

Mr. E. Harrison Yelverton, Vice Consul of the United States at London, Eng., has presented his Parish, St. Stephen's Church, Goldsboro, N. C., two beautiful hand-wrought antique Church lanterns made of brass, which are supposed to be several hundred years old. One of the lanterns has been hung at the stairway in the tower vestibule and the other in the gallery at the entrance of the Church.

An earnest Churchwoman recently brought nine children to the Cathedral of SS. Peter and Paul, Chicago, for baptism. One man was present, says the Diocese of Chicago, to see his little boy baptized and was so affected by the service that he wrote the good woman a long letter, in which he told her that his attendance at that baptismal service was the first time he had been inside of a Church in eighty years.

The Church of the Epiphany, Chicago, has been carrying on a continuous campaign for "slacker Episcopalians" which is proving very successful. The Rector, the Rev. H. W. Prince, publishes an attractive weekly booklet of twelve pages which is mailed and distributed to a large number of Episcopalians in the section of the city in which the Church is located, whose names are secured by a group of young men and women distributors. The booklet contains a perforated blank to be signed by people who have practically ceased to be regular Church-goers.

The men of Christ Church, Oil City, Penn., are actively engaged in Red Cross work. One committee is making the large bandages and their work has proved very satisfactory to the local Red Cross chapter. The second committee has had charge of the moving of boxes and other heavy work of the chapter. The third committee has taken over the work of cutting the thick paper pads that are used in the manufacture of the cot quilts of the Red Cross, and the fourth committee is composed of those who have volunteered to write to soldiers who are on the honor roll of the Parish.

The annual mid-winter dinner for the alumni of the Cambridge Theological School was held on Tuesday even-

ing, February 5th. The principal address was given by Dr. A. H. McGiffert, President of Union Theological Seminary, on the topic, "The Church and the War." Other speakers were the Rev. Philemon F. Sturgis of the class of 1900, Rector of Grace Church, Providence, and the Rev. Wm F. Packer of the class of 1901, Rector of the Church of the Epiphany, Winchester. The students of the School were the guests of the alumni. On the following Wednesday a quiet day was conducted for the alumni by the Rev. Edward T. Sullivan, of the class of 1892.

Lent comes now as an opportunity for doing these things (Red Cross work) and not leaving so much of the other things undone (Church work, attendance at prayers, meditations), says the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn. Lent is always a time of extraordinary devotion and never in our lives have we had to make such an effort as will be necessary this year to keep the season properly. Shall we try to use a right judgment in all things—to sew but not to the point of peevishness, to knit, but not to the point of irritability, to make bandages, but not to the point of breaking down. More socks will be made and compresses folded if care is taken to avoid the danger point of nervous exhaustion. And much more of permanent value will be accomplished if we keep faithful in doing the usual things of our religious life.

"There are golden sentences in the sermon preached by the Right Reverend Irving P. Johnson on the occasion

of the consecration of the Missionary Bishop of Salina, says The New York Churchman, in an extended editorial comment upon the sermon, a liberal quotation from which appeared in another column, and which was published in full in a recent number of THE WITNESS. "We know of no pronouncement by those with authority to speak," continues the editorial, "that seems to us more prophetic of the new time that is upon the American Church and upon Christianity everywhere. Bishop Johnson's sermon gives wings to the imagination. He has drawn with power the portrait of a Bishop, which recalls neither the Anglican nor the Italian tradition, but one which we are sure would command the reverence and esteem of the new and better democracy that is to come out of the War, and for which the whole Church is solemnly praying today. Is there anything novel in such a definition of the episcopal office? It has a winning likeness to the New Testament and the Prayer Book. . . . We are grateful to Bishop Johnson for the most significant utterance which we have read in many a day. The ideal he sets forth of the episcopal office is so commanding, so apostolic, that, were it our pattern, an election to the episcopate would be a holy call to sacrifice which no one would dare to refuse.

"A Parish of the Household of God is a wonderful, and most interesting thing," writes the Rev. Dr. Haupt of St. Paul. "It is filled with the most delightful associations. Here good fellowship abounds. It is a community banded together to attain the highest ideals, to uplift society, and make the world a better place to live in. It is sometimes like a sleeping lion, monarch of the forest, but limp and slumbering, with great latent powers, but unused. Oh, for the ability to awaken the lion, and call forth the full strength of the Parish. We have our problems, and our difficulties, we would be lifeless if we did not. As the Nation calls upon us all to do our part, so the Master calls us to work in His vineyard. The personal loyalty of all the members of a Parish would double its power in the community as a spiritual and uplifting force. No man can measure the power or extent of personal influence."

Personal Mention

The Rev. J. A. TenBroeck, Rector of Christ Church, Calumet, Mich., has been appointed Chaplain of a Michigan State Cavalry Regiment.

Mr. H. B. Newman, lay reader of St. Matthew's Church, Tulsa, Okla., was recently presented a gold cross by the congregation as a token of their appreciation of the valuable services he has rendered the Parish.

The Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia, officiated and preached the sermon at the institution of the Rev. John Moore Walker as Rector of St. Paul's Church, Albany, Ga., on Sexagesima Sunday, February 3rd.

The Rev. W. S. Poynor, Rector of St. Andrew's Church, Birmingham, Ala., has accepted a call to St. John's Church, Columbia, S. C., and will assume charge of his new field about the middle of March.

The Rev. Frank Roundenbush, curate in St. John's Parish, Los Angeles, Cal., has received an appointment as Chaplain, by the Church War Commission, and is now serving as such at Camp Carney.

The Rev. Dr. C. B. Wilmar, Rector of St. Luke's Church, Atlanta, Ga., was recently elected President of the Evangelical Ministers' Association of that city.

The Rev. Dr. Frederick W. Clappett, Rector of Trinity Church, San Francisco, Cal., has been tendered the Chaplaincy of "The Grizzlies," California's crack regiment of field artillery now training at Camp Carney, near San Diego. It is understood that Dr. Clappett will accept and that his Parish will grant him leave of absence during the period of the war. Dr. Clappett recently celebrated the close of his eighteenth year as Rector of Trinity Church. In 1916 he spent three months on the Western battle fronts in France and Belgium.

A Lenten Occupation—Self-Examination

Most searching, upon your knees and with open Bible in hand;—That you may find out your secret and besetting sins, your failings, temptations, dangers; That you may judge yourself by the rule of God's law to ascertain your real spiritual condition, and learn how poorly or how well you preserve your relations to God and obey His voice;—To understand where Satan dwells in your nature, that you may drive him forth from his hiding place and expel him from your heart.

Sister Frances, who had charge of St. Mary's Home for Children, Chicago, about twenty years, has retired from active service. Bishop Anderson in commenting upon her retirement writes: "The many friends of Sister Frances, thankful for her long and faithful service in St. Mary's Home, and full of regret that her increasing age and responsibilities make her retirement necessary, will follow her with affection and sympathy and wish her rest and quiet after her long and arduous labors."

The Rev. Dr. James S. Holland, Rector of Christ Church, Yonkers, N. Y., has accepted a call to become the Rector of St. Paul's Church, Glen Cove, L. I., and will assume his new duties at an early date. Dr. Holland spent the early part of his life in Missouri and for a time practiced medicine there. At the outbreak of the Spanish-American war in 1898 he was commissioned a Lieutenant in the Medical Corps and served in the camp at Chickamauga.

Sexagesima Sunday marked the completion of three years in the rectorship of St. Mark's Church, Coldwater, Mich., by the Rev. John Hewitt. A local paper states that in the three years Mr. Hewitt has endeared himself to his parishioners and has won and held the respect of many people outside of the Church by his uniform kindness and fair minded position on many issues, and his broad minded appreciation of every man's right to his own opinion while maintaining an unequivocal standard and position personally.

The President and Mrs. Wilson attended the ball given in Washington, D. C., at the Willard, on Saturday evening, February 9th, for the benefit of the Episcopal Home for Children, and occupied a box. Mrs. Wilson's name headed a list of distinguished patronesses.

"If after Kirk ye bide a wee
There's some wad like to speak to ye.
If after Kirk ye rise and flee
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than ye may be.
All here has got their fears and cares
Add your soul unto their prayers,
Be ye an angel unawares."

Startling Shortage in the Quality and Quantity of Clergymen

The appeal of the Church Club of the Diocese of Chicago on behalf of the Western Theological Seminary for students and for funds, it is said by those having the matter in charge, has raised the question at once in the minds of many whether the appeal is opportune at the present time, and the following answer is given: We quote in part the answer given:

The question implies a doubt whether every virile young man having the qualities necessary for a Candidate for Holy Orders should not be enlisted in the Army or Navy, or in some departmental work in connection with the war; and whether the funds which are asked for towards the education of such men as are already engaged in Theological studies, and such as are solicited to begin their preparation for Holy Orders, should not be devoted to the maintenance of the Red Cross, the Y. M. C. A., or Church activities in camp and field.

The answer to these difficulties is the answer to the question whether the maintenance and propagation of the Christian religion and Christian morals in the world at large can under any conditions be made secondary in the minds of Christians to any other interests whatever.

We do not expect the war to last for more than two or three years. What shall be the condition of the Church at its conclusion? Shall it be prepared or unprepared to meet the tremendous crisis which will be experienced in the beginning of the reconstruction period? A Church weak at the roots, short of Clergymen, devoid of resources, not only for a ministry, but for the education of men to be-

come ministers, would witness to a culpable lack of statesmanlike foresightedness and preparedness on the part of her agents.

For many years Christian people have been increasingly alarmed at the evident relaxation of the hold of organized religion upon the community. In this decadence of power of the Church it has been feared that one great source of weakness is the failure of Churchmen to provide a supply of Clergymen in sufficient number and adequately educated to meet the demands of the times.

During the past five years from the Atlantic to the Pacific some who have been in a position to investigate the matter locally or more broadly, have assured us that the Church has drifted into a crisis in the matter of the supply of "fit men to serve" in the Sacred Ministry. Entirely ignoring the quality, even the quantity of Clergymen and of Candidates for Holy Orders is startlingly inadequate. This appears from the following data:

Parishes and Missions in the United States and Foreign Fields . . .	8,611
Clergymen of the Church in the United States and Foreign Fields, 5,895	
Apparent shortage of Clergymen	2,716

This shortage has increased steadily for many years.

(There are 115 Bishops, and 650 Priests over 64 years of age included in this computation, besides other "non-parochial clergy;" and also an unknown number of missions that cannot now support a Clergyman. Scores of small missions would rapidly develop into self-supporting Parishes if they could secure a Priest.)

Probable immediate imperative demand for Clergymen,	1,000
Annual supply through Theological Seminaries	1,000
Annual supply through irregular sources	60
160	

Annual loss by Death and Deposition (1916)	139
Net annual increase of Clergymen 21	
Number of our Clergy in army and navy	over 300
The communicants of the Church have increased 63 per cent faster than the Clergy during the past 30 years.	

Our Book Table

About Christmas time there came from the press of E. P. Dutton Company a volume of recent sermons by the Rev. Ernest M. Stires, D. D., Rector of St. Thomas' Parish, New York City. It bears the simple title of "The High Call," and is a series of discourses concerning such subjects as "Armenian Ideals and the Great War," "The Sword of Justice," "A Charge to Soldiers Enlisted in the King's Army," "Practical Patriotism," "Make Democracy Safe for the World," etc. It is dedicated "To my son, Ernest Van Rensselaer Stires, in France with the American Ambulance Field Service from May to October, 1917, and to the one hundred and fifty-one men of St. Thomas' Parish now in the national service on land, on the sea, and in the air." It is worthy of note that this son, a Harvard college boy not yet nineteen years old, was distinguished at the front for his valor last summer, and was invalided home with a severe wound on the hand. He is now back at college.

The sermons were delivered in St. Thomas', Fifth Avenue and 53rd St. between February 18th and November 11th of last year, and appearing in newspapers or pamphlet form, were of national influence in bringing the United States into what the speaker felt was a patriotically necessary war, and had much to do with shaping its policies of preparation and making clear its statement of international purpose. They reveal the mind of a lover of international righteousness, with statesman-like grasp of its war situation and more than one Ambassador and Senator have recorded their appreciation of this larger quality as they heard or read the words of the preacher.

The reader of the sermons will miss their greatest charm, the graciously fascinating personality of the man himself, and the unusually fine and effective manner of pulpit delivery. A New York voice trainer of the first importance, after hearing Dr. Stires, said, "There is no one in New York who can use his voice so perfectly as he can." The anecdotes and the quoted poems may look almost intrusive in its printed page, but to hear them from the preacher himself was to have the really strong points they illustrated made all the stronger and, some times, planting the ideas deeply in the heart because of the thrill of the moment. In other words, Dr. Stires belongs to the style of preacher represented by a George Whitfield rather than that of a Mozley or a Liddon, and there are reasons enough to believe that, for the time and the occasion, the less permanent style is the more efficient and praiseworthy. Immediate action was certainly needed in America last winter, and Dr. Stires was one of a half dozen or so voices most powerfully effective in bringing a halting nation to a realization of the stern duty of the hour. No work could be greater. The sermons should have been heard by all, and it is well that they are preserved as a record of how one gracious Christian heard "The High Call" and repeated it aloud and helpfully to multitudes of others able to put it into service.

There are some men in orders who are sometimes "men in mufti" in more senses than one. They are Priests now, and laymen then. They are ministers part of the time, but Stires is always a minister. There are doubtless people who do not like this, but the devout believer rejoices that at least once in awhile there are men of God who never even momentarily forget that they are to be first, last and all the time, men of God.

The Rt. Rev. Paul Jones, having offered to do any work at the Church Missions House or in the field that the Board of Missions might desire, the Board at its meeting on February 6th authorized the officers to make such arrangements as might be practicable to secure Bishop Jones' assistance for work at the Church Missions House until April 10th, when it is expected that the House of Bishops will meet to consider his resignation as Bishop of Utah.

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EDITORIAL

CHAPLAINS AND THE WAR COMMISSION

We have heard quite a little comment from folks in response to the request of the War Commission of this Church for a Chaplain's fund, to the effect that it is an impertinence for the Church to raise a fund when the Y. M. C. A. and the Red Cross are the official agents of the government for the ministrations to our young men.

Of course a U. S. Chaplain is also an official of the government, in fact more closely connected with the government than either of the others, but for various reasons his importance has been minimized and his incompetency exaggerated. He was once in politics and by wire pulling and general indifference a good many lame and halt and blind were appointed Chaplains, to the great detriment of the service.

Let me quote two men who certainly ought to know the value of Chaplains and Christian character in this present war.

The first is the testimony of General Pershing in the press dispatches of Feb. 14th, to this effect:

"While the conduct of the Expeditionary Forces has been excellent, fortitude, born of great courage and lofty spiritual ideals, are required to overcome entirely conditions in France."

And General Pershing sends an urgent request that there may be three Chaplains in each regiment for the fostering of this spirit.

The other is the reply of General Byng, the hero of Cambrai, when asked whether the Christians fought better than the others at the Front. "Yes, I depend upon the young men who have been reared in Church going homes to do the best work."

When further asked if there was any difference between different kinds of Christians, said, "No, the Irish Catholic as well as the Anglican and Protestant fight like h—l."

But there is a curious idea abroad that when you have knitted and made him warm, and when you have given a Y. M. C. A. hut and made him comfortable, and when you have sent him smokes and made him happy, that you have done your duty.

Even a criminal sentenced to be hung is entitled to a Chaplain, and it would be a barbarous government like the Prussians, which would refuse this boon. We are sending our young men out to fight our wars; to be shot for our sake; and there are men brutal enough to be indifferent as to whether the young man has a Chaplain to say a prayer or to whisper a word of comfort as his soul takes flight.

Yes, the government appoints Chaplains, but it gives them no purse, and so all honor to our War Commission, which is seeing that each Chaplain has the wherewithal to work.

When one considers that the average cantonment is a city of 40,000 souls and ten miles square, it is certainly important that the man who has to give spiritual ideals should be able to get from place to place. Frequently this auto is the only one in camp that can be used on various works of mercy. Moreover, in such a place as Fort Dodge, we will find fully a thousand boys, belonging to the Church, exposed to many temptations and without the services of the Church, except as the Commission sends a civilian Chaplain, who must be paid by the Commission, to minister to these boys.

The Church that would forsake its own under these circumstances is unworthy of its charter, and should shut its doors to the selfish ones who fancy they are gaining eternal life.

We must keep in touch with our boys at the Front or lose their respect.

The Roman Catholics are at the front in this particular, all honor to them; and in many a camp and cantonment, where we have no Chaplain of our own, he is the only one at the bedside of your boy or mine.

Let us then make up cheerfully whatever is lacking in the equipment of the War Commission for surrounding our boys with spiritual ideals before the battle and with spiritual comfort after the fight is over.

This is a war of ideals, and the Christian Church is the one dynamo that can furnish and sustain our boys at the Front in these ideals. There are those who have given generously to every other movement and niggardly to this. Let them study the words of General Pershing.

Nor does the Y. M. C. A. attempt to do the work of Chaplains, nor do its Secretaries act as Chaplains.

The Chaplain is the one man at the Front with a spiritual message to your boy and mine; there are a score at the Front and at the rear with another message to tear down the spiritual fabric, that your home has reared.

It is the devil's own doctrine, to deprive the boy at the Front of such spiritual leadership as he will follow, because it will be tended to somehow.

He is entitled by virtue of his supreme sacrifice to the ministrations which you enjoy and which you may aid him to secure by the payment of a few dollars.

Death of a Priest Once Active in Reform Movements

The Rev. Henry Lewis Foote, at one time well known throughout the West as an active worker in reform movements, and in later years Rector of several Parishes in the East, died on Thursday, Jan. 31, at his home in Marblehead, Mass. He graduated from the General Theological Seminary in 1863 and was ordained a Deacon that year by Bishop Potter and advanced to the Priesthood the following year by Bishop Tuttle. He was a deputy to the General Convention from the Diocese of West Missouri in 1892. The Boston Transcript gives the following account of his eventful life:

"The Rev. Mr. Foote was born at Roxbury, Conn., on May 2, 1845, son of the Rev. George L. and Merinna (Tuttle) Foote. His first Parish was at Salt Lake City, Utah, where his vigorous opposition to the Mormon teachings and his untiring activities as a foe of vice, brought him a reputation which spread throughout the West and led to calls from many other of the crude settlements of that region. He accepted a call to Boise City, Idaho, remaining there for two years, and leaving the community well cleaned up of vice, when he went to a San Francisco Church.

"He was Rector of a Stockton, Cal., Parish for four and a half years before going to the scene of his most spectacular reform efforts at Carson City, Nev., where from 1876 to 1878 he was Rector of St. Peter's Church. His chief activities there were against the gamblers, and he succeeded in effecting a marked improvement in the morals of the community.

"The Rev. Mr. Foote came East to Clinton in 1878, going from there to Holyoke for eight years before going to St. Michael's, in Marblehead, in 1895. In 1906 he went to South Groveland, and then to Pinehurst, which Rectorship he resigned to take up his home in retirement at Deerfield. His wife, who is the daughter of Rt. Rev. Dr. Daniel Sylvester Tuttle, survives him."

Can You Answer These Questions?

The Standing Committee on Missions of the Province of Washington addressed a strong letter to the men of the Parish suggesting that during Lent one hour each week be spent by men in groups, large or small, in every Parish and Mission in the Province to acquaint themselves with world conditions and their bearing on Christian Missions. The letter states that "We are paying the bills for a small army of workers, 2,800 and more," and asks the questions: "What are they doing in the various so-called Mission fields? How do present world conditions affect them? Has their work any influence on the great movements of today, especially in the Far East? You, as an intelligent Christian and Churchman ought to be able to answer these questions. Can you?" Some of our busiest laymen, finding how interesting the subject of modern Missions is, are extending their luncheon hour once a week to discuss this subject. Others meet down town after office hours. Others, at the home of one of the group on a week day evening. Others, again, at the Rectory, Church or Parish House, as is locally most convenient, on a week day evening, or before or after service on Sunday. The leader of such a group needs no special training. His duty is rather to start and direct the general discussion of the subject. The "When and How of Missions" and "Then and Now" are recommended by the committee for use in such classes. A copy of these can be obtained free of cost from Wm. C. Sturgis, Ph. D., Educational Secretary of the Board of Missions, Church Missions House, 281 Fourth Avenue, New York; also other interesting material, giving facts and figures, will be sent on request.

Clergyman's Son Tells of His Joy in Last Letter

Hundreds of friends mourn the death of Elmer H. Van Fleet, son of the Rev. J. B. Van Fleet, Rector of St. Stephen's Church, Cincinnati, Ohio, says the Post of that city. He was a victim of scarlet fever while in service in France. He enlisted last July in the Signal Service Corps, and took special training in telegraphy from the time of his enlistment until he went in training at Camp Sherman last October. He was made a Corporal in Company C, 308th Field Signal Battalion, December 1st. Fifty clerks

were needed for service in France. Van Fleet was among those chosen, and he sailed for France Jan. 3rd. "Our time for active service has come," he wrote his father, "and I am glad. This is the last letter you will receive from me in America." It was the last letter. A telegram from Washington announced to the family that he died on January 17th. He was twenty-one years of age, and graduated with highest honors from the University of Cincinnati, and received the Rhodes scholarship of Oxford, England, the first given to a University of Cincinnati student, after a competitive examination in the State. It was given for scholarship, manliness and athletic proficiency. The dead soldier was a long distance runner, and won his "C" at a cross country run at Columbus in October, 1916.

Fifty Below Zero Weather Doesn't Stop This Missionary

The Rev. George Backhurst, General Missionary in the Diocese of Duluth, recently visited the White Earth Indian Reservation, making a long trip by railroad and twelve miles with a mail coach from Bemidji to Beaulieu. The story of his itinerary, as told by himself for THE WITNESS, reminds one of the days when Kemper and Whipple were laying the foundations for the winning of the West for Christ and His Church:

"The mail coach was a box-sled covered with said cloth over bent hoops like a miniature prairie schooner, and to enter it one had to crawl through a small door about three feet high. At Beaulieu I found the Church extremely cold, so we transferred the altar furnishing and a few pews to the large vestry room, where I was able to celebrate the Holy Communion without the water freezing in the cruets, not an unusual experience. The Mission there is vacant at present, the Rev. W. K. Boyle having been transferred to Onigum. Deacon Wilkin D. Smith of Nah-ta-waush is now in charge of the whole field in the Northern part of the Reservation, consisting of the Missions at Beaulieu, Wild Rice Rapids, Ebro and Nah-ta-waush. From the latter place I was driven by Mr. Smith, in his big box-sled, to the Government Old Folks' Home to administer the Holy Communion to the old Chief, Me-zhik-ke-ge-shik, and his aged daughter. The Chief is blind and cannot speak a word of English. He has a noble figure and face and long hair. He was baptized and confirmed by Bishop Whipple. After the service he presented me with an Indian pipe-stone. We ate dinner at a small hotel kept by an Indian family and then started for Wild Rice Rapids, about fifteen miles away. There is only one house within two miles of the Church, and as we approached the house the Indians came out and informed us that a little baby had died and requested us to hold the funeral that afternoon at the Church, which was tastefully decorated for Christmas. The interior resembled the outside forest, only the green was generously besprinkled with colored flowers and bells of paper. The little child, in his home-made tiny casket, was placed on a chair in front of the altar step. One was able to bring home to theminds of these simple folk the old story of the Christ Child. After the combined service we all marched out to the brow of the hill and layed the little child in his wee grave "in sure and certain hope." After many handshakes we got off on the rough road to Nah-ta-waush. It was a cold and long journey and the ponies were weary, but their noses were now turned towards home and they brought us to our destination soon after dark. In time for supper before holding a service in the Samuel Memorial Church, which was to be the "Feast of Lights." I had come provided with the candles, and the lessons of the Epiphany were brought home clearly to the Indians who thoroughly enjoyed the service. I retired at 10 p. m. in the spare room at the Mission House, a room about eight feet square. On the walls were hung enlarged photographs of relations living and departed, all covered with dark muslin. Shelves in one corner and a stand in another were filled to overflowing with old periodicals, books and cartridges. The next morning I celebrated the Holy Communion, with quite a large number present, considering the extremely cold, stormy weather and high wind. I was the guest of the Indian Deacon at dinner. There was a bountiful spread of beans, potatoes, turnips, and fat pork swimming in grease. I politely refused the latter, saying I much preferred the beans, etc. The Deacon remarked, "You must be a Jew." The inner man satisfied, we started out with one fresh pony and

the toughest of the two used the day before, for Beaulieu. Most of the way was over bare prairie land where the wind had a clean sweep. I thanked God for the first time that I was a "prophet in sheep's clothing." At Beaulieu I connected again with the mail driver and had a little relief from the bitter cold wind in his covered sled, but at Erskine, where I changed trains, my pride suffered a fall—from the icy steps of a bus—and I had to nurse a sprained ankle for six hours and a half while waiting for my train. I had considerable difficulty in getting on and off the train, but I arrived home hopping at 3 a. m., much to the consternation of my wife.

The following week I visited Onigum, crossing Leech Lake from Walker by train. There being four passengers and only one seat, I chose the hay at the back of the sled, and lay down full length with the mail bag for a pillow. The Mercer Memorial Church here has recently been moved about a hundred yards away from the bank of the Lake where the ground had fallen away to the very door of the Church. Placed on a solid foundation, the Church is now one of our best buildings in the Indian field. I inquired if the windows were new and was told that the improved appearance was caused by thorough scrubbing on the part of Miss Colby, our veteran worker there. The Rev. W. K. Boyle is now in charge of this important Mission, and he is the youngest among our Indian ministers. He received his education for the ministry at the Bishop Seabury College. There were very few adults at the service, but a number of children attended from the Government School. The Rev. Mr. Boyle, Mr. Kulander of the Chippewa trading store and I, were entertained at lunch by Miss Colby, in the little cottage provided for her by the Government, in recognition of her twenty-five years' toil among the Indians of Leech Lake. Miss Colby is now somewhat crippled with rheumatism and is clearly entitled to a pension, if such can be obtained for the women workers of our Mission field. On leaving I was gratified to hear the young Indian priest say, "Thank you for your visit, you have done me good."

My next trip was to Bena on the Great Northern. At Cass Lake I picked up the Rev. Chas. Wright, an Indian priest of forty years standing, who has charge of the Mission at both places. The Indians have been scattered from Bena to their allotments at Round Lake, about twenty miles away, consequently but few can come to church in very cold weather. We had a congregation of six adults. The Rev. Mr. Wright interpreted my sermon. We took up a collection for the War Commission, amounting to \$5.55. In the evening we got the freight train to Cass Lake, having to walk a mile from the depot to get on the caboose. Also at Cass Lake we had to disembark at the round house and walk into town. This I found rather trying, my ankle still bothering me. The following morning a livery team took us to the Mission of the Prince of Peace, six miles up the Lake. The thermometer registered fifty below zero, and it was rather cold for a joy ride. On the lake we passed a sad looking fox who hadn't sense enough to get in out of the cold. At the service we had the children from the Government School. I spoke to the young Indians on the Christian life compared to a race, and, judging by the way their eyes snapped, they took the simple lesson home. Again we had a collection for the War Commission and realized \$5.00. The Indians are generous and quick to respond.

Great indeed is the opportunity in this large field. "The harvest truly is plenteous, but the laborers are few."

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THE GIFT OF PATIENCE

By Rev. Harry Ransome

The life of man on earth is a warfare, says Holy Job, truly the life of the Christian at times is a cross, and to endure whatever comes demands patience.

Do we realize that it was patience which gave to Christ's Humanity peace and self-possession in spite of all that man could say or do? Do we realize that He calls upon us to catch this rest for strength on Him? He calls us to refrain our selfish egoism and permit patience to take possession of our hearts.

Severe to Himself, our Lord was gentle, mild and forbearing to others. His doctrine was doubted and disputed. He was charged with being an imposter. He was called a blasphemer. His wonderful works were ascribed to the devil. His adversaries burned with rage and would stone Him; yet the calmness of peace underwent no change; at every point His patience was invincible. If we venture to enter into the interior life of the Son of Man, we find the crucifixion of His Spirit was sustained by a love most patient and divine. Nothing is so helpful to us in our interior struggles as to try and enter, in spirit, into the interior crucifixions of our Blessed Lord. He thirsts for the salvation of all whom, by His Incarnation, He has made His brethren, and the resistance He meets from the pride of self-seeking wills causes Him the greatest anguish of spirit, but He is never impatient. The patience of Christ is the principle of His glory. By patience He perfected His sufferings, by patience He perfected His work of love, by patience He perfected His merits, infinite because He suffered in the Person of God.

It is a maxim of the world that knowledge is power. But knowledge is not power, only a condition of power. Knowledge is of the mind, power of the will; it is one thing to know and another thing to do. A goodly number of devout people do not seem to realize in what devoutness consists. Devoutness means devotedness, and devotedness means giving oneself to something which is not one's self. There are few of us who have not to fight interior temptations and the trouble which arises out of them, and the more devout we are the more keenly the pressure of temptation is felt. At times, perhaps, we are almost constrained to say "They are too great for me to bear, O God, give me patience" and then expect the gift of patience will come to us without a strong and continuous effort of our own wills.

It may help to strengthen our wills and aid our patience, if we strive to remember that patience with our own interior trials is a divine means given us to attain that perfection of love which enables us to give ourselves to the service of others, and perhaps overcome their waywardness by the gentleness of our patience, and so fulfill our mission as Christ's soldiers in the world.

The man whose patience breaks down will have many virtues, but he will never have strength or solidity. Patience bears directly upon character and duty; where patience fails the act is weak and the duty imperfect. If we examine the eight beatitudes we shall find patience is an essential part of each.

Let us in a practical way consider some of the means by which we can gain the divine gift of patience which our Lord so wonderfully exhibits.

It is a primary truth that human nature is weak and irritable, but patience is the virtue which strengthens this weakness. How does it strengthen it? What is weak is made strong by being united to what is strong. Without a foundation of repose our souls are restless, unquiet and changeable; but God is our repose, our patience and our fortitude. He is the firm, immovable and unchanging patience on whom resting we shall not be moved. A great help to realize where our strength lies, is to quietly observe how often we fail in our best intentions because of our want of patience and lack of repose in Almighty God.

The action of all other powers, even that of the mind, depend upon the action of the will, which is the prime mover of all, therefore at times the whole soul depends on the patience of the will. If the will is patient the whole man is patient. We must catch what St. Ambrose calls the temperance of the heart, because the heart is the seat of the affections and the organ of the will. Almighty God says to each one of us, "my child, give me thy heart," and when it is given He speaks to the heart, He en-

lightens the heart, He searches the heart, He heals the contrite of heart and proves the humble of heart. A sure test of the custody of the heart is the government of the tongue; here is an admirable discipline of patience. That small member, the tongue, is rooted close to the brain, and is as inflammable as a powder magazine. St. James speaks of the tongue as an unquiet evil, and the remedy of unquietness is patience. The man, who can bridle his tongue with patient charity can govern his whole person. Silence very often is strength—the proverb calls it golden, for to lose patience is the beginning of disorder—as each of us knows too well, when we lose our temper.

Here are some words of St. Paul over which we might ponder: "Now we that are strong ought to bear the infirmities of the weak." Sometimes one must bear with those whose tempers are infirm; such are very often, victims of interior gloom and sadness. To make retort would do no good and increase their infirmity; to avoid them is pleasanter for us, but this may mean a breach of charity towards them. To minister to them, to bear with them and their complaints and tempers with all patience, is to catch the spirit of Jesus in the way of His ministry.

We need, also, to bear with our own faults and failures. Faults call for regret and sins for repentance. And we must guard that they do not awaken the impatience of pride. It is extraordinary how many spiritual sins one may commit through one outward act of sin. If the regret for the outward act of sin is only humiliated pride and vexed self-love, it will make us impatient, disturb our

peace and lead us into a number of spiritual faults. To be patient with ourselves after a fault is not to condone it, but the first step towards correction. To lose patience with ourselves after a spiritual failure, is to part with the remedy which will help to repair it.

Let us say the Litany of Patience:
Lord, have pity on me,
Jesus, have pity on me.
Jesus, hear me; Jesus, help me.
Heavenly Father, who art patient, because Thou art Eternal.

Give me patience.
My Saviour and my God, who soughtest me when I fled from Thee,
Spirit of grace, who hast been with me to this day,
Holy Trinity, my support in all my miseries,

Give me patience.
Lord, when Thou triest me,
Lord, when I am in need,
Lord, when I am low-spirited and sad,

Give me patience.
Lord, when I suffer from illness,
Lord, when my members are racked with pain,
Lord, when I suffer and cannot sleep,

Give me patience.
Lord, in all my afflictions,
Lord, when I am on the point of failing through sore temptation,
When through tribulation I am weary of life,

Give me patience.
When I feel myself a burden to myself and others,
When all seems dark around me,
When, in spite of my efforts, I fall again into the same faults,

Give me patience, Lord.
When all fervor is dried up,
When distractions assail me in time of prayer,
When sin contends against grace within me,

Give me patience, Lord.
If Thou permittest me to be contradicted and thwarted,
If Thou permittest me to be misunderstood and wrongly judged,
If Thou permittest others to be set against me,

Give me patience, Lord.
If Thou permittest that I am forsaken by my friends,
If Thou permittest that I receive evil for good,
If Thou permittest me to suffer injustice,
If Thou permittest that I be ridiculed and mocked,
Give me patience, Lord.
O Lamb of God, who takest away the sins of the world, spare me, and give me patience evermore.
Amen.

The Jews Will Again Possess Their Own Land

We are in receipt of a very interesting sermon, No. 37 in a series of Denver Cathedral sermons, preached by the Very Rev. Dr. H. Martyn Hart, in the course of which he says: "There is nothing more positively asserted in the Word of God and I may say, unlikely as it is from the point of view of man's experience there is nothing which offers a more satisfactory solution of the appalling problems of our existence, than the return to this earth, of the Saviour Jesus Christ. What our world needs is a Master, some intelligent, merciful, Righteous Power who will loose the captives and let the prisoners go free, Who will undo the heavy burdens, which the selfishness of the capable few has bound upon the stooping shoulders of the incapable weak.

Men have tried Law but it is the exploiters who make the laws and whenever the toilers so combine in Unions that they make themselves felt and whenever they have momentarily seized a coigne of vantage and have been able to dictate terms to their masters, they have shown themselves no less tyrants, than the money-

What Good Can I Get from Lent?

YOU CAN LEARN THE AWFUL CHARACTER OF SIN

Sin is deceitful; we know this by experience. The thoughts of Lent take off the disguise and show us actually what sin is, and its terrible influence upon the character. We see it rise like a great barrier between the soul and God; we see it hide God's countenance, and shut away from our life every desire that is pure, and noble, and lovely, and heavenly, and leave us amid the pollutions of evil—a slave to habits that speak of shame, of corruption, of moral disease, and ultimately of a moral death.

The very moment your eyes are really opened to the awful character of sin, and its guilty end, you will gladly flee from its habits as from a serpent's sting, or from a drink of deadly poison. At that moment you will turn to God with all your heart, and strive to serve Him in true righteousness and holiness all the days of your life.

barons against whose tyranny they were rebelling.

The decay and ruin of every civilization which a combination of human interests has produced, civilizations which have been constructed upon every conceivable plan; the refined cleverness of the Egyptian; the brutal force of the Assyrian; the intellectual dominance of the Greek; the luxuriousness of the Persian; the common law of the Roman; it matters not what may have been the cement of the civilization, one and all have ended in decadence and ruin and today bleeding humanity stands confessedly impotent to secure to all a fair and comfortable life. Three-quarters of the people of this broad and prosperous country have nothing, and are always upon the ragged edge of actual want.

People think 'we are delivered over to these things; that in some unknown way, the human race was started and left to its own devices; that there is no higher law and order than what emanates from our own societies. But this is not the case. God is working out some great design, we are moving towards some destiny. The favored people to whom 'we delivered the oracles of God' treasured this. Their Talmud, the compendium of their best knowledge says: "the world is to stand 6000 years, viz.: 2000 confusion, 2000 with the law and 2000 is in the time of the Messiah." We are now nearing the end of the third 2000. Then will come "The Day of God." "The Day of the restitution of all things." The regeneration as the Lord Himself termed it. We wait for "the Day of the Lord." It is the day of the return of the beneficent Saviour, the Second Advent of Jesus Christ. Who "will reign a King in Righteousness and who will break the yoke off the neck of all peoples." "When the heavens shall hear the earth and the earth shall hear the corn and the wine and the oil and they shall hear the sons of God" and everybody shall have a living wage and live easily and in plenty, "I will return." This undoubted event is alluded to

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. in Lent.	II Kings 24:5-17 Ezekiel 18	Matt. 23	Daniel 6	Mark 7:1-23
M.	Jeremiah 24	Luke 7:1-23	7	Romans 1:1-25
Tu.	29	7:24-end	8	2:1-16
W.	34	8:1-21	10	2:17-end
Th.	21	8:22-39	11:1-29	3:1-18
F.	37	8:40-end	11:30-end	3:19-end
S.	38	9:1-27	12	4
3 S. in Lent	II Kings 24:18; 25:21	21:5-24	9	Heb. 9
	Baruch 1:10; 2:15			

The first Old Testament lesson Sunday morning records the beginning of the fulfillment of Jeremiah's prophecy of the Seventy Years' captivity, which was the first lesson for last Sunday morning. Jehoiakim came to the throne in 597 during or just before the siege of Jerusalem by Nebuchadnezzar. He was a fatuous youth of eighteen who played at being a king for three months and then was dragged to Babylon at the head of prominent Jews of all classes, who thus constituted the first group of captives, referred to later by Jeremiah as "good figs" and among whom apparently were Daniel and Ezekiel.

Once again God did what He said He was going to do. (See first morning lessons for first and second Sundays after the Epiphany). Jeremiah's appeal to the example of loyal Rechabites; his pleas for social justice; his holding out the offer of God's pardon; all were rejected with scorn. Truly "the sin of Judah was etched with a pen of iron and the point of a diamond, graven upon the tablet of their hearts and upon the horns of their altars." But the cool insolence of a Jehoiakim, throwing the leaves of the prophet's

writings into the fire, was not going to stop God's truth from "marching on."

For the second lesson we have given our Lord's denunciation of Scribes and Pharisees, ending with the lament over Jerusalem, not without the note of hope which also belongs to Jeremiah, "ye shall not see me again until ye shall say, Blessed is he that cometh . . . in the name of the Lord." (Note: Compare Matt. 23: 37-39 with II Esdras 1:30-33).

For the evening lesson, the Book of Daniel is continued and the deliverance of Daniel from the lions' den is given, accompanied by our Lord's denunciation of lip service and of man-made traditions and doctrines, setting forth the necessity of purity of heart and deliverance from evil thoughts, rather than ceremonialism.

These lessons, one and all, seem to fit in not only with Lent in general, but with the specific Eucharistic teachings of this particular Sunday. They set forth the inevitableness of the penalty of sin; the value and right use of Divinely ordained discipline; the hope and promise of deliverance; and the absolute necessity of a pure heart. "This is the will of God, even your sanctification" (Epistle). To this supreme end all providence is directed. Whether "adversities which may happen to the body (Collect)," are averted, as in the case of Daniel, and the woman of Canaan (Gospel), or permitted, as in the case of Judah and Jerusalem, the Divine purpose is one and the same.

Again, the Gentiles who are the instruments of God's discipline in one lesson are themselves the recipients of God's mercy both in the Gospel and the Daniel story. The week-day selections from Jeremiah belong between the events of this and those of the next Sunday.

of other men, and that he should behave himself as his Father's child and a brother of his human fellows, using his talents in a sublimely self-forgetful service of God and of mankind. Who will seriously say that we have as a world so much as faintly essayed to put such laws of conduct to the test of practice? Rather have we not sung these rules over as so many soothing and pretty nursery songs! In our personal lives we have been selfish, in our commercial life villainously competitive, in our social life bitterly divisive, in our international life grasping and defiant. Modern Science has supplied us with means for luxury, at the same time giving our generation a bent toward egotism and inclining it to go still further down the dangerous slope of materialism. The worst of the matter is that we have done this while with our lips professing to believe the Gospel that forbids each item of our misbehavior, and have gone to Church (when indeed we have gone to Church) to weakly excuse ourselves with the periodical restatement to God, in our confessions, that we have found ourselves too humanly weak to undertake a program the wisdom of which we have admitted, but only in words and never in deeds.

I am optimistic. I believe that the world now will really try the two-fold command of Christ. If men will do this, if they will begin the practice of Christ's unselfish ethics, if they will, with good heart, go to work upon His plans for world federation, these sad times will be succeeded by a glorious age."

Wanted a Prayer Book

Mr. Thomas H. Forbes, Camp Secretary of the Army and Navy Department of the B. S. A., who is working at Camp McClellan, Anniston, Ala., received a request for a Prayer Book from a soldier, and not having an extra copy in his possession, walked five miles to and from the headquarters of Chaplain Dubell from whom he obtained a copy and presented it to the soldier. Such a splendid spirit, which is being generally emulated by Brotherhood Secretaries, is making a profound impression on the men in Uncle Sam's Army.

A Glorious Age Near at Hand

"What is the line of conduct to which Christianity obligates its followers?" asks the Rev. C. L. Bates of Rome, N. Y., and answers: "In brief it is the line or law of conduct which the Gospel clearly shows controlled the great Founder of the Faith. Christianity obligates its followers to a spiritual rather than a materialistic interpretation of life, it demands that selfishness be replaced by disposition to serve, that money be looked upon as a means and not an end. Christianity requires that each Christianized unit in society should dismiss the flesh-born tendency to exploit itself at the expense

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

XVIII Blessed Are They That Mourn

There is no minister, be he priest or not, who does not hear confessions. They may not be the formal admissions of the confessional but they are the outpourings of the burdened human heart. I think that no man can be a real minister to his people until they have enough confidence in him to tell him their troubles. But is it not too much to expect the parson to take an interest in the troubles of all his people? Bless you, No. In his heart he feels that his work is not worth while unless he shares their burdens. This is often the test of his ministry. It is very pleasant for him to believe that he has a congregation of prosperous, healthy, care-free, unburdened and relatively sinless people, but it is never true. Under the surface of apparently placid living, his men, women and children are disturbed and full of pain.

It is more than the occasional duty of the parson to assist his people; it is the very heart of his work. He yearns to share your burden if you will let him. The natural reticence that prevents one man from revealing his troubles, is an obstacle in the way of the parson. If the man of God is indifferent to the real and deep needs of his people his ministry is as sounding brass and tinkling cymbal. His choir may be the best in the Diocese, his congregations may flourish like a green bay tree; he may be sent to countless conventions and his sermons may have the charm of St. Chrysostom's or the fire of Savonarola's, but if he does not bring the healing power of the Gospel into the lives of man by his personal participation in their troubles, his ministry is ineffective, partial and superficial. It is a splendidly ornamented design upon a casket from which the jewels are lost.

If you hesitate to take your real troubles to your minister you are practicing a disloyalty which probably you do not feel. Not that he can solve every problem, relieve every pain, soften every hardship and release every burden. He cannot. He counts himself fortunate when he can of men by his personal participation able to tell you how to cast off the trouble or to endure it. He may be able by sympathetic understanding to relieve the tension on your mind and heart. He may be able to sensitize your life so that you, weighted down and oppressed by the loneliness of your struggle, may feel beneath you the strength of the everlasting arms. He may be able to give you such an insight into the greater plans of God for you that your difficulty sinks into relative insignificance. He may be able to banish your love of the baubles which you fear to lose. And he may only say to you "Together, on our knees, let the storms beat over us and bruise us, but together let us cling to the Rock of our salvation."

It seems a small matter to the parson as he grows older whether or not he is able to replace an old piece of furniture in the Church, when his whole thought is occupied in saving a man from the temptation which is bringing ruin to himself and his family. And the disappointment about some apathy toward his pet project of adding bells to the tower, becomes a matter of indifference as he listens to and carries to his work the pathetic lament of the heart-broken mother bereft of her only child.

That heart is indeed callous which remains unaffected under the appeals made to its every resource in the confessional. The wisdom of Solomon, the insight of David, the riches of Croesus and the tenfold strength of Galahad, the love of St. John, the faith of St. Paul and the works of St. James would be an insufficient equipment for the man who would adequately counsel, help and strengthen his afflicted people. Simple and trite as many of the troubles are, they are the crisis of some human life; they mark the breaking point of some human heart. Wise indeed is he who can minister to those in affliction.

What a variety of troubles they are. How the parson prays God that he may be worthy of the trust of his people. Here comes a girl deserted by her lover. She must be told that if he was worthy he would not have left her, and if not worthy then she is lucky to have discovered it. It is

almost cruel to add another blow to the crushed heart, but a year later when the parson is asked to unite the same girl in marriage to a fine young fellow he congratulates himself that he gave that blow. And here is the woman anxious about what is to become of her money after she is dead, and concerned that it shall carry on her small prejudices and dislikes after her, snapping the lash of her displeasure over many generations. Now comes the lad halting between two positions; now the man snared in the intricacies of honorable but unavoidable debt. Again it is the professional man, making a fight to maintain himself in his work and failing just as he is about to reach the goal. Here comes the stranger, one of a vast host, upon whom misfortune has fallen by the wayside. The door that opens for his departure admits the sorrowful woman struggling to maintain a family and overwhelmed in the struggle. So it will be with the priest to the end of his days.

Are we ever deceived? Yes. Nine-tenths of the people who come from other parts of the world and arrive at the parson's door fail to prove themselves worthy; nine-tenths of those at home are worthy and allow the parson to feel that his ministry is worth while.

If the people realized that their priest was not ministering in his own strength alone but was pouring out of the abundant store of the mercies and help of God, they would not fail to bring their troubles, and, so far as human hands and heart are able to convey divine aid they would not fail to be helped and comforted.

them for the use of those, who need them. We must try to train them to know what constitutes loyalty and what treachery to our King, we must teach them to pierce beneath the camouflage with which the devil conceals his hideous deadly weapons so that they seem desirable or at least harmless; we must strive in our preaching and in every possible way to stir up that heavenly patriotism, the love for our true native land and our King, which will encourage enlistment in the army and keep up the morale of the troops after they have enlisted.

And we must do more than that. I think that one of the weaknesses of the past has been that our training has been so largely book-training—theory and rules, without any practice in actual fighting. We need to take our young soldiers out for something else. They ought to have practice in throwing the grenades of prayer to make the way safe for themselves and their fellows as they advance, and to dislodge the enemy from the dugouts which he inhabits. They need practice in sustained spiritual exercise, in order that they may run and not be weary, and walk and not faint. They should be taught what kind of enemies they are to meet and how to recognize them—the devils of Anger, Pride, Gluttony, Lust, Covetousness, Envy and Sloth—and what kind of warfare they must use in the case of each one—whether it is best to stand and fight or whether safety, as it sometimes does, lies in flight. They need to be trained in the use of their weapons and in how to put on their armour; it must not be through our fault that when they do go out to fight the Giant they are not able to go with the armour which has been provided, because they have not proved it. Perhaps the smooth stones of natural piety will not be sufficient to do the work—even David needed a sword before his giant was finally despatched. And they need to know something about trench warfare

which is prescribed and then let them go their own way to meet the enemy single-handed. How often in the past we have done that! We have seen our young men setting out alone into "No Man's Land" and deserting the camp just at the time when we knew that they needed our help most, and we have let them go, hoping that some time they would return to us, praying perhaps that it might be before too much harm was suffered. Sometimes they do return, too often as damaged goods. And sometimes they never come back. They have fallen into the hands of the enemy and are fast bound in the prison house of sin.

Things are going on, on the other side of the sea, in the souls of the young men who are fighting. Men who have been at the front tell us that they are impressed with the different view which experience there gives the men on all the questions of the world and of life. No one can face the nearness of death for himself or see it cut down the man who but a few moments before has been shouting courageously as they went together over the top, without as soon as the tumult dies and there is time for thought, forming some conclusions about the purpose of the outcome of life in this world. Some of the men are coming back to us one of these days—pray God it may be soon. Some of them are coming back with their spiritual natures deepened and quickened because of their experiences, and some are coming back with that nature killed. And will it not be that those who have suffered the loss of their faith will reproach us because we failed to equip them and train them before we sent them away, and those who have grown in grace will reproach us because it was necessary for them to go through the fire of war in order to obtain what should have been given to them at home?

The world is going to be a different place after the war. Reconstruction must be begun now in every department of life. And it seems to me that

The state, its flag—and preservation of them, come in the nature of being divine duty given for a divine institution."

All Philantropies of the Church Federated

There was a recent meeting, at supper, in Trinity Cathedral Parish House, of representative Church people of all the Episcopal Churches and Missions in Cleveland. Bishop Leonard called the meeting, as members of the "Household of Faith," to consider the federating of the institutions of the Church in the city.

Some 200 persons were present, representing every Parish and Mission Station and Church Institution in the city.

The meeting was opened by Bishop Leonard, giving a very cordial welcome to Churchmen and women in their support and co-operation. He then introduced Rev. R. W. Woodroffe of Emmanuel Church, who presented the purpose and plan. The plan includes the raising of \$30,000 a year for five years, over and above present incomes, to be used to help these institutions and Missions.

The meeting endorsed the idea of federation, the appointing of a Commission, and the raising of a Sustainment Fund of \$30,000, this fund to be distributed by a Committee to the institutions and Missions of the Church in Cleveland.

POEMS Worth Preserving

Selected by the Rev. F. L. Palmer

Ode to Duty

By William Wordsworth

Stern Daughter of the Voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail
humanity!

There are who ask not if thine eye
Be on them; who, in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth:
Glad hearts! without reproach or
blot;

Who do thy work and know it not:
Oh, if through confidence misplaced
(They fail, thy saving arms, dread
Power! around them cast.

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.
And they a blissful course may hold
Even now, who, not unwisely bold,
Live in the spirit of this creed;
Yet find thy firm support, according
to their need

I, loving freedom, and untried,
No sport of every random gust,
Yet being to myself a guide,
Too blindly have reposed my trust;
And oft, when in my heart was heard
Thy timely mandate, I deferred
The task, in smoother walks to stray;
But thee I now would serve more
strictly, if I may.

Through disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control;
But in the quietness of thought:
Me this unchartered freedom tires;
I feel the weight of chance desires:
My hopes no more must change their
name,
I long for a repose that ever is the
same.

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their
beds;
And fragrance in thy footing treads;
Thou dost preserve the stars from
wrong;
And the most ancient heavens, through
Thee, are fresh and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto thy Guidance from this hour;
Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy Bond-
man let me live.

1805

Lent is Your Opportunity

What! Mine? Yes, beloved, YOURS, no matter who you are, or what your opinions. God takes no account of these circumstances when He speaks to human souls. Like the Gospel itself, which delivers its message to every man, so Lent comes with its message to you, because you need it. Like the Church itself, which carries forward the Kingdom of Christ among all sorts and conditions of men, so too Lent, in its every thought, speaks to every heart, and bids it honestly examine itself in the sight of God, not for its theological opinions, but the facts of its life—not for its prejudices, but its needs—not for its likes or dislikes, its fancies or its whims, but its duties—not for its manifold excuses, but for the relation it bears to its Saviour, Who demands your heart, in which to place His Kingly throne. Lent comes to you as you are, and would make you what you ought to be.

Despise not, then, this Opportunity

Our Captain and His Army

PART II.

You and I, my brethren, are engaged in the greatest war thinkable, a war in which are engaged not only all the nations of the world, but even the veterans who have been retired from active service and are now awaiting re-union with their Master in the world to come, and those who have already overcome and have received from His hand the victor's crown; for doubtless they all in some way know what is going forward on the battlefields where they themselves engaged, and are able still to have their part in the conflict, helping on the combatants with spiritual helps none the less real because they cannot be measured by our material standards. The army militant, expectant, and triumphant, all is to some extent active in the service, and we are a part of it all. Our pulses are quickened as we think of the glorious fight which is being waged across the sea; should we not thrill too, as we realize that we are waging even a more glorious fight here? I think we have made the mistake of living ourselves and encouraging our soldiers to live as if peace had been concluded or at least a truce effected. It is not true. There is no peace possible, no truce can be arranged. Our war will not be won and our fighting will not be over until the war lord who sits on the throne of hell is thrown down and both he and his lieutenants destroyed forever. We have got to wake up to the fact, I am convinced, that war is our normal condition while here in this world, and we must train our people more thoroughly in order that they may wage it successfully.

THE SOLDIERS

We must, first of all, let them know what are the resources we have at our disposal; there is no use of having the means of feeding, of strengthening, of healing, if we fail to present

too—how in the face of attack from the enemy to shield themselves from immediate harm and dig themselves into trenches where they may be safe. And with it all, we must be careful to encourage them with the knowledge that they are going to be taken care of; that they must not think all is over because they have been struck by a piece of shrapnel or for a moment been overtaken by a funk which led them perhaps to an act of disloyalty, but that hospitals are provided for the very purpose of taking care of soldiers in their condition, and that they may, if they will take advantage of the provision, soon return to the fray more than ever determined to give no quarter to the enemy, because they have suffered at his hand.

And this above all; we must correct the wrong impression which seems to be prevalent and for which we are ourselves largely to blame—the impression that the Christian course is a sort of pleasant little summer holiday. We must let it be known that it is a real war, a war for things that are worth while, and that it is a man's job to be engaged in it. We must let it be known that to engage in it worthily, even to train for it properly, a man may be called upon to make great sacrifices; sacrifices of time, of money, of worldly interests, of personal luxuries and perhaps even of comforts and conveniences. To practice self-denial and self-restraint is not hard when it is recognized as being for an object worth while; men do it for the sake of hardening themselves for earthly warfare, they will do it too for the heavenly if it can be made real to them. And we as their officers ought to know our soldiers each one personally and intimately. We ought to know what are their special needs and what particular battles they are fighting, so that we may when need is give them help, and at least speak the word of warning to the one who is heedless, or the word of encouragement to the one who is fighting a hard fight. It will not do for us to give them the minimum of training

we who are charged with responsibility in the Church of God must see to it that we are doing our duty in that part of the army to which we have been called, are correcting the mistakes of the past and are preparing for precluding the possibility of the same mistakes in the future. We can do it if we will take a leaf out of the book of earthly armies. God is still at war and we are permitted to be leaders in His army. Our part is to teach and to train Christian soldiers, and our Parishes are our training camps. Let us appreciate the honor and the responsibility, and let us get to work as we have never done before. This is our part, and it is a worthy part, in the present war of the world. Only if we do it can we hope at the end to be able to say, "I have fought a good fight, I have finished my course, I have kept the faith."

Women of Trinity Cathedral, Cleveland, Ohio, Hold an Interesting Meeting

The Monthly Luncheon for the women of the congregation was held on Wednesday, Feb. 6th, at which all the women's organizations were well represented. Promptly at half past twelve the women formed in small groups about the Parish Hall, where a very substantial war-time luncheon was served, after which a very interesting program was listened to. Mrs. C. H. Gross of Norwalk, Ohio, one of the Diocesan Vice-Presidents of the Woman's Auxiliary, spoke on the work of St. Luke's Hospital of Tokyo, Japan, and Mrs. Hauck of Lakewood, Ohio, told of the Spirit of Missions. These Monthly Meetings are very stimulating in their interest in Missions, and aid in bringing together many of the women of the congregation for organization work—women who are so joyously glad to do their part in the spread of His Kingdom. The value of these meetings cannot be too highly esteemed.

Fifth Annual Meeting of the Board of Education

"The Message of the Church to a World at War" was the chief topic at the annual meeting of the General Board of Religious Education held in New York, Tuesday, Wednesday and Thursday, January 29th, 30th, and 31st.

The following members attended, the large attendance being due to the celebration of the five years of work of the Board, and also to the important topics to be discussed concerning the war:

Rt. Rev. E. S. Lines, D. D., Bishop of Newark; Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire; Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem; Rt. Rev. Theodore I. Reese, D. D., Bishop Coadjutor of Southern Ohio; Rt. Rev. F. A. McElwain, D. D., Bishop of Minnesota; Rt. Rev. James Wise, Bishop of Kansas; Rev. C. P. Mills of Boston; Rev. Charles H. Young of Chicago; Rev. H. P. Nichols, D. D., of New York City; Rev. George G. Bartlett, D. D., of Philadelphia; Rev. Charles H. Boynton, Ph. D., Englewood, N. J.; Rev. Mercer P. Logan, D. D., of Charleston, S. C.; Rev. John H. McKenzie, D. D., of Howe, Ind.; Rev. L. N. Caley of Philadelphia; Rev. William E. Gardner, D. D., of New York; Rev. Lester Bradner, Ph. D., of New York; Mr. Robert H. Gardiner, Gardiner, Maine; Mr. H. C. Theopold, of Faribault, Minn., and Rev. Paul Micou, of New York, Secretary of the Department of Collegiate Education.

The following guests attended the Board Meeting:

Rt. Rev. Hugh L. Burleson, D. D., Bishop of South Dakota; Rt. Rev. George A. Beecher, D. D., Bishop of Western Nebraska; Rt. Rev. Herman Page, D. D., Bishop of Spokane, Rev. George P. Mayo of Blue Ridge Industrial School, Virginia; Dean Carrington of St. Mary's College, Dallas, and Rev. Gardiner L. Tucker, Provincial Secretary of the Province of Sewanee.

NEEDS OF PREPARATORY SCHOOLS

Bishops Burleson and Beecher came to present the needs of the Preparatory Schools of the West. They reminded the Board of the enviable reputation for Secondary Schools which the Church had secured. They reported that many schools felt the need of some Church-wide plan for Secondary Education. At present there was no plan and Church Schools were constantly succumbing to the pressure of the difficulty of financial maintenance. The names of fifteen schools were listed which had given up work during the past year.

The Bishops claimed that it was necessary that there should be a Secretary of the Board who would devote his entire time to Church Preparatory Schools. He would make inquiries of schools and spread information among Church people.

After consideration of this subject, the Board voted to provide a Secretary as soon as the income of the Board would permit. Another vote was passed, making provision for the traveling expenses of voluntary agents who in the meantime would make preliminary inquiries and assist in forming some plan for strengthening the work of the Preparatory Schools of the Church.

The discussion of the disorganized condition of our Church Preparatory Schools brought up the whole subject of the financial needs in the various departments of the Church's educational work. Dean Bartlett made a plea that the whole subject be dealt with comprehensively and that if financial aid was to be given, it should be given in relation to the total needs of the Church. As a result, a Committee consisting of Rev. Dr. Wm. E. Gardner, Bishop Lines, Bishop Reese, Dean Bartlett and Mr. Theopold was appointed to report at the next meeting of the Board a plan by which the financial needs of the Church's educational work may be dealt with comprehensively as a responsibility of the whole Church.

COLLEGIATE DEPARTMENT

Rev. Paul Micou, the Secretary of the Department of Collegiate Education, made his first report to the Board. His clear grasp of the situation in our colleges and universities won the confidence of the Board. The Board approved a plan by which the Department would make an effort to place the right man, properly equipped, in one college town each year; that a system of scholarships be established by the Collegiate Department by which students in a given university who are definitely training for service in the Church, might be awarded scholarships for their Junior and

Senior years; that the Department raise a fund to make inquiries into the best methods of promoting religion in colleges and state universities; this inquiry should cover the kind of courses needed in religion, either within the curriculum or without, and the best methods for student worship and organization, and the peculiar kind of pastoral care which the unique college situation demands.

PAROCHIAL DEPARTMENT

The attention of the Parochial Department was centered especially upon the best way of equipping teachers for their work in our Church Schools. The present Standard Course in Teacher Training, having been in use practically 10 years, needed revision. This revision has now been undertaken by the Department, so that by next summer the first of a new set of training courses will be available for work in the field. Most of these new courses will be constructed especially for our own Church use. They will, however, be so articulated and arranged as to make co-operation possible in the spreading movement for Community Teacher Training. Reports from many sources show that the attention of teachers has been drawn away from training courses, probably by the War interests. It is desirable that every effort should be made to maintain the highest standard of equipment.

Report of progress was also rendered on a plan for a universal schedule of Daily Devotional Bible Readings, which the Board wishes to make available for the whole Church.

The figures showing the progress in the use of the Christian Nurture Series, prepared under the direction of the Board, for Church School work, are most encouraging. Roughly speaking, there are about 100,000 children in the Church working every Sunday on this material.

Both the Primary Council and the Senior Council, which have in charge the production of further courses under the Series, were continued, and it is hoped that by next September all the courses, from the Kindergarten through the High School years, will be in print.

The Primary Council has also under preparation a Manual on Primary Worship, which promises to be of great assistance in all the lower grades of the Church School.

The Demonstration School which the Board maintains at Gary, Indiana, for experiments in weekday religious instruction, is proving most effective. The Church School established there, under the guidance of Miss Vera L. Noyes, has doubled its numbers, and is giving every child of the Parish, with the exception of the Kindergarten and High School grades, two periods each week of religious instruction in addition to the Church School session on Sunday.

STUDY OF RELIGION IN WAR TIMES.

In response to many requests from Rectors for topics and study outlines on the religious questions raised by the war, the Board voted to issue a pamphlet entitled "Studies in Religion for War Times." This will be mailed to the Clergy immediately; it will contain topics and guiding questions for meditation and class study. It will also suggest Bible reading and books to aid discussion.

The most enjoyable session was the dinner at the General Seminary, Wednesday evening. The members of the Commission on the Revision of the Prayer Book which was in session, were the guests of the General Board at the dinner. After dinner a circle formed around the big fireplace at the end of the refectory. Addresses were made by Mr. Robert H. Gardiner, Rev. Hugh L. Birchhead, Bishop Reese and Mr. John W. Wood. The topic was "Religious Education in War Times." Bishop Reese said in part:

"A question put to me in one of our military camps was this: What has religion to do with the war? Don't you know that science and military strategy are the forces which will win the war? Such a man sees the grim necessity for the use of physical force in this present crisis, but he also realizes that this is but preparatory for the constructive conquering forces to follow. When you knock a man down who has mistreated a woman, he is not thereby conquered. You have conquered his body, not the man. Not until the quality of good-will enters the heart of a man, creating right relationship with you and the person he has injured, is he conquered. Good-will is the produce of religious influences.

Our young men are not laying down their lives upon the altar of science or physical force, but that through their sacrifice the great moral and spiritual forces, may become permanent.

An Infidel's Opinion

During a period of nearly four years the writer has been in rather intimate correspondence with a physician in Idaho who, at the beginning of the correspondence, claimed to be a full-fledged infidel and proud of it. Recently I asked him to express through the columns of an agnostic paper his present opinions of the Christian Church and Religion and the response was a classic. It follows: "Leaving out the claim of the Divine origin of Christianity, it cannot be denied that Christianity has been and is now a great moral force in the world; that the great aim of Christianity is the moral uplift of humanity; that no Christian Church has in its creed any dogma or doctrine which teaches men to sin, but all teach men to avoid sin. The Churches are a great social force in the world, and as society is now constituted there is nothing else that will supply the place of the Christian Church. To the Church the poor, the sick, the downcast and forsaken ones can come for help and consolation and a refuge from the storms of adversity. Jesus Christ, whether he is God or man, a real person or myth, occupies today a place filled by no other earthly person from Socrates down. To no other person can a sin-lust and sin-sick soul go to find the peace and forgiveness that can be found in Christ. Such a soul would not go to Socrates nor any earthly philosopher for salvation from sin. There is the testimony of millions who have had their lives and characters transformed by the power of the Gospel of Christ. Millions have sealed their faith in Christ by the martyr's death. The beginning, the rise and the conquests of the Christian Church is a miracle. The Christian Clergy fill a place filled by no other profession, and while there are many people who are not worthy, yet the great majority are honest, sincere, self-denying men who give their time to the service of humanity—who do the work that cannot be done by another class of men. What the effect upon the world and society would be if every Church was closed, if every Christian minister forsook the Altar of Christ, we cannot tell. So after all perhaps the world is not ready to cast the Christian religion upon the scrapheap, just now. Not until something better is presented to take its place."

In this sense religious education is a war measure, the essential training of those who in the next generation must be leaders in the reconstruction of our civilization upon a sure foundation, the guarantee that the democracy for which we fight may be a democracy interpreted and kept true to Christian standards.

Back of the training camp is our American youth in our colleges, Church Schools and homes. It is a short sighted patriotism which sees only the training camp and neglects the training of the reserve force at the home base. The man in the camp summons the Church to help him do his duty as he prepares for his service 'over there'. Then, as he goes forth to take his place on the firing line he asks the Church to see to it that those fellows who follow after him be so trained in Christian truth that they will 'carry on' that for which he is fighting and giving his life. We cannot be a true patriot and neglect Christian education."

Bishop Tuttle, the President of the Board, expressed the enthusiasm and the vigorous purpose behind the Board's meeting, in the following message:

"The alarms of war are all abroad, and all around at home the busy training of our brave young soldiers goes on. Later that training will tell in their standing fast and making good.

With them all, collectively and individually, spiritual strength and religious duty and loyalty to Christ are the forces most potent and permanent to win by.

Let no such Society as one for Religious Education, then, lose heart or think itself out of place or out of time or out of tune for these burdened days.

I wish you good luck in the name of the Lord."

The corporate communion of the meeting was at Calvary Church, Wednesday morning. The Board attended Evening Prayer at the Seminary Wednesday morning.

(The report of Dr. Gardner at the Department of Theological Education will appear in next week's issue.)

First Little Girl (boastfully)—One of my hens laid two eggs the other day. Second Little Girl.—That's nothing, my pa laid a corner stone.—Ex.

South Carolina

The delegates heard with great interest the statement that 600 splendid young men, former students at Christ School, Arden, N. C., are now in their country's service. Truly a striking testimonial of the value of our mountain Mission schools.

A letter from China heard at the Convention speaks in highest terms of Miss Alice Gregg, South Carolina's Missionary in Anking, and commends her ability, zeal and success in her work.

A letter of loving greeting was sent from the Convention to Miss Uta Saite the young Japanese student now in Tokio, who was educated at Winthrop College by the S. C. Junior Auxiliary and later received a year's training at St. Faith's, New York.

Miss Virginia Singleton, U. O. Custodian, presented to the Junior Auxiliary a most interesting tablet inscribed with the names of Missionaries who have gone from South Carolina—an eloquent appeal for the coming years.

The following resolutions presented by Miss Singleton were unanimously adopted:

"That a memorial go from this Convention to the Diocesan Board of Religious Education requesting that a woman perfectly familiar with, and capable of teaching the Christian Nurture Course be placed upon the Board of Religious Education in the Diocese; also requesting that she shall be assistant editor of the page devoted to Religious Education which appears every month in the Diocese."

"That a request go from this Auxiliary in convention assembled to our Bishop and the Secretary of the Diocese that the Auxiliary president be given a place on the Council programme, preferably at the session devoted to Religious Education, when she shall explain and urge the use of the Christian Nurture Course in our Church Schools in connection with the adoption of the 'New Junior Plan.'"

The importance of the Spirit of Missions and Diocese was stressed as absolutely essential to Auxiliary growth and understanding, and every branch was asked to appoint a reporter for the Diocese.

Archdeacon Baskerville of Charleston sent a letter to the Auxiliary which set forth in comprehensive words the desire of his people for industrial education, emphasized the especial benefit derived from Church schools and expressed his gratitude for what had been done by S. C. Churches. Those present felt keenly their recognition of how much has been left undone and how lightly our responsibility has been held.

The Church's opportunity in caring for the Catawba Indians was dwelt upon. This tribe of splendid aborigines in York county, S. C., numbering more than 3,000 warriors as late as 1768, have been the consistent friend of the white man since colonial times; have fought by his side in every war and though poor and degenerate in many ways, retain their native honesty and courage. The reservation is wholly Mormon, because as they will tell you, the Mormon missionaries have lived among them and have been the friends when other faiths, with few exceptions, did not seem to think they were worth saving.

Rev. A. R. Mitchell, Archdeacon, in speaking of the work in rural districts in his Convocation, stressed the need of trained workers and made an eloquent appeal for consecrated women to embrace this opportunity for service almost at our doors.

Miss Singleton and Miss Ford emphasized the opportunity of the Church in mill communities and the fact that the Church is eminently adapted to the needs of these people.

That the work of the Church is rightly very closely allied with the Red Cross and other patriotic organizations was clearly brought out on the floor of the Convention, but the Bishop's warning was most timely, when he said the "Kingdom of God", as represented by the Church and its special work, must come first.

Miss Ford, in response to a unanimous request, reconsidered her decision to retire from the office of Educational Secretary and accepted reelection with the proviso that a successor for the next year be chosen and sent to the summer school at Cambridge.

In the closing hour of the convention resolutions of loving appreciation were voted to the retiring president, Miss Katie Lee, for her untiring devotion to the duties of her office, and cordial, whole hearted support was pledged to her successor, Mrs. W. P. Cornell, who brings to the work great energy, enthusiasm and ability. M. W. LONG, Publicity Chairman.

Plain Duty of Christian Young Men and Women

What is the plain duty of the Christian Bishop of the American Church, an-tian young man and woman when their country is at war? The Rt. Rev. Dr. Daniel Sylvester Tuttle, Presiding swered this question the other day in a war message to the young men and women of the Southwest when asked his opinion, states the Oklahoma Times. Here is the message:

"The state, as I have for years interpreted its biblical meaning, is a sacred institution and so acknowledged by our blessed Lord and His faithful disciple, St. Paul. We will remember that the Saviour said:

"Render unto Caesar, the things that are Caesar's."

"We will remember that St. Paul, alluding to 'the powers that be,' meaning the government, said it was an institution ordained of God.

"At this time in particular our young men will do well to remember that life is divided into three great elements to which his faith and loyalty should be unrestrainedly devoted. They are, the family, the state and the Church. All these three are divinely instituted and of divine foundation."

MUST FIGHT IF NECESSARY

"The plain duty of the Christian young man at this grave and critical time in the world's history and in the history in particular of America, is to obey and have careful regard for the laws of the state, and the more so in that our country is at war.

"He must consecrate himself to standing by the regulations of the country, standing by its laws, of giving unswerving loyalty to its flag and if it is ordered and there is necessity of fighting for that flag and yielding his life if that too shall be called for.

"Very nearly the same thing obtains also for the Christian young woman. Of her there is hardly less responsibility than for the young man. They should be side by side in war's problems and aiding their country.

YOUNG WOMEN'S DUTY

"I may even go far enough to assert that of the young woman there is even more responsibility inasmuch as, of the three divine institutions I mention, the family, the state and the Church, for the family, first of the three, no one shall have greater responsibility or concern than she and the more so as she has within her potentially the divinity of motherhood, greatest asset, greatest of things that sustain the family except God Himself.

"This is the time when she must be loyal to her country and to its traditions. There is every evidence in this country of ours that the Christian young woman with the good she can do in her community, by the example of her tireless needles and her hard and earnest work for the Red Cross, has greater opportunity for useful and patriotic service than others.

"Thus the duty of the Christian young man and the duty of the Christian young woman—closely parallel.

It Can Talk in Any Language

When Dr. Paton was printing his first New Testament in the Aniwian language, Chief Namakei, an old man, eagerly watched the Missionary, and one day he said: "Does it speak?" "Yes," said Paton, "It can talk now in your own language." "Oh, let it speak to me—let me hear it speak." Paton then read a few lines, when the old man cried, "It does speak! Oh, give it to me." Grasping the book, he turned it round and round. Then pressing it to his heart, he shouted: "Oh, make it speak to me again!" Is not this the greatest work of the Missionary, making the Bible speak to men?

It is said that more than five hundred thousand sermons are preached every Sunday from texts taken from the Holy Scriptures. Any but a divine book would have been worn out ages ago, but the more the Bible is used, the better it is liked. The cry everywhere today is: "Come over and help us!" All gates are open to the Christian soldier sent of God, carrying with him the Word of Power and preaching Christ to every creature.—The Christian Herald.

A Baptist minister in Fairfield, Conn., prayed for the absent members "who were prostrated on beds of sickness and chairs of wellness."