

The Witness

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

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THE EPISCOPAL CHURCH IN CAMP SHERMAN, OHIO

The New Church Building and Religious Work in Camp Sherman

The Rev. Thomas W. Attridge, who is in charge of the new Church erected at Camp Sherman, Ohio, for the use of the soldiers, sends to THE WITNESS, the following interesting account of his work:

The new building for the Camp Sherman Church was opened on the 20th of January. With the thermometer outside registering 10 below and the steam issuing from the damp green wood within, rolling down the glasses of those who were so unfortunate as to have to wear glasses, the first service was held with an attendance of 86. From that time on the Church has been ministering to an average attendance of 150 men. Sometimes we go far over that mark and sometimes we are down to 100.

The church building comprises the following: A church building which seats 375. A choir which seats 35. A choir room adjacent to the church. Opening off the Church much like a transept, is a large social room, 36x45. At one end is a fire place. This room is for the men of the Camp. It is used principally by men who come to church on Sunday as well as by the men who have their drill ground right beside the church.

At the farther end of this room is a doorway leading into a five room flat where I live. So you see a rectory all in one. The tone of the place is that of a private home, not that of an institution.

Now, let me describe the three divisions in detail. The church is most churchy in every respect. The interior is stained a deep brown. The beaver board has not yet been colored, so that it gives at present, the appearance of English stucco. The pews are also stained with creosote to match the rest of the woodwork. Notice they are pews—not stools or chairs. They resemble pews in the finest churches, although they are made of Georgia pine and constructed right here on the ground. The walls of the chancel are hung with green cloth which gives a most furnished appearance to the whole church. Here is a list of the presents which we have received—these will give you an idea of the rich appearance of the place:

Processional cross and five flags (British, French, Belgian, Italian, American) from Trinity Church, Toledo. Altar linen, Altar books and rack, Lectern Bible, silk processional flag, Altar hangings, Christ Church, Cincinnati; rubber matting (35 yards), Altar linen, four collection plates, Church of Our Saviour, Akron; Altar linen and white hanging from St. Hilda's Guild of the Ohio State University, and the Mission of the Holy Spirit, Columbus. Eighteen hymnals with music, from St. John's, Worthington, and from St. James, Columbus.

This, as you see, tells how well we are equipped in the church. But there are many other things which would help. We have been promised a bell. (The boys are very keen about this, so that I hope it comes soon). We have to rent a makeshift piano for the church. And Chillicothe is not too generous, for we have to pay \$10 per month. Surely there are plenty of people who would be glad to help the soldiers sing in church by furnishing us with either a good piano or an organ. We use the regular church prayerbook and hymnal in the services. We have a vested choir of soldiers. There are 26 registered in the choir, but we seldom have over 15 in line.

Now for the Service:

On Friday night the Jewish people use the church for their religious service. They will continue this until their building is erected.

On Sunday we have the following services: 8:00 a. m., Holy Communion,

varying in attendance from 6 to 26. At ten o'clock we have our morning service. This is for all protestant men. We have preachers of all denominations. Last Sunday we had a Methodist. Next Sunday we have Dean Abbott. The attendance at this service runs regularly about 150. In the afternoon we have a Lutheran service under the direction of a Lutheran minister. About 75 men have been attending this service. Occasionally the United Presbyterians hold a service at 3:15. About 40 men have attended this service. At 7:30 we have our evening song. The attendance at this varies from 20 to 65.

One thing we have to learn in camp life, is that you can never count on anything. The organist who assures you that he will be on hand at 9:30 next morning, finds that he has to wash dishes or guard the barracks or clean the horses, or some such thing. But we continue our service just the same, even though the minister has to announce the hymn and then play the piano. Our choir consists of about eight Methodists and ten Episcopalians, and the rest, other denominations. So you see we are trying to live up to the sign outside—Protestant Church for all men.

The social room is very comfortable. We have absolutely no form of music in this room—I greatly regret to state. The piano has to be on the floor of the chancel and it is not possible to carry it around at your discretion. A victrola and a real piano, where men who are able musicians could continue their ability, would be of real value. Men come and read the "up-to-date" magazines. A kind friend realized that men are just as desirous of keeping abreast of the times here as at home, and therefore has subscribed to The Literary Digest, Atlantic Monthly, Life and the Scientific American. I am deeply indebted to this friend of the soldiers. We also receive from the publishers, The National Geographic, another thoughtful gift, and the Churchman, the St. Andrews Cross, the Christian Science Monitor. Besides these we receive many magazines from persons who are interested in the work and who send regularly, such magazines as Saturday Evening Post, Harpers, Scribners, Judge, and a few religious magazines of past date edition. The American Library Association has established a branch in our building, so that we have at least 100 of the very latest books on war and conditions in Europe. Here is the list of the first ten books before me: Practical Aeronautics, Method of Modern Tactics, Inside the German Empire, Under Fire, Germany and the Germans, Italy, France and Britain at War, The Oxford Book of Verse, The Spell of Flanders, Life of Napoleon, Europe since 1815. We also have writing paper for the men. As soon as a man comes into the church, he exclaims—"Oh, this is a real church." And when he comes into the social room, he says—"Why this is just like home." So you see the Camp Church is ministering in a constructive way to the welfare of the soldiers.

I visit the hospitals regularly. Just now I have to spend a great amount of time with the pneumonia patients. I hope that some day I shall have a small fund to use at my discretion to help the men in the hospital. Here are two cases that arose yesterday. "Has your mother or father been down?" "No, they are very poor people, and I do not want to be any more of a burden to them." "Well, if I gave you two return tickets, would they be able to come to see you?" "Oh, I should be so happy to send them to them. Of course they would come at

A Service of Allied Nations

In St. Mark's Church, Seattle, Rev. E. V. Shayler, Rector, there was held a service, Sunday, April 14, of an unusual character. The congregation consisted of the consular staffs of all allied peoples in Seattle, the officers of the British military staff, in uniform, delegations of Armenians, Chinese, Japanese, Serbians, Russians, Greeks, Italians, a company of sailors from a French ship, officers and men of a Russian crew, and parishioners, until the church was crowded, even though chairs were placed in the aisles.

The procession was colorful and inspiring. The vested choir of St. Mark's, then, in order, the flag of every allied country, carried by an acolyte and followed by a priest, generally speaking, of that country.

Father Georgiopolis, of the Greek Orthodox Church; Father Vyacheslov, of the Russian Serbian Orthodox Church; the Rev. Lin Yun Pate, Chinese Minister; the Rev. Giourji Sheji, Japanese; the Rev. Chaplain Hilton, of the British army; the Rev. George Adams, the Rev. H. H. Gowen, associate Rector of St. Mark's; the Rev. E. V. Shayler, Rector, and Bishop Keator, comprised the clerical members of the procession.

The Litany was sung and addresses made preparatory to the Intercession Service proper.

A cleric, facing the Altar, prayed for each country, while an acolyte stood immediately behind with the flag of that country. The Greek priest prayed in Greek. The Russian priest, with two Russian acolytes, sang part of the Russian Liturgy in Russian and Serbian. The Japanese and Chinese ministers prayed in their own tongues, and the remainder of the prayers were in English.

At the close of the prayers, the Stars and Stripes were lifted high, and ten allied flags grouped in a semicircle, facing the Altar. Standing "in the midst" of the Altar was Bishop Keator, Greek priest on the Epistle side, Russian priest on the Gospel side, and the Rector and associate, with other clergy, completing the circle. Then the choir and congregation, with organ and brass instruments accompanying, sang "The Battle Hymn of the Republic", and after the blessing the recessional was formed, singing, "O God, Our Help in Ages Past".

This was possibly the most catholic service ever held in this country, and its effects will be widespread.

The Bishop Elect of the Philippines

The Very Rev. James Wilmar Gresham, who was elected by the House of Bishops to succeed Bishop Brent in the Philippine Islands, has been Dean of Grace Church Cathedral, San Francisco, Cal., for the past nine years, is a member of the Standing Committee of the Diocese of California and Examining Chaplain to the Bishop, and is a member of several important Diocesan Boards and Committees. He was formerly Rector of Trinity Church, San Jose, for six years, resigning to take up his work at the Cathedral. He is a native of New Orleans, and is 42 years old. His family has been identified with the Church in the South for several generations. He received his academic education in Southern institutions, and was special student at Oxford, England, in 1906. He was ordained to the priesthood in 1896 by Bishop Sessums. It is expected his consecration will take place at an early date.

once." To another lad—"Have you written home regularly to let them know how you are?" "Yes, until all my change ran out—and now I have to wait until I can get back to the barracks and sign up on the pay roll." I am alone still, but I hope to have a lay worker come here this week.

ORDINATION AT ST. PAUL'S CHURCH, WASHINGTON, D. C.

The ordination of the Rev. Roman Liberato Harding to the priesthood took place in St. Paul's Church, Washington, D. C., on Thursday, April 18, at 10 a. m. Mr. Harding is an old St. Paul's boy, and since his ordination to the diaconate has been an assistant at the Chapel of Our Merciful Saviour, Oaks' Home, Denver, Colo. The Rt. Rev. Dr. Irving Peake Johnson, Bishop Coadjutor of Colorado, officiated as the preacher, Bishop ordaining, and at the celebration of the Holy Communion. The Rev. Dr. Talbot, Rector of St. Paul's Parish, served as Gospeler and Presenter. The Rev. Charles McAllister read the Epistle. The Revs. Dr. Talbot, M. B. McBryde, Enoch M. Thompson and Charlton S. Turquand assisted in the laying on of hands. Bishop Johnson preached from the eleventh verse of the tenth chapter of St. John's Gospel, the alternative Gospel appointed to be read at the ordination of priests, dwelling upon the duty and office (as prescribed in the Rubric) to which the priest is called. The Bishop pointed out the three offices of prophet, priest and king, and how our Lord filled them, first in His parabolic teaching of the street, second, by His vicarious suffering and offering Himself a victim on the cross, and, third, by being at the head of His flock, the Church, not in any sense of an au-

tocratic Kaiser, who expected everything to flow towards his own glorification, but of a chief shepherd, who had the welfare of the sheep at heart. So the priest in the Church must exercise the three-fold ministry. He must know his people in the street and in the home. As Abraham Lincoln was a great lover of mankind, so the priest must have a wonderful love for souls; he must give his life for the sheep. Secondly, he must spend and be spent in tending the congregation. (In this connection the Bishop related how he knew a priest, whom he considered the worst preacher he ever knew, in a small town, but that at his death, after seven years' service, the people of that town subscribed \$12,000 to his widow as a mark of their appreciation of that service.) And, thirdly, the priest must seek the other sheep and bring them in. In closing, the Bishop pointed out some of the limitations of the priest's office, how it was apparently easy for some to tire of their people and to grow impatient, whilst others were thinking of the "wool" to be gotten from the sheep's back, i. e., their own personal profit, rather than contributing to the spiritual upbuild and welfare of the congregation committed to their care. The sermon was a most eloquent portrayal of the true priest, which held the congregation in rapt attention.

Bishop Co-Adjutor for Mississippi

Bishop Bratton of Mississippi announces that a majority of the Bishops and Standing Committees of the American Church have consented to the request of the Diocese of Mississippi for the election of a Coadjutor Bishop, and a special Council has been called to be held in Jackson, Miss., on Tuesday, June 25th, for the purpose of electing a Coadjutor Bishop and for such other business as may be incident thereto.

Bishop Anderson Pays Tribute to Eminent Men of Illinois

Bishop Anderson paid a high tribute to Governor Lowden of Illinois at the recent celebration of the 100th anniversary of the signing of the enabling act, under which Illinois was admitted as the twenty-first state into the Union. The meeting, which was attended by many distinguished persons, including the Governor, was held at Orchestra Hall, Chicago. Bishop Anderson gave the principal address, reported in part by the Tribune:

"When men in exalted places were not making their positions quite clear when men should rise and be counted," said Bishop Anderson, "in days like this, when one can't be one-half loyal and one-half disloyal, it has been the pride of the citizens of Illinois to have at the center a man who has faced forward for true blue Americanism, patriotism and victory. Let us march with and after our Governor."

At this the audience tore off an ecstatic shout.

Bishop Anderson said that the preachers and the teachers laid the foundations on which Illinois rests. He described early scenes in the state's history, and the customs of those days, and pointed out that in times of trouble Illinois has always jumped in fast and hard.

"Illinois gave more than its quota in the Mexican war," said the Bishop. "It gave more than its quota in the Spanish war. In the civil war it gave, in proportion to population, more than any other state, except

Patriotic Rally of B. S. A. Assembly

The Patriotic Rally for men and women held under the auspices of the Minnesota Diocesan Assembly of the Brotherhood of St. Andrew in St. Paul, at the Church of St. John the Evangelist, on Wednesday evening, April 24th, was attended approximately by four hundred persons, who were inspired and edified by the splendid addresses given by Bishop McElwain, Bishop of Minnesota, and the Rev. Dr. Stewart, Rector of St. Luke's Church, Evanston, Ill. Bishop McElwain spoke on "The Diocese and the Nation." His address was brief and to the point and was wholly optimistic and uplifting in its tone. He talked along the lines of the opportunities for Brotherhood work in Minnesota, particularly in the rural communities and in city missions. His presentation of the theme centered about the words, "Follow Me." Dr. Stewart gave the principal address, which was very inspiring. He gripped the hearts of every one present by his stirring messages. He devoted a large part of his address to war opportunities and made prominent mention of the war activities of the Brotherhood. M. Clyde B. Helm, a member of the National Council for Minnesota, writes, "I can say without hesitation that I do not believe any such address has been delivered in any of our churches in the Twin cities since our country entered the war." On the previous Tuesday evening the Minnesota Church Club gave a dinner at the Association of Commerce in St. Paul. At this dinner Dr. Stewart spoke for over an hour, giving a forceful and comprehensive address concerning the work of the Church War Commission and of the Brotherhood secretaries in the training camps of this country.

Kansas. And Illinois gave John A. Logan, Ulysses S. Grant and a greater even than Washington, Abraham Lincoln. The world has produced many great men. Now and then it produces more than a great man—a great nature. Lincoln was a great nature.

"And today, by Germany, every one of the ideals for which Lincoln stood is challenged. What is Illinois' answer to be? I doubt not that Illinois again, as in the past, will do more than her share."

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Rogation Days

THE COLLECT

For Fruitful Seasons

To be used on Rogation Sunday and the three Rogation days following.

Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. Amen.

Do we Church members fully realize all that is involved in the Rogation Day prayers? It may not be possible for us any longer to revive the ancient and lovely custom of "beating the parish bounds" with vested priest and swinging censer, and a procession of praying folk, as they used to do across the seas, where farms were smaller, and life was not the hurried, harried thing that it is today; but do we, who depend so much upon the labors of the husbandman, ever make it a part of our bounden duty to "carry on" his efforts by our own particular intercessions? Who can tell what fine reactions would ensue if men, women and children, united as Mother Church wants them to, for these four days preceding Ascension, and in logical sequence followed out, both together and alone, all that is involved in these petitions? Many more than the farmer should be included in the scope of these prayers. For many people and many different phases of industry are connected with turning the fruits of the earth into "whatsoever is needful for the life of man". Pray for the farmer who plows and plants and tends to the fields of grain, but do not omit to pray for those who carry it to the granaries, and transport it by rail or boat to the mills, and for those who grind it and pack it, and for those who sell it, and for those who bring it to your door, and for those who make it, and for those who dig the coal, or cut the wood, or furnish other fuels to bake it, and for those who make the stoves, and those who build the houses, and those who plan the houses, and those who govern and protect and teach and guide the lives of the house-dwellers. It is an ever widening range of intercession which these prayers open to us. And to miss seeing these opportunities for intercession is to be half blind and totally indifferent to all those social and economic questions which are involved in the petition "give us this day our daily bread". Four days are hardly long enough for the world of Christian folk to stop, once a year at least, and pray to the Almighty Father for all that is wrapped up in a loaf of bread. And bread is only one thing the earth brings for the use of men. Food and fuel and raiment all lie first in the fruitful womb of Mother Earth, and before they are ready for use all kinds of industry are needed, and they should have our special intercessions and our sought-for blessings. And the Christian Church has at Rogation times a special mission to fulfill in bringing her people to pray not only for the bread that perisheth, but also, and more particularly, for that mental and spiritual food which are equally necessary for the life of a man, if he is to be anything more than one of the beasts that perish. Forty hours' devotions in every Christian Church should be the rule for these days preceding the Ascension of Him who is that bread which cometh down from heaven, and which, if a man eat thereof, he shall live forever.

"Work with quietness." The deep forces of nature are the silent ones. Too many of us work only with our mouths, and, alas! the work of the mouth is too often a noisy, thoughtless, unproductive type of work. We pray this prayer so superficially that its far-reaching and pregnant phrases never are sounded and appropriated to our souls' good and our neighbors' welfare, and the glory of God. "Eat our own bread." If a man will not work, neither shall he eat." Our common meals should be the results of our common efforts for the maintenance of the common family life. "Our", not "my" bread. Let the children be taught early the lessons of sharing "whatsoever is needful for the life of man", and an antidote for

selfishness and self-indulgence will be incorporated in such a way as to produce permanent results in the exercise of a wise stewardship.

"Ever rejoice in Thy goodness." Each meal a thanksgiving day meal. Each meal a Eucharist, so to speak, where God is present and His presence acknowledged. Such a thought long dwelt upon finally becomes the atmosphere where plain living and high thinking flourish. And these two things are characteristic of a high type of Christian civilization, which if we neglect to cultivate we shall surely degenerate.

Or This

O Gracious Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. Amen.

This alternate Collect bids us dwell on the lavishness of Him who also taught us to gather up the fragments, that nothing be lost. When God opens His hand there is always "plenty". Note this, you worriers, you folk of little faith. "I have been young and now am old, yet saw I never the righteous forsaken, nor his seed begging their bread." It is true that "His rain falls on the just and on the unjust", but the unjust are those whose bread, while it is yet in their mouths, begins to turn to ashes, by reason of their sins.

Let us realize that sin not only spoils the taste of everything, but makes us loathe that light bread of God which cometh down from above. Right after "give us this day our daily bread" comes "forgive us our trespasses", thus showing us that only where forgiveness shines, can the bread-eating be turned into a thanksgiving meal, a Eucharistic feast, whether the bread be from heaven or from the earth.

How can a Church member who does not believe in missions ask God to "bless the lands and multiply the harvests of the world"? And do those of us who do ask God to bless the lands ever stop to enquire how God is going to bless those lands? We are not asking God to bless the lands by multiplying the harvests. Abundant harvests have often caused the condemnation of men and nations, because men then forgot God and began to live primarily for themselves, like the man who had much goods stored up, and who that night had to give up his soul as well as his goods, and was called by God a "fool". It is foolish to think that material prosperity will give us permanent strength and victory in the day of battle, appearances on the eastern front of France to the contrary notwithstanding. God blesses a land by character first—the characters of believing, faithful, industrious, painstaking, honest bread-winners. Character is the product of many forces, but I do not believe one ever found a good and worthy character living apart from some recognition of God. And to help create and maintain this type of character is the duty of the Christian Church in its membership.

"Let thy breath go forth that it may renew the face of the earth." God breathes on men and they become quickening spirits. God's breath makes for inspiration, and without inspiration old things can not be made new. Without inspiration, bad living conditions would never be changed; without inspiration, oppression, lust and crime would continually crouch at our doors; without inspiration, efforts for good and God become spasmodic instead of habitual. God's breath is a holy breath. If His inspiration does not produce good results, the fault is not in the breath, but in those of us who should have become living souls by virtue of that breathing; who are able to remain living souls by reason of contributing to and sustaining in every possible way all efforts for making a new earth.

When men catch this inspiration, which God meant them to have, the

Church will have begun to function in the way Jesus started her to function. When the Church's leaders and prophets see this vision, of making the Church not only a voice, but also a force in the community, then will God's breath again go forth in a renewing way, and not in a destroying way.

"So fill us with good things that the poor and needy may give thanks." Here we are asking God to give us great responsibilities. We ask to be filled in order that others may be helped. Any other reason for asking to be filled with good things is unthinkable from the standpoint of the Christian, which is the standpoint of the cross. And to limit "good things" to "meats for the belly" is to show ourselves as bound and tied to things seen which are temporal, and not permanent. The "good things" the poor and needy want are not simply food and drink. They are justice and fair play, and friendship and an intelligent sympathy, and consistent, persistent efforts for the general welfare of the race. Note, too, in passing, that the thanks of the poor and needy are not to be given to you, but unto God. Do not yield to the temptation which cost Moses his great reward, and say to people, "Must we fetch you water out of this rock"? forgetting to sanctify God in the eyes of those to whom we minister our good things.

What a rebuke lies here for the Church whose ideal of "good things" does not include first and foremost the setting forth of Jesus Christ as the One to be desired above all things, in the presence of those who as yet have had no opportunity to hear this good news about Him.

A Red Letter Day

IN ST. STEPHEN'S CHURCH
LIVERPOOL, OHIO

On Sunday morning, April 21st, St. Stephen's Church, East Liverpool, Ohio, (the Rev. Robert Kell, Rector) benefited by a visitation from Bishop DuMoulin, when thirty-one candidates for confirmation were presented by the Rector.

This being the Sunday nearest St. George's Day, as is their custom, the Sons of St. George attended the service. The interior of the church was decorated with the flags of the Allies and the Parish Service Flag which now contains 47 stars, while the flag of St. George, being a red cross on a white ground, hung over the entrance. The building was filled to its utmost capacity, chairs being placed in the aisles, the vestibules and even in the porch and every available portion of standing room was filled. Some people were unable to obtain entrance. The Sons of St. George were preceded in their parade by the band, the G. A. R. (one of their members being the official standard bearer of the day), the Sons of Veterans, Spanish-American War veterans, and members of the City Council. An enormous United States Flag was borne by members of the Junior Sons of St. George, while the English and French Flags and Sons of St. George Service Flag mingled with the Stars and Stripes.

Bishop DuMoulin preached the sermon in the course of which he spoke as follows:

"I come with a great privilege to take my part in a service that we keep in commemoration of a great Saint of a mighty empire on which the sun never sets. As an adopted citizen of this country, and having in my veins French and English blood, I am proud and I thank God for the armies that are holding back the despicable Huns and the barbarous Turks in order that America and the rest of the world might have freedom. There has stood that mighty British bulwark protecting us from menace that would destroy our happiness. After about two years America has entered the war and we are in to win and if we don't play politics too long, it looks as if the United States of America is going to get the honor of pushing the Huns back to the very gates of Berlin. Canada, Australia and New Zealand have come by the thousands and thank God, that we have joined the allies, and we will stay in to the finish. Now, I want to say we are linked together in the greatest alliance the world has ever known. There is one sentiment in America which has made my blood boil and that is 'Where is the British navy.' I would like to answer by asking, 'Where is the German navy?' It is in a place where no self-respecting navy wants to be; that is sufficient answer. There is a duty before America which is twofold. For a long time we thought we were most useful in

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. aft. Easter	Ezra 6 Zeph. 3:8-end	Revelation 11	Ezek. 37:15-end	Hebrews 1
M.	Deut. 8	Mark 4:26-end	Deut. 28:1-14	James 1:1-17
Tu.	I Kings 8:22-40	Luke 11:1-13	Isaiah 64	4
W.	Jeremiah 14	12:16-31	Genesis 5:18-24	Luke 24:44-end
Th.	Dan. 7:1-18	Revelation 15	II Kings 2:1-15	Heb. 4:14; 5-end
F.	Ezra 9	16 and 17	Proverbs 30:1-9	6
S.	10:1-17	18	Isaiah 22:15-23	7
S. aft. Ascension	Nehemiah 1 Baruch 3:9-end	19:1-10	Joel 2:21-end	8:9-12

At last the Temple was completed "and the children of Israel, the priests and the Levites and the rest of the children of the Captivity, kept the dedication of this house of God with joy." It is to be noted, also, that they "kept the Passover", thus linking together the two deliverances, that from Egypt and that from Captivity. The N. T. lesson, taken from Revelations (3:8-end), contains that announcement from "the seventh angel" which is the goal of all, and may be said to have begun with Pentecost:

Human history "the kingdom of this world is become the kingdom of our God and of His Christ"; and also a description of worship in the true temple, in heaven. This use of Revelation is appropriate as treating of the work in heaven and on earth of the Ascension and reigning of Christ, and also is correlated with the restored Temple. The imagery of measuring the Temple with the reed and of the two olive trees is taken from the Book of Zechariah (Chapter 2 and 4). Furthermore, St. James' exposition (Epistle for day) of "religion", strictly speaking, of "worship", with a direct reference to what goes on in church buildings, viz., that true "worship" is a visiting of the needy in their affliction and a keeping of oneself unspotted from the world, is a fine background against which to consider the ancient temple of God, while the devotional exercises on that glad day of dedication, with the obedience to the law of sacrifice, are the N. T. background of that prayer in our Lord's Name with which the Gospel for the day is concerned. Equally appropriate is the O. T. Alternate in which the prophet exhorts Judah to "wait upon Jehovah" and "to be glad and rejoice" when their captivity

should be at an end, a prophecy now fulfilled.

The N. T. lesson for Sunday evening begins the Epistle to Hebrews, which is read in course during two weeks. This Epistle not only fits the season by its treatment of the Ascension and Heavenly Priesthood of our Lord but fittingly accompanies the morning lessons on the ancient Temple and its spiritual counterpart in heaven. Inasmuch as the Ascension of our Lord ushers in the dispensation of the Spirit and the New Covenant, Ezekiel's prophecy of the latter as following after Judah's "Resurrection" from exile, is taken for the corresponding O. T. lesson.

Week days are mainly Rogation and Ascension. In the use of Daniel 7 for the latter (recognized as appropriate by the English Lectionary), there is no departure from our Historical-topical plan.

John 20:10-17 for Wednesday p. m. would do for Eve of Ascension and also fittingly close Rogation by making prayer itself ascend from earth to heaven.

In accordance with a request made by a correspondent, the attempt will be made in this and subsequent articles to include a brief reference to Sunday lessons one week ahead. Nehemiah's prayer (Sunday after Ascension) that God would help those whom He had redeemed, is a connecting thought linking Easter to Pentecost; while the Marriage supper (Rev. 19:9) leading up to the Son who goeth forth to war, would seem to be a fit prelude to the bringing of the Spirit who wields the sword of truth. In the evening, Joel's prophecy of the Spirit is accompanied by the work of Him "Who is set on the right hand of the majesty in heaven."



THE SANCTUARY OF PRAYER

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down

the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O Lord Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

sending munitions across the ocean, that it was our paramount duty. We ought, by the sweat of our brow, to bring our war mechanism to 100 per cent. But now I want to emphasize another contribution: It is the new manhood and new ideals for which we are fighting. Our primary object is a moral one. We are fighting for a new manhood, noble womanhood, and a conservative childhood, and the day is not far off, the age is near, when we are going to produce a new type of manhood. I think we are looking out on a new earth; it will never be like it was before 1914. Beyond the red and reek of war there is a dawn worth fighting for, as we track the beast to his lair. The new manhood is being produced in blood and tears. We are going to win, not for the nations of Europe, but we are going to win to save the soul of America. We have had a melting pot in our country, and the fire has never before been lit, but now it is burning. We will have to suffer, but isn't it worth it? Every time a luxury is taken from me, I am proud to think that it helps to hurl back the terrible menace. I plead that America will uphold the new manhood which is in the making."

"Our Fathers' God, to Thee"

Mr. Charles E. Field has made a study of the authorship of Hymn 196 in the Church Hymnal, says St. Luke's Parish Visitor, Evanston, Ill., and sends us the following interesting communication:

"I wonder if you know that the patriotic hymn we sing every Sunday is a composite production, consisting of a verse from three different poems by three different authors, two of them Unitarian ministers, and the third a Baptist clergyman. The music was composed by an Englishman, presumably a Churchman. Its place in our Church Hymnal indicates that the love of God and the love of country is not limited to any sect or creed, and that our emotions are often stirred by those who are not believers, at least in the Divinity of the Head of the Church.

"There is no special point to this beyond the interesting result of my study of that hymn, though I wish it might have been written by a Churchman—Reginald Heber, for instance."

Confirmation Instructions

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

XVIII.

The Functions of the Christian Ministry.

Prop. 1.

That Christ established and sent forth a ministry is evident, but what functions they were to exercise is not so evident. Perhaps we can best ascertain the proper functions of that ministry by studying the offices which Christ Himself performed, as well as the commissions which He issued to His Apostles. Our Lord summed up in His own person the three offices of prophet, priest and king, and therefore His body, the Church, will share in the functions of these various offices.

(1) As prophets, we will expect that the Apostles will be commissioned to preach, and this office is generally conceded to them.

The commission by which they are so empowered is the familiar one, "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

As preachers the Apostles were to be "witnesses unto Him," not each one setting forth his own opinions about the Kingdom of Heaven, for then there would have been twelve gospels, but each one bearing his testimony that Christ was born of the Virgin Mary, was crucified, and rose from the dead, ascended into Heaven, sent the Holy Ghost; these facts not their opinions.

So, as prophets, they were to preach Christ and Him crucified, rather than to be inventors of theories about God and matter.

(2) As priests, they were to offer man's offerings to God and to give God's blessings to men, for this is the function of priests.

The particular time in which Christ exhibited His priestly function was at the time of His passion, when He was in very fact our High-priest after the order of Melchisedek, and also the Lamb of God, who bore the sins of the world.

It was in His capacity as priest that He offered gifts to God and gave blessings to men. What is the gift that we can offer to God? It is "ourselves, our souls and bodies which we offer as a living sacrifice to God." That is all that we have to give.

So Christ gave Himself, and taught us to offer ourselves through Jesus Christ. This commission He gave to the Apostles when He bade them "to do this in remembrance of me." It is in the Holy Eucharist that He permits us to participate in Christ's offering of Himself, and also through Christ to offer ourselves to God. The whole service of the Eucharist is the joining of the sacrifice of ourselves to the offering of Christ.

In this connection He also commissioned the Apostles to be ministers of the reconciliation. "Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted and whosoever sins ye retain, they are retained."

This is the purpose of His passion, that "our sinful bodies may be made clean by His Body, and our souls may be washed by His most precious blood and that we may evermore dwell in Him and He in us."

So it was given to the Apostles, and by them to those whom they ordained, to be ministers of the reconciliation, and to be administrators of the sacraments as priests of the Most High.

(3) Not only were the Apostles, and those who succeeded them in office, to "preach the word and administer the sacraments," but they were also to rule the Church of God; not, indeed, as the Gentiles with a view to their own honor, but as servants of Christ with a view to the welfare of those intrusted to their care.

To the Christian ministry was entrusted the discipline of the Church. "Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven."

In the language of the Jews, "to bind" was to enact and enforce the law; "to loose" was to repeal and to relax the law. This exercise of the discipline of the Church may be seen by a study of Acts XV., where the Apostles exercised legislative, judicial and executive functions.

Whatever one may think of constituted authority, there can be no question that the Apostles acted as those to whom had been delegated the right to govern the Church, and St. Paul exhorts Timothy to rule the Church of God.

Prop. 2.

The final words of Christ to the Apostles were these, "and ye shall be witnesses unto me."

Now a witness is one who testifies to that which he has seen and heard, not one who tells what his own opinion is.

As St. John puts it (1 St. John I. 1.) "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare ye unto you." Or as St. Paul testifies (1 Cor. XV. 1) "Brethren I declare unto you the gospel which I have preached unto you, which also ye have received and wherein ye stand, by which also ye are saved. * * * For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." And as St. Peter affirms (1 St. Peter II. 23) "For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow His steps, who His own self bare our sins in His own body on the tree."

And of which shows clearly that the Apostles did not regard the Christian religion, as fundamentally a scheme of philosophy, by which to explain the mysteries of matter and spirit, nor as a psychological experience by which we should undergo certain sensations, but rather as a plan of salvation, based on the facts of Christ's crucifixion and resurrection, and taught to the individual soul by the ministers of reconciliation who testified to these facts and through the preaching of the word and the administration of the sacraments, became the instruments of Christ in bringing gifts to men and the agents of men in offering gifts unto God.

TEXT

"For we are saved by grace, and that not of ourselves, it is the gift of God."

EVERY-DAY RELIGION

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

THE LAW OF ADAPTATION

"No man putteth new wine into old bottles."

Jesus was essentially a modernist. Although an unfailing devotee of the customs of His people, He recognized and obeyed the law of adaptation. In the present instance which the text sets forth, He was seeking to make evident to his critics the new principles that were to govern human life in the changed and changing conditions in the days that were to come. What he actually said was: "No man putteth new wine into old wine skins, else the new wine doth burst the wine skins, the wine is spilled and the wine skins will be marred." He was thinking of those powers generated through fermentation, and He was maintaining that the stiffness and the hardness

of the old wine skins, unyielding as they were, would cause them to crack and break because of the fermentation of the new wine. It must necessarily be placed in new and elastic skins.

The illustration is one that is readily understood, but it was a hard lesson for the traditionalists of His day and time to comprehend. Jesus ever reckoned with environing conditions and circumstances. He always showed a fine tolerance to those who, by reason of training or mental limitations, were unable to see clearly at once the great principles of life He came to enunciate. Repeatedly He rebuked his disciples because, in their zeal for what they conceived to be the inflexible and arbitrary rules of their religious system, they reckoned not with

certain definite fundamental principles that were to regulate and govern His Kingdom. Such principles as the Fatherhood of God and the Brotherhood of Man were not subject to the shifting changes of time or place.

One of the amazing things about His whole teaching is that it is so flexible in its adaptation that it applies with as much force to the Occident as to the Orient. He was in no sense like other great religious teachers, the leader of a race or the exponent of any insular system of ethics. The world's greatest thinkers and scholars have recognized the universality of His plan and system, and its amazing adaptability to all kinds and conditions of men the world over. Repeatedly, His followers, with a zeal that was "not according to knowledge," have sought to lay hard and fast limitations upon His teachings and to require that those who would become the adherents of His faith should recognize and obey one universal law and one universal practice. Much of the Church's great missionary endeavor has failed because of this fact. With misguided zeal we of this Western world have approached the older races of the East, demanding a punctilious regard for both the expression and practice of the faith. Again, we have sadly erred in seeking to restrict and restrain the exuberance and spontaneity of youth by forcing upon it certain hard and inflexible laws that rendered its reasonable and normal habits stale and unsatisfactory.

For the abundant life which He came to give, alas we have too often presented the circumscribed and restricted life. Hence the new wine has burst the old wine skins and much of that splendid, exhilarating, youthful influence which the Church covets, and without which it loses its freshness, has been lost. There can be no question about it; Jesus recognized unflinchingly the law of adaptation. He dealt in a kindly and gracious way with human conditions as He found them, and by a process of winsome love He restrained and reformed the erring. In this present plastic period it were well for those of us who are charged with the great responsibilities of propagating religion, if we gave greater heed to the divine method and practice.—Courtesy Minneapolis Tribune.

A Beautiful Custom Established

WILL YOUR PARISH FOLLOW THIS EXAMPLE?

In Christ Church, Norfolk, Va., St. Mary's Guild was organized in May, 1917, a year ago, to keep in touch with members of the parish who are in the service of their country. The present number on the Service Flag is eighty-six men and five women. The Guild has held, without intermission, every Wednesday at 11 o'clock, a service of intercession and Holy Communion. At the last business meeting of the Guild, held regularly after the service, one of its members told of having read in a California paper of a town in which every day at 12 o'clock the church bells were rung a few strokes that prayers might be said for our soldiers and sailors. The suggestion that we should follow the example thus set received the hearty endorsement of the Rector, the Rev. Dr. Steinmetz, and the Guild approved and carried out the following plan, which is to pause at the ringing of the bell, repeat silently the Lord's Prayer and a special petition for those in the service of their country. Last Sunday the Rector asked his whole congregation to join with St. Mary's Guild in their petitions, and if not within the sound of the bell to remember the prayer at the hour of twelve. Christ Church bell rings daily at twelve, and will continue to be rung at this hour while the war lasts, a reminder for all to pause and say the Lord's Prayer and special petitions for our country and for our soldiers and sailors. Other Churches that have bells are being asked to ring them daily at twelve, with the same intention. The mayor promises to have the city hall bell rung, if it be the wish of the Christian community. Confirmation Address by the

Confirmation Address by the Archbishop of York

During his visit to St. Luke's parish, Evanston, Ill., Archbishop Lang, at the request of the Rector, the Rev. Dr. Stewart, gave the following address to the confirmation class:

"I am very glad that I have been given this chance of speaking to you men and women, lads and girls, who

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

To the Christian, religion is altogether a question of personal relationships. Religion is the recognition of your relationship to God and your brother, taking the responsibility for this relationship and receiving motive power with which to fulfill it.

For the sake of religion, the Church, ritual, creeds, sacraments, theology, the Bible and Prayerbooks exist. These are helps to religion, but not religion itself.

For the sake of religion, Christ came into the life of humanity, that He might open our eyes to these relationships and give us the motive power to fulfill them.

The Church, as the body of Christ, is a means, not an end. The body exists to minister to life. By baptism, the Church affirms our relationship to God, and therefore to our brother. By confirmation she gives opportunity for the acceptance of personal responsibility for these relationships, and by the Holy Communion she gives us, through the presence of a living Christ, the motive power for the fulfillment of our accepted responsibilities. The Church is a means for training in personal religion.

Religion is, therefore, not the Golden Rule, or the Sermon on the Mount, but the life power which makes us obey and keep these moral maxims. The interpretation of religion was by Christ confined to family terms, father, child, brother, home. These terms correspond to human experience—they were real, personal and understood by all. In this sense, personal religion is the heart of Christianity. The problems of human life find their interpretation in family terms rather than the official and judicial language of the Roman Empire and law court.

The present world crisis makes a searching demand for a faith resting upon unshaken foundations, and for a first hand grip on things eternal. The vocabulary of religion must, therefore, correspond with real personal experience. We need to go back to fundamentals and build again upon those things which cannot be shaken. This means personal religion.

At the request of THE WITNESS, the undersigned will give each week a brief help toward the appreciation and appropriation of certain fundamental truths in which personal religion stands. This will consist of a subject, a text, topical Bible readings for each day in the week, and one or two prayers related to the subject.

The daily use of these Bible readings should lead into the personal understanding of the great fundamental truths by which we live.

If the members of a congregation use these readings during the week, as a preparation for the Sunday sermon, to be preached on the subject, there would be generated in the lives of the people, by this unity of thought and practice, a great psychic force that could not fail to produce spiritual results.

Trust

Trust is any dependent act of your life as God's child upon your Heavenly Father. It is the first step in personal religion. Except you become as a child you cannot enter the Kingdom of Heaven.

THOU WILT KEEP HIM IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE.

Daily Bible Readings

A. M.—Ps. 25; Ps. 37:1-10; Ps. 40; Ps. 56; Ps. 57; Ps. 62; Ps. 125.

P. M.—Deut. 33:27-end; Is. 26:1-4; Is. 40:28-end; St. Matt. 11:28-end; St. Matt. 6:30-end; St. Matt. 18:1-7; 1 Tim. 6:12-end.

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe: Grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy fatherly care and protection, that, knowing ourselves upheld by Thy might, we may receive from Thee health and strength and peace; through Jesus Christ our Lord. Amen.

O God the Son, Redeemer of the world, truly Thy name is above every name! In spite of error, misunderstanding, hatred, scorn and blasphemy, in the deadliest hour, when the skies blacken and the earth reels, and it seems that men have once more crucified in this dread eclipse the Son of God afresh, still Thy majesty and Thy power are felt, and through the midnight comes the prayer of a penitent, "Lord, remember me," or perhaps the confession of an executioner, "Truly this was the Son of God"; still when they dream that Thou art forever silenced, buried, guarded and sealed down, the stone is rolled away from the door of the sepulchre; and the keepers grow weak as dead men; and angelic forms are there; and still through the gray mists of the morning Thou comest, changed to something august, half-unknown, immortal; but the tones of Thy love are heard again, and at Thy voice we know whom we have believed, and our faith in Thee becomes the victory which overcomes the world.—Chadwick.

are waiting for your confirmation. I need not tell you that throughout the whole Church the greatest privilege that is committed to the Bishop, second only to ordaining men to the ministry, is the confirmation of God's people through the laying on of hands. I am also particularly glad of having this chance of giving my blessing.

"I suppose most of you have been in church, and you may remember that there I spoke of the responsibility and the great privilege of making a choice, both in human lives and in pleasures. You are coming near to yours—the very deliberate, solemn and faithful choice of the high honor of the Christian life to which you were dedicated at your baptism. I am sure that at this present time, when certainly England has gone to war to keep her pledged word, that you will always remember what it means for you to do the same through confirmation when you come to give your pledged word: I do promise to serve our Lord Jesus Christ.

"I spoke in church of the need in these times, of the great need of strength; and I could not think of you approaching your great choice unless I knew that at your confirmation it would be given to you, the strong Spirit of the Lord. And I trust that each one of you, even the youngest of you, will look forward to the coming into your life of the strength that is sufficient by the Holy Spirit to sustain and strengthen you and give you power to keep your vow. So while you kneel let me give you my blessing:

"Bless these Thy children, O Lord, that they may be faithful to the vow which Thou leadest them to offer. And may God the Father, God the Son and God the Holy Spirit in all things direct and rule your hearts, through Jesus Christ, and may the blessing of God the Father, God the Son and God the Holy Ghost be with you and abide with you forever. Amen."

NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

Calvary Cathedral Parish, Sioux Falls, S. D., is raising a fund with which to purchase a new organ in memory of Dr. Samuel A. Brown.

A beautiful marble font has been placed in St. Margaret's Chapel, Belfast, Me., in memory of Alma C. Field, given by her daughter, Mrs. H. B. Pearson.

A new ten thousand dollar church is to be erected by St. Michael and All Angels' Parish, Portland, Oregon, which will be known as the Bishop Scadding Memorial Church.

St. John's Parish, Los Angeles, Cal., has more than 1,200 communicants, being almost double the number when the present Rector, the Rev. Dr. Davidson, assumed charge of the parish five years ago.

In times of peace it takes approximately one billion dollars a year to run the government. But we spend two billions a year on drink—just twice the amount of our bill for the support of the government.—Temperance.

Two hundred ministers at Washington, D. C., pledged their individual support and that of their congregations to the Liberty Loan campaign, at a rally which was addressed by Commissioner Brownlow.

At the children's service in St. John's Church, Bangor, Me., on Easter Day, Mrs. Abbie N. Spear presented for missions an earthen bank containing \$33.50, which was filled twenty years ago by her infant son, who died aged five years.

Bishop Ingram of London, England, has made a strong appeal to his diocese to rally to the national cause, without regard to the exemption accorded the clergy, urging the clergy to respond to the call to the colors, leaving only one priest to each parish.

The church building of St. Augustine's Mission (colored, Providence, R. I., has recently been twice badly damaged by fire, the loss amounting to about \$6,000, partly covered by insurance. A colored boy who had a grudge against the mission is thought to have been responsible for the fires.

The members of the Sunday schools in the several parishes at Portland, Oregon, met at the Portland Academy on the afternoon of Sunday, April 21, and marched to the Pro-Cathedral, where a special service was held in connection with the presentation of the Easter offerings of the schools.

The parish house of St. John's Church, Lafayette, Ind., will be kept open this summer for the benefit of the troops who are to be stationed there at the Auto Mechanics' School at Purdue University. The men will be welcome at any time to play games in the parish house, to write letters, and entertain their visiting friends.

By an every-member canvass, held on a recent Sunday afternoon, the Men's Club of St. Paul's Church, Martin's Ferry, Ohio, increased the pledges for parish support 80 per cent. and

A lady crossing from France to England was asked by the customs officer if she had anything dutiable. She assured him that she had nothing but wearing apparel in her trunks, but at the bottom of the largest one, which to him seemed the most suspicious, were found twelve bottles of brandy.

"Madam," said the officer, sarcastically, "do you call these wearing apparel?"

"Certainly," she replied sweetly, "those are my husband's nightcaps."—Temperance.

The local draft board of Astoria, L. I., has lodged a complaint with the Department of Justice against the Rev. Leigh R. Urban, Rector of the Church of the Redeemer, that city, charged with having taken down a Service Flag which hung in his church. "Mr. Urban has conscientious scruples against war, on Christian grounds," said Mrs. Urban to a reporter. "In the past the Church has had a flag, but Mr. Urban believes it has no place in the church now, because it stands for war."

"It is well to get not only beyond the parish, but beyond the diocese, and therefore a good general Church paper ought to be within the reach of every member of the Church," says the editor of the Rhode Island Diocesan Record, in commenting upon the several Church papers published in this country, and continues: "The cheapest one published is THE WITNESS, issued every week at Hobart, Indiana, for a dollar a year. Printed in daily newspaper form, it is not very attractive in appearance, but the subject matter is enlightening, and it is well edited and well worth the dollar."

The Rev. Dr. Hugh Birkhead, Rector of Emmanuel Church, Baltimore, Md., gave an address before the Sunday Evening Club, Orchestra Hall, Chicago, on a recent Sunday, taking for his subject "The Challenge of the Present Crisis". It will be remembered that Dr. Birkhead served for some time as an inspector for the Red Cross Society in Europe, and at the request of the Commander-in-chief of the British army, made an inspection at the front in France, in some instances going into the first line trenches. He is reported to have said that one of the great benefits derived from the war is that it has brought the English-speaking people of the world together, after 140 years of misunderstanding. "Together, we can insure the freedom of the world's weaker nations."

"Nobody knows just when the great war will be over; but the time draws nearer each succeeding day," says the Rev. Dr. Budlong, Rector of St. Peter's Church, Chicago. "No Christian man or woman can question the certainty of the ultimate victory of the allies, because this war has revealed itself as a struggle for righteousness, justice and liberty, and God is always on the side of right. The process may be long drawn out, but the issue is not in doubt. God cannot be worsted. The ideals which emerge during the war: the characters, which are developed through self-sacrifice and consecration unto high service; the God-consciousness which discovers itself to those who open their hearts to it, will dominate the 'after-the-war' civilization. We must look ahead and strive to be ready, so that each one of us shall be fit to serve God and our fellows better than ever before."

A unique and successful custom of handling the Lenten mite boxes was followed by the Sunday school at St. Luke's Church, Billings, Mont., this year. The children were instructed to return their mite boxes as soon as one dollar was collected, in exchange for another, and the pupil's name was posted on a Roll of Honor displayed in the school, and when others were returned by the same pupil, a gold star was placed after the name, each star indicating a dollar. It is an old custom in St. Luke's Parish, and during one season a pupil of the school got seven exchanges of mite

West Virginia. Delegates from nearly all the parishes identified with the organization were present. The Rev. S. E. Sweet of St. Paul's Church, Columbus, Ohio, spoke during the afternoon session upon the subject, "How to Make Our Sunday School Attractive to Children". A part of the afternoon session was devoted to a discussion on "The Place of Patriotism in the Sunday School". In the evening, a service was held for the delegates, and addresses were made by Dr. S. S. Moore of Trinity Church, Parkersburg, W. Va., and by Archdeacon Dodshon of Zanesville, Ohio. Dr. Moore's theme was "The Teacher", and Archdeacon Dodshon spoke upon "The American Home".

The Rev. Robert P. Krietler, Rector of St. Luke's Church, Scranton, Pa., who presented a large class of young people and adults for confirmation to the Bishop, says that such a class "raises the rather important question of how to help them to grow into faithful communicants and remain so. It is an important matter that they be educated into an affectionate use of their privileges, so that they become more and more loyal to the Church and her Sacraments. Surely the newly confirmed should call forth the loving sympathy and interest of those who have been communicants for a long time. Why not a 'big sister' and a 'big brother' communicant for every one who has just been confirmed, and by this means come in helpful contact with them?"

The 173rd meeting of the Convocation of Edenton, Diocese of East Carolina, was held in St. John's Church, Grifton, N. C., on Tuesday and Wednesday, April 9 and 10. The Rev. John H. Griffith of Kinston preached the opening sermon, Bishop Darst officiated at the celebration of the Holy Communion on Wednesday morning, and the Rev. George F. Hill of Greenville preached the sermon. Dean Drane of Edenton presided at the business sessions. Mr. John G. Bragaw, a well-known layman of St. Peter's Church, Washington, N. C., read a paper on "Our Church in Relation to the War", followed by a discussion led by the Rev. Thomas N. Lawrence of Hertford. At the closing service, missionary addresses and talks on Church institutions were made by the Rev. J. N. Bynum, the Rev. C. H. Jordan, the Rev. H. S. Osborne, and Mr. G. C. Royall.

The Rev. P. Gavin Duffy, Priest-Superior of the Society of the Divine Compassion, New York, who has traveled several thousand miles the past few months visiting points in a number of states, says that he has been thrown in with many soldiers and sailors. "One splendid young fellow, an officer in the Royal British Flying Corps, full of heroism and daring, and I am sure of clean living, interested me greatly. He is here to instruct American aviators—the learners—after a nasty fall with his machine in France, seriously injuring him. He informed me that this was the one part of the British service which had no chaplains, and which did not desire them—not even a Y. M. C. A. worker. He said that religion was never discussed among these men of daring, and that he himself had never said a prayer in his life! This ought to set us thinking. How is it that we have had no appeal for these men of venture in the Church? The answer is our own complete lack of venture and our timid, compromised attitude to prayer. I spent enough time with this young officer to realize that he had said a good many prayers—by acting them—though he had not been conscious of it, and I saw answering looks and new interest manifested when I began to tell him of the place of venture in religion and our life in the S. D. C. O. these men can be reached, but we want the right men to reach them. Pray God they may be raised up."

The Very Rev. Bernard Iddings Bell, Dean of St. Paul's Cathedral Church, Fond du Lac, Wis., has resigned his office, to take effect June 1, and will devote his time to the service of the War Commission, particularly at the constantly growing naval station at Great Lakes, Ill. The Dean has been on a leave of absence for this work during the past six months. The Fond du Lac people insisted that he return to his parish, and he felt himself impelled to resign rather than tie himself down to parochial administration when he felt he was needed more in camp work. The Dean's work has been wonderfully blessed of God. He has baptized thirty-one men in the six months, presented ninety-six for Holy Confirmation, and brought scores of lapsed men back to their communions. He has built up a system of work which has been imitated by Episcopal representatives in a number of the

Personals

Bishop Brent has been appointed by General Pershing the senior chaplain of the American army in France.

Mr. Frederick H. Sonner has been the treasurer of St. Thomas' Church, Providence, R. I., twenty years, and during that time has not missed a meeting of the vestry.

The Rev. John W. Quinton, who has been for seven years at St. Andrew's-on-the-Mountain, near Charlestown, W. Va., has given up his charge to do Y. M. C. A. army work.

The Rev. B. G. Lee, for the past two and a half years in charge of Roseburg and Umpqua Valley Missions, in the Diocese of Oregon, has accepted missionary work in the Diocese of Sacramento.

Mr. Fred J. Glass, one of the leading members of Grace Memorial Church, Portland, Ore., has been appointed a Y. M. C. A. army secretary, and left for the front in France on April 8th.

Capt. Henry N. Brooks of the United States Engineers' Reserve Corps, who went to France last December, died of pneumonia the first of this month. He had long been a communicant of St. Simon's Church, Chicago.

The Rev. Henry G. Raps, formerly of St. Mary's School, Knoxville, Ill., assumed his duties on the first Sunday after Easter as assistant at the Church of the Messiah, Providence, R. I.

The Rt. Rev. Dr. Griswold, Suffragan Bishop of Chicago, and Mrs. Griswold, have removed to Evanston, a beautiful suburb of Chicago, where they will make their home.

The Rev. H. Norwood Bowne, Rector of Holy Cross Church, Tryon, and Dean of the Waynesville Convocation, in the District of Asheville, has accepted a call to All Souls' Church, Baltimore, and expects to take charge about June 1st.

The Rev. Francis H. Smith, assistant Rector of old St. Paul's Church, Baltimore, Md., has received a call to St. Mark's Church, Bay City, in the Diocese of Texas. The Rector of St. Paul's Parish, the Rev. Dr. A. B. Kinsolving, is a brother of the Bishop of Texas.

The Rev. L. R. S. Ferguson, Rector of the Church of the Messiah, St. Paul, Minn., who is chaplain of the 135th Infantry Minnesota regiment, has been appointed chairman of a committee in charge of the new Liberty Theatre, just opened at Camp Cody, Deming, N. M.

"The Church of the Epiphany, Los Angeles, Cal.," says the Churchman of Southern California, "surprised and honored the Rev. Henderson Judd on a recent evening, when, at a parish social, a large cake with 91 tapers on it made the occasion in the nature of a birthday party for their distinguished guest, who on that day had attained that great age."

Bishop McCormick hopes to return from France in time to be present at the 44th Annual Convention of his Diocese, which will be held at St. Mark's Pro-Cathedral, Grand Rapids, Mich., June 11. The Bishop has been asked by the army and the Red Cross to organize and direct the Red Cross chaplains. This will constitute a bureau in the Department of Military Affairs, and will include the appointment and direction of chaplains for all hospital and field work. As this will require a longer time than the six months' leave of absence granted him by the Standing Committee, the Bishop has asked for such an extension of his leave of absence as will enable him to complete the work assigned him.

The Rev. J. A. Gardner, who resigned the rectorship of Holy Trinity Church, Tiverton, R. I., to accept a call to St. James' Church, Providence, was tendered a farewell reception by his parishioners and friends in Tiverton on the Wednesday after Easter, and presented with a beautiful mahogany desk, completely furnished with book ends, candlesticks, blotter and paper, and a comfortable chair to go with it.

other camps. His work has been so satisfactory to the station chaplains that they have given him sole charge of a section of the camp containing 5,000 men. His Sunday congregations have been running from 1,000 to 2,500 men. There are an average of 45 communions a week. On Easter 218 received the Blessed Sacrament—all our own men. The Dean has also resigned from being examining chaplain of Fond du Lac, secretary of the Board of Trustees of the diocese, chairman of the Diocesan Board of Religious Education and secretary of the Diocesan Commission on Social Service. Dean Bell may be addressed at Building 903, Detention Chaplain's Office, Great Lakes, Ill., until further notice.

Stirring Patriotic Hymn by New York Rector

A patriotic hymn for Victoria Lodge, Independent Order of the Sons of St. George, was conducted at St. Ann's Church, Amsterdam, N. Y., on the third Sunday after Easter by the Rector, the Rev. Dr. Carroll. The Rev. Dr. Cyrus Townsend Brady of Yonkers, N. Y., preached the sermon, The processional hymn, "March Together, Brothers", which we print below, was written by the Rev. B. W. Rogers Taylor, Rector of St. George's Church, Schenectady, N. Y.:

March together, brothers,
Step with purpose high,
In the world's great conflict
Dare to do and die;
Pledge your sacred honor
To avenge the wrong,
Stand beside each other
Brave and true and strong.

(Chorus—Sung after each stanza.)

Forward, therefore, brothers,
Over land and sea;
On to glorious battle;
On to victory.

See the hosts that gather—
Hosts of power and might—
To destroy the nations,
To subvert their right.

Rally, loyal freemen,
Stand at England's side;
Shall our sons of valor
All in vain have died?
Forward, brothers, forward,
We are Britain's kin;
Hands across the ocean!
Hands that help to win!

France, can we forget thee,
In thine hour of need?
Shall we, unresponsive,
Hear thee vainly plead?
Forward, brothers, forward,
Calls our ancient friend;
God, her armies strengthen;
God, her cause defend!

Twine the flag of Britain
With our banner true;
France, our ancient friendship
Once again renew.
Rouse, ye loyal kinsmen,
Wake, for duty calls
To preserve our freedom,
Our ancestral halls.

Bar von alien footsteps
From our sacred strand;
Let no foreign foeman
On our ramparts stand.
Rise, O mighty nation,
Rise in righteous wrath,
Stand against the tyrant
Shadowing our path.

See the nations bleeding
From the tyrant's sword;
Hear the victims pleading
Vengeance from the Lord.
Who shall quake and falter,
Who shall stand afar?
Gather, gather, brothers—
Gather to the war!

Three-fold flags of freedom
Wave in freedom's fight,
This for aye our battle cry,
God defend the right!

Where Italian sunshine
Warms Venetian plain,
Where thy fertile valleys
Wave with golden grain,
God defend thee, Italy,
God maintain thy right,
God uphold thy freedom
With His holy might!

Forward, glorious banners,
Neath your guiding star;
Lead our armies onward,
Marching forth to war.
Brave the foe's defiance
Over land and sea;
Press to glorious battle—
Press to victory!

Pittsburgh Clerical Union

The Pittsburgh Clerical Union held their regular monthly meeting Monday morning, April 22. There was a record attendance for the last twelve months. The place of meeting was Calvary Church. The essayist for the day was the Rev. R. E. Lee Strider, Rector of St. Matthew's Church, Wheeling, W. Va., who presented his essay that had already elsewhere aroused most favorable comment, the subject being "The Church, the Ministry and the New Age". Mr. Strider was received by the clergy most enthusiastically, and his treatment of the vital subject was unusually able and created a remarkable discussion. The essay in full certainly ought to be printed.

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EDITORIAL

"For Better or for Worse"

As we travel over this country, we are impressed with the capacity of the average American for telling how things ought to be done.

With a very limited knowledge of the assets, and with scarcely any knowledge of the liabilities or difficulties, he is most profound in his criticisms of the administration.

It was so in the days of Washington and Lincoln. It is so today in the days of Wilson.

Nearly every American can tell you wherein the administration, be it in food, fuel, military, publicity, transportation, aeroplanes, shipping or what not, has fallen down and presumably wherein the narrator would have done it differently. All of which goes to prove that to run a thing by way of academic discussion, and to run it by way of daily experience, are two different facts.

The same thing is true of the Church. Whether it be the wisdom of the House of Bishops or of the individual Diocesan, whether it be the policy of a rector or vestry or a Board of Missions, there are plenty of critics who can point out the failures of administration. The difficulty is to find in the army of critics those who would do it better if they were doing it themselves.

Ruskin once defined an art critic as "a person who did not know how to paint," and therefore was an expert on how not to do it. The difficulty is that when we pass from academic discussion to practical service, we encounter difficulties, the nature of which were entirely unknown to us.

In the same way we criticize our neighbor's character without any knowledge of the difficulties, hereditary and otherwise, which he has been obliged to overcome to be as decent as he is.

The truth is that this war will not be won, nor the conquest of faith will never be accomplished, by the critics.

The ability to criticize is a compound of egotism, ignorance and indolence, and produces an atmosphere in which it is doubly difficult to accomplish results.

It is a far cry from the spirit of criticism to those lines of Tennyson

"Their's not to reason why,
Their's but to do and die."

In a regiment of soldiers, there is one fallible mortal, liable to error, who has to assume the responsibility of issuing orders.

It is no wonder that with the large percentage of liability to error that marks all professions from an architect to a doctor, things frequently go wrong in military affairs, but so long as somebody has to be at the head of things, the presumption ought to be that the selected head knows something about his job, much more than we do, and that the best service that we can render is to get behind and boost, until someone over him discovers his untrustworthiness. For us to discover it and publish it, is not to correct it, but rather to increase the confusion.

To me the marvel is, when one considers the magnitude of the business in hand, that one small head can accomplish so much as has been done in the present crisis, nor am I particularly concerned about the mistakes that were made before the war. These ante-bellum post-mortems are singularly unedifying.

The truth of the matter is that a majority of the electors of this country elected Mr. Wilson for better or for worse, and if it is for worse ((as pray God, it is not), then we are indeed, of all men most miserable, but let us not whine about it.

It is the same question as that which disturbs many a household. These twain have joined lives at God's altar and sealed the bargain with a vow, that it is "for better or for worse." Well, if it is for worse, what are you whining about? You were cooersure that you knew best. Your friends may have warned you not to marry her, but you did so and sealed the contract with a vow.

And now having demonstrated the fact that you were a fool, you aren't going to improve matters by proving that you are a liar.

Of course my friend of the minority says, "Well, I didn't vote for the administration, therefore I am not bound by its acts." Not so fast, my friend! you are an American pledged to the Constitution! You went into the election fully committed to the will of a constitutional majority. Unless you are a rebel, you are as much bound to him as any other, that is if you play the game of life fairly.

Bishop; your rector; your colonel; to be loyal, even when it isn't pleasant doctrine, but we must be loyal; you do not want But he has at least a strong sense. Why do you claim a privilege

has enlisted, promised to fight for rs. You ought in your sphere to

But do you not think that criticism is necessary for the improvement of the service? Yes, intelligent criticism from authorized sources or sympathetic criticism from any source, but not whining criticism, nor peevish criticism, nor futile criticism. That helps nobody, and hurts everybody that hears it.

It is a sort of poison gas that catches the weak and enrages the disloyal.

Every windy criticism which you make of things that you know very little about is exactly what the Kaiser would have you to do, and is exactly what he pays his spies to assist you in doing.

This administration is our administration for better or for worse, and we are pledged to back it with our lives, our money and our encouragement, or else to hold our peace.

Public sentiment is a fine thing, but not when you are putting out a fire; then everybody wants to get busy, under the direction of the fire-chief, working intelligently and loyally.

You can't change chiefs while you are putting out the fire, and unless he is absolutely disloyal, trying to spread the fire instead of putting it out, you will do better to follow his lead, blunders and all, than to try getting up a movement to discredit him. This is no time for politics, neither for the administration nor for the other fellow, and even should the administration be narrow enough to play politics, even then, it is not the time for the other fellow to be doing so.

May we say a word here about the attitude of the Irish in this war. It is an unpleasant duty to say anything unkind about the Irish. Individually they are a likeable lot, although in the conduct of American cities they haven't demonstrated any great genius for government.

They love to sing, but so do lots of people love to sing, and it is unpleasant to have to tell them that they can't.

It is an unfortunate fact that England and Ireland are so closely related, politically and geographically, and so widely separated religiously and temperamentally but then nobody living now is responsible for this juxtaposition.

And what Ireland doesn't want from England, Ulster doesn't want from Ireland. We know of no reason why, because a strip of sea-water divides Ireland from England, and an imaginary line divides Ireland from Ulster, that therefore, Ulster should be compelled to swallow an unpleasant dose, because Ireland wants her so to do. any more than Ireland should continue to swallow an unpalatable dose because she seems to have inherited it.

But the Irish have not shown up well in this war. Surely Prussia is as much Ireland's foe as England's. From our experience with the Irish one doesn't imagine that they would find the Kaiser a kindly master. But in this war, Ireland has been a very dubious ally to all the allies, and we can't see how she expects sympathy from American conscripts when she declines herself to put all her resources at the disposal of the Allies in this grave crisis of our affairs. Surely the question of self-government in Ireland can wait until we have licked the Kaiser, unless Ireland wants to sacrifice us all to her private grievances.

Does Ireland appeal from King George and Lloyd-George to the Kaiser and Von Hindenburg, she will get a kind of self-government which is long in promises and harsh in fulfillment.

It is not only England who is calling to Ireland; it is Belgium and France and the United States.

Surely if Ireland fail us, she will get little sympathy from those nations who have given all that all may be free. It will not become her to ask America to endorse her claims for freedom unless she assist us all in this war for the freedom of us all.

A New Department

We are very glad to be able thus to announce that week by week, we are to have a very valuable series of articles from the pen of Bishop Reese of Southern Ohio, under the general theme of Personal Religion. The first paper appears in this issue—one more of the many good things our readers will enjoy.

A Splendid Record

On Sunday evening, April 21, the Bishop visited Trinity Church, Asheville, N. C., the Rev. Willis G. Clark, Rector, and confirmed a class of 44. In the class there were 19 men and 25 women and girls. The Rector has presented within the past two years 153 people for confirmation. The congregations at Trinity Church are large, frequently taxing the capacity of the building. Within the past two years the membership of the Church has increased nearly 50 per cent. The total membership enrolled now numbers 802. These people represent all walks of life. Trinity Church today is one of the most democratic congregations of any Episcopal Church in the South. Mr. and Mrs. Harmon A. Miller recently gave to Trinity Church four large and very handsome alms basins as a thank offering for the recovery from a very serious illness on the part of Mrs. Miller.

The District Convention will meet in Trinity Church, Asheville, on May 15, 16 and 17. The Woman's Auxiliary will meet at the same place and time.

The Rev. H. N. Bowne of Tryon, N. C. (Holy Cross Church), has accepted a call to All Souls' Church, Biltmore, to succeed the late Rev. R. R. Swope, D. D., as Rector. Mr. Bowne will enter upon his work in Biltmore on the first of June. He will have in his parish the large government base hospital, No. 16, called Kenilworth Hospital. At this hospital there will be about 500 soldier patients, brought from overseas, and 200 officers and soldier attendants.

On the morning of April 21 the Bishop visited St. James' Church, Hendersonville, the Rev. A. W. Farnum Rector, and confirmed 15 people. Mr. Farnum, in the afternoon, presented nine for confirmation at St. John's Church, Upward. The work at both of these places shows every sign of progress, and Mr. Farnum is proving

himself to be the very man for this field.

The possibility of erecting the District into a Diocese seems encouraging. This matter will be definitely considered at the coming Convention. Trinity Church, Asheville, has pledged one-fourth of the amount of money necessary to accomplish this purpose.

Diocese of New Jersey Sunday School Annual Convention

The annual Sunday School Convention of the Diocese of New Jersey was held in Christ Church, the Pro-Cathedral, Trenton, on Saturday, April 20th. The Bishop of the diocese officiated at noonday prayers and the afternoon service. The Archdeacon presided at business sessions. The Rev. Thomas

A. Conover of Bernardsville was secretary.

The attendance was larger than at any previous convention; over three hundred delegates, representing approximately seventy-five schools.

A conference for superintendents was conducted by the Rev. Stewart N. Mitman, secretary of the Third Province and editor of the American Sunday School Magazine. Other conferences were conducted by Mrs. Loman of Philadelphia for primary teachers, and the Rev. Thomas A. Hyde of Jersey City, for Junior and Senior teachers. The address at the presentation service in the afternoon was by the Rev. Phillip E. Osgood of Philadelphia. Mr. William S. F. Pierce, treasurer of the diocesan Sunday school fund, announced the amount of the offering, which was \$5,335.28. This is larger than the offering of last year, with further remittances yet expected.

That was a fine epitaph on an earnest Christian's gravestone, "Because I live, ye shall live also."

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V. WAR IN HEAVEN

Definition: War, on any scale, and in any form, is a conflict, not primarily of bodies, but of wills, each will struggling for victory to the limit of its power.

I

Definition: the need of it; in view of much confusion and contradiction in our views of war.

This lecture is to deal quite definitely with war. So far we have not come to close grips with it. It has been pervading all our thought. It has been our main interest. It has been referred to by way of illustration. But we have not really closed with it. Now I think we are prepared.

I might put the purpose of the first two lectures in this way. Our boys are now training in camp, before they take the field. Their training has two main objects: first, to develop their own fighting strength; second, to familiarize them with the enemy and the methods of his warfare. Not till this double training has been done will they be ready for the trenches.

So in these lectures we began, so to say, by mobilizing our spiritual forces. We looked into the supports and resources of faith in God, which must be our strong arm in the battle both in offence and defence. We examined into our aptitude for faith and were reassured by finding that faith is natural for men; that it fits into our nature at least as closely as a rifle-stock fits into our shoulder. We also took council of our Commanding Officer, the Captain of Faith's army. We listened to His expert orders for the day, for all the days. That was really the heart of the first lecture: The Lord of Hosts versus the War-God.

Then, in the second lecture, we made our study of the enemy. We looked into his resources; his man power; his range of guns; his methods of attack; his aims; his strategy and tactics. We made an estimate of Devil's work. We watched the Devil at the work. So we are ready now for war.

What, then, is war: at the very heart of it, what is it? Amid all its various manifestations, methods, causes and results, what is the common elements that make war always war?

Evidently there is need of definition. For there is much confusion and even contradiction in the reports which are brought to us of war. Compare, for instance, General Sherman's famous saying: "war is Hell," with the eager and confident assertion of St. John the Divine that there is war in Heaven. It only adds to our perplexity to find that it is the soldier, whose trade was war, and who gave the best he had to it, who none the less calls war Hell; and that it is the Apostle of love, who lay on Jesus' breast, who sees war in Heaven. Both should be experts in this matter and they seem to contradict each other.

As a matter of fact, what people say of war is a good deal like what people say about the ocean. Many shrink from the ocean and almost hate it, as the symbol and incarnation of cruelty, rage, and inhospitable savage strength. Indeed, St. John, who makes room for war even in Heaven, seems to have no use for the ocean under any circumstances. True to the traditions of his race, who were never much at home in ships, he longs for the time when "there shall be no more sea." On the other hand, think of the sailors, the fishermen, the mariners, the great sea captains; think of the poets and the painters, whose souls have been thrilled and lifted up by the glories of the mighty deep. Just so men talk of war in differing keys. No one can ever take it lightly. There is a meaning in it which stirs the very soul. Every one must react strongly in its presence. But the reactions are extraordinarily different. War touches men in every fiber of their being. It releases and stimulates every force and faculty, good and bad, divine and devilish. It plays upon the whole gamut of emotion.

Evidently war has some enormous elemental meaning, like love and fear and joy; like the voices of wild beasts and the sound of winds and waters.

II

Definition. the size or mass of war is not of chief significance.

We must notice carefully and clearly, to begin with, that mere size and mass have nothing particular to do

with the intense significance of war. The vastness of this present conflict; the millions of lives involved; the incalculable waste and devastation which have overwhelmed whole States and Kingdoms: these things stagger the imagination, but they are not really to the point. Thought, like love and faith, always measures by quality, never by quantity. Heaps of dried leaves, mountains of burnt ashes, cannot be weighed against one spring-time bud or (least of all, in these days) against a single lump of coal. And a pocketful of pearls is a great fortune, not because it is a pocketful but because it is a pocketful of pearls. So the battle of the Somme, lasting three months, with hundreds of thousands killed and wounded and millions of shells fired and tons of powder burnt, is terrible, not simply for its vastness, but because two men fighting for five minutes would be terrible.

Do you follow me so far? I would not carry you along faster than you can see your way. I am very much in earnest, for I believe we are on the only track which will lead us to clear thinking. Let me put my point once more. The question is: just what is war? I answer that, first of all, we must reduce it to its simplest and most elemental form if we are to know its essence. Mere mass rather obscures than clarifies our vision. To define the ocean, one would first have to know what it is made of. That would mean to separate a single drop of its salt water and examine that. Knowing what a single drop is made of, it would be a comparatively simple thing to estimate the total number of drops, the whole of ocean's mass. The essence of the ocean can be put into a teaspoon.

So with war. Huge armies, screeching shells, pillars of smoke, make definition difficult. We need to separate the smallest unit: one complete specimen of warfare. If, by examining that, we can find out its constituent parts, then we shall know what war is, in any age under any circumstance, on every scale, with every possible accompaniment.

III

Definition: in essence, War is always a conflict, not of bodies, but of wills; each struggling for victory to the limit of its power.

What, then, is the smallest complete unit or specimen of war? The answer seems quite clear: whenever, wherever, there are opposing wills, struggling each with its whole force to overcome, then there is war. Take that as our definition and look at it more closely. The root idea of war is a determined conflict. And the conflict is always between wills. It is not guns, nor shells, nor battleships, nor submarines, nor aeroplanes that make war. We must get behind and below all instruments and implements of warfare if we are to find the seat of war itself. The colors on the artist's palette, his canvas, his brushes and his oils, do not paint the picture. The painter uses them to paint what he has seen, what he desires, what he wills to paint. Just so do wills make war: wills and not bodies. It is not even the men behind the guns who really do the fighting, if when we speak of men we mean the feet and arms and ears and eyes which march and load and aim and pull the triggers. Men's bodies, like the weapons which men carry, are but instruments of war. They are tools used in war, used by the wills which war.

Now this is quite simple and obviously true. But we are unaccustomed to it. It comes with something of a shock. It is most important that we should take time to let it sink well in, and see where it leads and what it involves. In the first lecture we discovered that it is possible to have bloodshed without war. We saw quite clearly that surgeons with their bloody knives were agents and ministers, not of death and killing, but of peace and life. Now it appears that it is equally possible to have war without bloodshed; for if it is always wills which war, then the warring wills are free to choose any sort of weapon or instrument or agent which is fitted to their purpose. Wills at war

may use fire and sword, or they may not. It is a most shallow and stupid view which thinks there is no war till blood is flowing: that reckons the reality of war by the bodies of the dead. It is the same kind of folly and stupidity which thinks it a crime to steal a purse or crack a safe, but regards it as a refined and wholly guiltless occupation to steal a neighbor's reputation whether by idle gossip or malicious slander. What is all the gold in all the world compared with a fair and honored name? How many dead bodies on the ground are worth one holy and immortal spirit?

Let us make out a little catalogue of bloodless wars. It may prove to be instructive. In commerce, for instance, it is not unheard of that one group of men combine together to put another group out of business. It is often successfully accomplished. It is usually bloodless. It keeps within the law. But it is naked warfare.

It has often been said that commercial competition did more than any other single thing to precipitate the present war. Germany's great longing for "a place in the sun" was very largely a strong will to dominate the markets of the world. Her subtle and treacherous propaganda among friendly peoples: her elaborate system of government subsidies by which her merchants were enabled to undersell all other merchants: her building up of a gigantic fleet: her whole war policy, had a commercial basis and a commercial inspiration. Noting all this, an acute observer has given it as his opinion that there was really more war in Europe before this war broke out than there is now. He sums his view up in a striking sentence: "Merchants were making war: the soldiers now are making peace." Which is worth thinking of.

But to go on with our list of bloodless wars, running it over rapidly. Think of the following classes of our so-called peaceful and law-abiding fellow citizens: think of seducers, panders, painters of lewd pictures, makers of immoral films, writers of impure plays and novels (most modern plays and novels are impure, particularly the "best sellers," as is natural): all these are waging bloodless war against immortal souls. And we must add to these the names of all the educators who are spreading about a Godless education, whether in books or schools, or colleges: all those who by teaching or example weaken faith in God and Christ. These are all at war, engaged in the deadly work of Have you Christian men and women Have you Christian men and women ever paused to think of this spiritual slaughter going on under our indulgent and unwinking eyes? Of the young women, by the thousand, for whom higher education (God save the mark!) has meant loss of all living faith? Is there any tragedy more bitter in all this evil world than women living without God?

So we have our little list, and it is the devil's own catalogue of wars. There is in it no blood shedding at all. That, in a true sense, is the Hell of it. Death, physical death, would at least remove the victims out of the battle which rages over their deathless spirits. War is a conflict between wills. In the light of that truth, see the moving pathos of it all. These poor weak wills, putting up a feeble fight, in the small strength of their immature instincts for purity, and truth, and God, and goodness, are being beaten down by the onrushing horde of spiritual Huns—by lustful cruel, greedy, selfish wills. Oh think, and think well, before you listen to those blind leaders of the blind who say to you: "Stop this blood shedding in Flanders; stop that dreadful thing which gets on our nerves, which sickens us, which takes all ease and comfort out of our life. Only stop that and all will be well. We shall have peace." Now the Devil must be chuckling to himself over such arguments and pleas. What does his Satanic Majesty care about dead bodies, if he may feed in peace upon men's souls!

But we are a little off our track. We must not anticipate too much. All that we are really concerned to say so far is that war in its very essence is a conflict between wills: that all mere instruments of war are accidental.

But there is one thing more, in order to round out our definition. War between wills must be unrelenting and determined; each will must be using its whole force and never letting up until the fight is won or lost. War is a very vital matter. It concerns life so nearly that one is prepared to risk even death itself to win. Here is what separates war from all kinds of sports or games. A real game, that is, a game where there is little or no luck or chance, is a clear illustration of a conflict between wills. Chess is, I think, the most perfect game of all and for this reason: there is in it not the least element of luck. Nor is physical

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXVIII

THE EPIDEMIC

(A paper read at the Church Congress at Cincinnati, Ohio, in October 1917.)

We have all heard of the seventeen year locusts. But only parsons know of the epidemic that assails communities every seventh day, the epidemic of "not feeling very well" on Sunday mornings. It is a mysterious malady. Robust people, who go through the week's work in high spirits and with every appearance of health, begin, early Sunday morning, to develop "symptoms." It is not their digestion that is at fault, for they enjoy a hearty, though late, breakfast. It is not exactly a headache, for the head-splitting and side-splitting (?) Sunday paper does not affect them adversely. It is not physical fatigue, because they can tinker at an automobile. It has but one general explanation. They are "not feeling very well."

As an epidemic it is universal, but not fearful. No heartless board of health isolates the patient or puts a placard on his door. For this condition of ill health has one hopeful feature. It soon passes. The remedy is an odd one. Twice-rung bells! Would you believe it. Not bells rung once! No, that only aggravates the malady. When a chance first bell of a church rings in the ears of a patient, the disease is rendered more serious. It reaches its climax. It is a time of greatest anxiety. Whole families surround the patient in sympathy. Half an hour passes. Hark! the second bell! the patient brightens, his eyes regain their lustre, his languid limbs lose the languor; with a sigh of relief he arises, shakes himself, and the fever has passed. He is as good as new. Now to church! Too late? Too bad.

The afternoon finds the patient fully recovered. Feeling fine indeed. Ready for anything. In fact the patient grows so robust as a result of this temporary inability that the parson sometimes wishes he might have a slight attack.

What is the remedy? Habit! Let me quote from a recent book on the Church.

"The trouble with most people is that they begin every Saturday night to decide whether or not they will go to church Sunday. It is always an open question. They struggle with it on Sunday morning, until the mind is worn out with perplexity. Any chance occurrence comes in to turn the scale. A visitor, a late morning paper, a failure to consult the clock, a flat tire, a dozen little things, de-

strength needed; a baby can easily move the men about, as babies often do to the confusion of the players. Besides this in chess the will has a clear field and a very wide freedom for its exercise. The queer-shaped little pieces receive and transmit the will-power of the two players. They are, for the time, really endowed with the energy of wills. As on a battlefield, though in complete and often aggravating silence, the opposing forces are deployed, and moved about, and led out to the attack and grouped together for defence. You really seem to have two wills nakedly at war, one against the other. And you have nothing else but wills in opposition, except little bits of wood or bone. But chess is not war; nothing vital is at stake. The object of each player is not to beat down his adversary, man to man; but only to down him as a chess-player, before each goes back again to the real conflicts of his life. In war wills are not only in conflict, but they are in conflict to the bitter end, with everything, even life itself, thrown into the balance.

(To be continued)

A Familiar Conversation

"Who were out to church today?"
"Oh, Mr. and Mrs. S and So," etc.
"That all?"

"Oh, just a few children from the Sunday school. But of course they don't count."

Now, don't you think us rude for interrupting, but please allow us a word. Don't the children count? Where is your Church of the future? Weigh this question well, and you won't discount the importance of the presence

termine the decision adversely. Habit it would overcome all this.

"It is never an open question as to whether or not a man will go to his business on Monday morning, even if he might remain away or be late. His decision about that has been made once for all. Habit does the rest. Nothing is so satisfactory and so beneficial as to let habit carry you on. People torture themselves by indecision. A course of action, firmly established, would relieve them of countless mental confusions."

The happiest are those who have established good habits. Good habits are like an endowment, yielding handsome returns with the principal unimpaired, aye, even augmented by use. The late Professor James was a wise man. His chapter on Habit is a classic. May I venture to quote his injunctions.

(1) "Launch yourself with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelope your resolution with every aid you know.

(2) "Never suffer an exception to occur until the new habit is securely rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again.

(3) "Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is action alone that fixes the habit. Let the expression be the least thing in the world—speaking genially to one's grandmother, or giving up one's seat in a horse-car, if nothing more heroic offers—but let it not fail to take place.

(4) "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points. Do every day or two, something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."

If you wish to live a strong, well balanced, and purposeful life, study these laws of habit, then apply them to going to church. The epidemic of "not feeling well" will be checked.

of children at the Church worship. Rather you will welcome enthusiastically the fact that they are growing up in the environment of grace to become pillars of the Church in their generation. If you take this view, you will note with joy the presence of children, and mention them first in telling who were present at the services.
—The Oregon Churchman.

It He There?

Very often the rector coming into the chancel just before the service begins, scans the pews to see who is there. If the senior warden is not in his place, his disappointment is manifest. If any Auxiliary member is not there, he seems far from pleased. If the man who would "surely be out this Sunday" is conspicuous by his absence, his expression shows waning confidence. If the organist fails to show up, absolute dismay! But suppose they are all there, and every pew is filled. Is there anything more to be desired? Yes, one thing more—most important of all. Is Jesus there?—
"Where two or three are gathered together in My name, there am I in the midst of them."—St. Matthew xviii:20.—The Oregon Churchman.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Missionary Notes and Items of Interest

The president of the Board of Missions, Bishop Lloyd, who has gone at the request of the Board, to visit Liberia, has sent back a message, in which he says:

"The respect in which I ever held the late Bishop of Liberia has grown into definite admiration since I have seen the results he accomplished with entirely inadequate means, and in the face of obstacles which confront no other Bishop of the Church with whose work I am acquainted. With opportunity for education which we would not dignify with the designation of opportunity, the Church here has a body of clergy who need not be apologized for. I had the privilege of ordaining three young men as deacons. Examination showed that they clearly understood the significance of the work to which they were being set apart—as well as apprehending the Church's standards and doctrine. They were trained at Cullington. To see the poverty of equipment there, is to have new demonstration of our Lord's ability to accomplish His purpose in spite of man's heedlessness. The American Church ought to make Cullington VERY good."

The Church at large does not perhaps realize the good work that is being done by the parochial schools among the negroes. There are many of these scattered through the South. South Carolina alone having fifteen. In some of the rural communities the public school term only lasts for from one to three months and the authorities welcome the parochial school.

The May issue of the Spirit of Missions contains a valuable contribution to the history of our Church in the story of "How Our Church Came to North Carolina." In preparing it Bishop Cheshire has had access to records which are not available for the general public and he has brought to his task a carefulness of research and a judgment in sifting detail for which all those who are interested in the days of our infancy, will be indebted to him.

A cable from Bishop Lloyd from Sierra Leone, dated April ninth, has been received at the Church Mission's House, in which he states that all is well. While no positive word has been received the supposition is that the Bishop and the Rev. Mr. Schofield are even now on the water on their way home.

A decided step forward in the Missionary work of the Church has been taken in the organization on April ninth of a Council of domestic missionary Bishops. The domestic districts have multiplied so rapidly that the Church at large has not kept fully informed at to conditions, and has had little conception of the tremendous task which our domestic Bishops face. On April tenth the Council met with the session of the Executive Committee of the Board of Mission at the Church Mission's House. A commit-

tee consisting of Bishop Lines, Dr. Stires and Mr. Blanchard Randall, representing the Board of Missions and Bishop Thomas, Bishop Burleson and Bishop Beecher, representing the Council of Bishops, was appointed to act as a committee of conference.

The recent journey of Mrs. Biller, the IV. Field Secretary of the Woman's Auxiliary, through the Seventh and Eighth Provinces, as described in the May Spirit of Missions, was a remarkable showing of courage and endurance on the part of the Secretary and very helpful to the places she visited. The "Field Secretary" is answering a vital need and the Church is fortunate indeed in having such a one as Mrs. Biller to go here and there telling first the "why" and then the "how" of missions.

In course of conversation with a lady who was speaking of Sacrifice Week for the benefit of the Armenian Fund, she was asked, "But, if you gave a bountiful amount in cash, why deny yourself so much during that week?" She answered, "To get into the spirit of the thing." If only every individual could get that—"The spirit of the thing"—whether it concerns Home, Church or Nation, what miracles could be performed!

John Masefield, the poet, who is official chronicler of the war for the British Government, gave his personal experiences on three battle fronts, and outlined the course of the war up to the present, in a lecture in Boston recently. He said, "This war brings out the sense of the unity of life, the sense of brotherhood and comradeship. Men are far more thoughtful of each other and self-sacrificing than they ever were in time of peace. You will see dying men giving up their last breath in order to help some man who is suffering more than they. As far as diseases are concerned, this war is a healthy war, you will see men at the front in better condition than they ever were in their lives. As regards the wounded, a great work of restoration is going on, and in that work the American surgeons have set a standard for the world. But when you see the sufferers, you realize that war is a criminal infamy, which has no business to exist in our age. I say that not as a dreamer or a pacifist but as one who believes that it will not be easy to abolish war. As long as there are evil men in the world striking for power, the only way to deal with them is by force. I trust that when peace comes, the three countries which have done most in this world—your country, my country and France—may be able to work together to devise some means by which the nations will henceforth live in peace. I hope that my country may do something to atone for the wrongs we did you in the past and for the misunderstandings which have arisen between us since then. We are now together in a great effort to make the future. I am afraid you will never quite forget the past, but I hope that for the sake of the world you will be able to put it by so that your country and my country may after this time of war, work together to make wars cease on this earth."

G. W. J.

Dr. Manning Appointed Honorary Chaplain

The Rev. Dr. Manning, rector of Trinity Church, New York, in a letter to The Parish Record from Camp Upton, where he is serving as a civilian chaplain, writes:

"The 302nd Engineers, with whom I have had such happy association all the winter, have gone on their way to the front. I may say here that it was their kind wish, and my own earnest desire that I should go with them to continue as their chaplain. There were difficulties in the way of this on the side of duty to the parish. These could, I think, have been overcome, but there have proved to be also serious obstacles on the military side. Unless some new factor should develop therefore, it will probably be my part to go on with my work here at the camp.

Each one of us must be willing to work wherever he can, and there is much indeed to be done here. In some ways the training camp has its own great and special opportunities, for it is here that the soldier comes from his normal conditions and surroundings into the new and untried experience of army life. And the new recruits are coming now in greater

numbers. The 1st Provisional Battalion, to which I am at present attached has received fifteen hundred drafted men in the past week and the work transforming them into soldiers is going rapidly forward.

The Archbishop of York made his keenly anticipated visit to the camp. We brought His Grace out by motor on Monday, March 9th, immediately after the midday service at Trinity Church. We were received by General Johnson and his staff. The Archbishop was here only until eight-thirty next morning, but during this time he addressed the officers of the camp, some two thousand in number, met many of the officers personally at the club, dined with the Commanding General, where he met all the Generals and some of the other higher officers, addressed another great gathering of the enlisted men at which the General presided, and early on Tuesday morning, with the General, reviewed one of the infantry regiments ordered out in his honor. The visit to this camp was in every way a memorable one. It was the Archbishop's first sight of the American Army in force. The impression made upon him was most profound, as his words testified and the message which he brought to our officers and men was one which will not be forgotten.

On Saturday, March 16th, the En-

gineers received orders to be ready to move at short notice. Officers and men on leave were summoned back by telegraph and telephone, and from that time every energy was given to preparations for departure.

On Monday the 18th, the Colonel did me the honor to assemble the Regiment in the Knights of Columbus Auditorium so that I might say my final word to officers and men all together. I need not say what this occasion meant to me.

The services on Palm Sunday had a meaning such as they had never had before, and both early and later the attendances were exceptionally large.

On Tuesday in Holy Week Bishop Burgess kindly came and administered the Sacrament of Confirmation to several officers and men—staying afterwards to mess with our officers.

On Maundy Thursday night no one went to bed. At 12 o'clock coffee and sandwiches were served to the men. At 12:30 the Colonel and staff officers went through every building from top to bottom, to see that all was left in perfect order. At 1:45, in the bright moonlight, the regiment marched to the station, and at 2:30 the two long trains pulled out, and the 302nd Engineers were on their way to France.

A few days before leaving, the Colonel appointed me honorary chaplain, so I shall still maintain a relation to the regiment."

Series of Good Stories Told by Brotherhood Secretary

How the work of the Brotherhood of St. Andrew among the enlisted men of the army and navy is bringing a new tone and a deeper spiritual atmosphere to whole camps is shown clearly in the following resume of things accomplished by H. L. Choate, the Brotherhood Secretary at the Great Lakes Naval Training Station, near Chicago, where the enlisted men of the navy get their first vision of the life before them.

It may often happen, as is recorded here, that a "roughneck" element may in the beginning get the upper hand. But the men who have offered their lives are the best in the land, and once shown the example of the Master and the deeper things of life, they invariably stand for them as a body, and will not tolerate the vicious, uncouth and unclean. The Brotherhood is bringing straight man to man Christianity to the camps—through the Church.

"A detention company contained a cabaret man from Kansas City, who thought it smart to hand out dirty conversation and songs and stories all the time. He took especial pleasure in doing so at mess to bother the men with weak stomachs. He attracted to himself a satellite. These two were sufficiently quick witted and good at repartee to keep the decent members of the company from saying anything. The barracks chief was a former Y. M. C. A. Secretary, but he took no action.

"One of the men in the company registered as a Churchman, so I called on him, and he looked good enough for me to put the group idea up to him. He brought seven men over to the office with him that night and we talked the thing all over. Those seven men realized how absurd it was to allow themselves to be bluffed by the bad-actors and went out of the meeting determined to smash them.

"The very next day their opportunity came, when the cabaret man sneered at the Silent League pledge. The barracks chief "called" him then and there and the other members of the group backed him up. The cabaret man apologized and signed the Silent League pledge.

"In a number of instances, the members of the group, have, after it was suggested at the first meeting, put up to their company with the permission of the barracks chief, the question of whether they were to have a clean barracks or a dirty one. "We must live together here for three weeks. We can have either kind of an atmosphere. The Navy regulations

Planning for Better Equipped Ministers

Representatives from all the theological seminaries will be in New York May 1st and 2nd to attend the fifth meeting of the Theological Council of the General Board, which is formulating a new canon for the training of ministers.

Besides the representatives of seminaries, there will be representatives from the Provinces. Those who have signified their intention of coming are as follows: Representing the seminaries: Rev. James O. Lincoln, D. D., from San Francisco, Cal., Vice Dean of the Pacific Divinity School; Rev. Edward A. Larrabee, Dean of Nashotah House; Rev. James H. Young of Seabury Divinity School; Rev. William C. DeWitt, D. D., of Western Theological Seminary; Rev. D. F. Davies, D. D., of Bexley Hall; Rev. Frank G. Scott, D. D., of Bishop Payne Divinity School; Rev. Cleveland K. Benedict, D. D., of University of the South; Rev. Berryman Green, D. D., of Virginia Theological Seminary; Rev. Lucien M. Robinson, D. D., of Philadelphia Divinity School; Rev. Edward S. Drown, D. D., of Cambridge Theological School; Rev. William P. Ladd of Berkeley Divinity School; Rev. H. E. W. Fosbroke, D. D., of General Theological Seminary.

Representing the Provinces and other interests of the Church: Rev. Charles H. Boynton, Ph. D., Rev. William E. Gardner, D. D., Rev. George G. Bartlett, D. D., Rev. William L. DeVries, Ph. D., Rev. Dickinson S. Miller, D. Sc., Rev. H. P. Nichols, D. D., Rev. William H. Owen, Jr., Mr. George Zabriskie, Rev. Francis L. Palmer, Rev. Z. B. T. Phillips, D. D.

The Bishops of this Council are: Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. F. A. McElwain, D. D., Rt. Rev. C. S. Burch, D. D., Rt. Rev. H. J.

until he got to France and "found a great many things happening and many more likely to happen to him any minute." He began to want to find out whether God cared, and read his Testament and was comforted and strengthened. The other boy, with no religious training, had been a rounder at Princeton and was still more or less dissipated, when he was sent into the danger zone. He did not know where to turn for spiritual help. He mentioned one occasion when he came near acting the baby, when he realized that he was to be exposed to special danger after a campaign party the night before. He felt he had no where to turn for help. These two stories impressed me mightily with the importance to all our fighting men of getting a rock foundation under them before they go across or get out to sea on our destroyers and battle ships.

"One of the first men I talked to here about confirmation said he did not want to be tied down to one church. He liked to go where he pleased "as there is good in all churches". I tried to show him how little progress religion and righteousness would make in the world if everyone took his position and refused to tie up to any one organization. He did not acknowledge himself convinced. I saw him once or twice more at considerable intervals. Finally he attended Dean Bell's instructions, but still seemed doubtful about confirmation. He came to our confirmation service two weeks ago and was confirmed. After it, he seemed really sure of himself for the first time. He has been at the Holy Communion both Sundays since and has put us in touch with a friend who is to be confirmed in our next class.

"The boys picked by our Key men and brought to group meeting are not always good church boys, but are usually men of some character who can stand alone. Recently at one of our meetings, during a discussion of profanity, one of the men spoke up and said that he had been a bad-actor himself in that respect, and it was a mighty hard thing to get away from especially when one had some men to boss as he did. When asked if he thought profanity was necessary in giving orders he said emphatically no, and said further that he would make a strenuous effort to cut it out. He had run away from home 15 years before as a young boy, after a quarrel with his father over the question of going to church and had not been inside of a church since."

Mikell, D. D., Rt. Rev. James Wise, Rt. Rev. C. Fiske, D. D.

The most important business will be the Council's action on a report offered by Dean Bartlett. After a year's work they are ready to propose to the Council changes in the present canons. These changes will correct much of the indefiniteness of the present canons, and bring the requirements of those seeking the ministry more in harmony with the modern needs by allowing elective and alternative subjects of examination, thereby recognizing specialized training and unusual attainments on the part of the candidate. The new proposals allow a large amount of freedom in dealing with candidates of a mature age, with those of foreign birth and with those from other communions.

The report of the coming Council meeting will be published for the consideration and suggestion of all interested. It is hoped that Church-wide discussion will enlighten the Council and enable it to make a final report to the General Convention that will be representative of the wisdom of the Church. The one ambition in the minds of the Council is to have free discussion before the General Convention, so that the action of the Convention will embody the conviction of the Church and become a canon obeyed as well as enacted.

Mr. Blanchard Randall of Baltimore, Md., has been appointed by the Board of Education of the Province of Washington as its representative on the Council for the Education of the Ministry. Mr. Randall has been a delegate to the General Convention for many years. He is a member of the Board of Missions, and will bring to the Council valuable suggestions.

Poems Worth Preserving

Selected by Pastor Suburbanus

MY AIN COUNTRIE

It is action alone that fixes the habit. This Scotch poem was written by an American woman, Mary Augusta Lee Demarest, whose home was in New York. She was born in 1838, and died in 1888. Besides this famous song, she wrote other "popular, unpretentious" verses.

I'm far frae my hame, and I'm weary afterwhiles,

For the langed-for hame-bringin' an' my Father's welcome smiles
An' I'll ne'er be fu' content until my een do see.

The gowden gates o' heav'n an' my ain countrie.

The earth is fleck'd wi' flowers, mony-tinted, fresh an' gay.

The birdies warble blithely, for my Father made them sae;

But these sights an' these soun's will as naething be to me,

When I hear the angels singing in my ain countrie.

I've His gude word o' promise that some gladsome day, the King

To His ain royal palace His banished hame will bring;

Wi' een an' wi' herts rinnin ower, we shall see

The King in his beauty in oor ain countrie.

My sins hae been mony, an' my sorrows hae been sair,

But there they'll never vex me nor be remembered mair,

For His bluid has made me white, an' His han' shall dry mine e'e,

When he brings me hame at last, to my ain countrie.

Sae little noo I ken, o' yon blessed, bonnie place,

I only ken it's hame, whaur we shall see His face;

It wad surely be eneuch for ever mair to be

In the glory of His presence, in oor ain countrie.

Like a bairn to his mither, a wee birdie to its nest,

I wad fain be gangin' noo unto my Saviour's breast,

For He gathers in His bosom witless, worthless lambs like me,

And carries them Himsel' to His ain countrie.

He is faithfu' that promised, an' He'll surely come again,

He'll keep His tryst wi' me, at what hour I dinna ken;

But He bids me still to wait an' ready aye to be,

To gang at any moment to my ain countrie.

Sae I'm watching aye, an' singin' o' my hame, as I wait

For the soun'ing o' His foot-fa' this side the gowden gate;

God gie His grace to ilke ane wha listens noo to me,

That we a' may gang in gladness to oor ain countrie.

Mary Lee Demarest, (1838-1888)

The Origin of the Book of Common Prayer

(Condensed from an article by Rev. Hermann Lilienthal, in The Church Standard.)

The earliest liturgies and forms of Christian service were in Greek. This was natural, as Greek in the first days of Christianity was practically the language of the world, especially the East where the Christian religion originated. The East was the home of the Apostles, great missionaries and doctors of the Church. Upon these Greek liturgies are based all the liturgies of Christendom. It was not until later that Latin displaced Greek, but by the time the Roman Empire became Christian, Latin had come into general and common use. It was the language of the Emperor, of the court, of official documents, and became the vernacular of the West. Naturally, the liturgies which had been in Greek were translated into Latin for use in the West. This was perfectly right when everybody spoke it and understood it. In time the Roman Empire declined, through the invasion of Goths, Vandals, Teutons, and other northern tribes; the Western Empire was split into fragments upon which eventually independent nations were erected, Spain, France, England, Germany. But these nations while winning self-government, were still rude and unlettered. It was a time of war, not culture. Exercise was taken with the sword and spear, not in books. Most of the learning and culture was to be found with the clergy. Hence the retention of the Latin in the Church services. The language of all these new European nations was in a state of flux, they had no literature, they had no settled precedents of learning. Printing was not invented. Books could not be multiplied; further, the very stability of the nations was uncertain. But as the centuries passed on many of these European nations became firmly fixed. Their language settled, a literature was created, a vernacular was established, and Latin became a dead language. The common people failed to understand it. The liturgy in Latin also became dead. Hence arose a demand for a service in a language that could be understood. Anticipations of this demand were foreshadowed in translations of parts of the Bible, e. g., the Psalms and the Gospels, also of the Creed, the Lord's Prayer and the Ten Commandments. But as time went on these fragments were found to be insufficient. Learning and culture began to be cultivated outside of the monasteries, cathedral closes and cloisters. The Universities of Oxford and Cambridge were training not only priests, but a learned laity. The revival of learning was a movement that reached to the very center of the nation's life. The revived study of Greek, and the study of the New Testament in Greek, broadened men's minds and made many scholars impatient of ecclesiastical control. A demand rose for a religion that was personal, not simply official; for a service in a language understood by the people, and in which they could have a share. The rivalries of European powers, the growing opposition to papal corruptions, assumptions and authority helped the movement.

For years the people had been training for a liturgy in the vernacular. For sometime the people had Primers, or what might be called books of devotion in English. These contained among other things the Creed, the Ten Commandments, some of the psalms and canticles of the New Testament. Then, too, from the days of Wycliffe, who gave the nation the first English Bible, translations of the Bible were increasing. By authority of Henry VIII. the Bible was ordered placed in each parish church and chained, that any who desired might come into the church to read the Bible for themselves and others who cared to hear it. The liberty to read the Bible could not be allowed for any length of time without raising the demand that the service of the Church should also be in English. For the service was still in Latin. The Sarum Use was the prevailing use or form in the kingdom. This demand for a liturgy in the language of the people was not granted at once. First came the Litany in English in 1544; then in 1548 was prepared the order of Communion, when the cup was restored to the laity, and the Sacrament restored to its integrity. But the only satisfactory and permanent solution of the matter was to have a complete service book in English, to take the place of all Latin services and offices, in which the simple and unlearned might take part. Order was at last taken for the preparation of such a book, and the work was entrusted to the Archbishop

of Canterbury, together with Bishops and scholars.

Two main principles guided the compilers of this English Service Book which they were preparing: First, as to its matter, the compilers did not propose to create a new service book; but they took the old service books, which had been used in all preceding centuries, in which had been gathered prayers and hymns that had come down from almost Apostolic days, and had been used by the Church throughout the world—in the East and in the West; they took these old service books and reformed them, purging them of recent errors, superstitions—errors of doctrine and superstitions of practice—and brought them back as far as possible into harmony with the standards of worship and practice of the Apostles and primitive Church. To purge the service books of corruptions and innovations was one leading principle in the minds of the compilers of our first English Prayer Book. The second principle was, after this purifying of error, to translate the service from Latin into English, and adapt the book to the needs of the people, learned and unlearned, simple and wise. The compilers' purpose was to render the service into the English tongue, and to use the quaint phrase, "understanded of the people." By this means the services of the Church might be made into a book of Common Prayer, i. e., the people might all take their share in the service and do it intelligently. Heretofore, and now, when the service is practically performed by the priest alone, the people can only be spectators, or to use a term which has come into use, "assist," i. e., be present. But the Scriptural worship of the early Church was not only a worship in a language understood by the worshippers, it was also a worship in which they took part. These then were the principles which guided the compilers of the First English Prayer Book, viz., first, to reform the matter, and second to simplify the manner or forms of Divine worship.

The Archbishop and his colleagues were not iconoclasts. They did not destroy simply for the pleasure of destroying. They took the best the ancient and primitive Church had to offer, and what had been hallowed by centuries of use, and thus with the old liturgies and offices purified and simplified, they gave them an English dress, in the language of the common people. We must always remember this of our Prayer Book, that it was compiled not from a body of new materials, but by the orderly adaptation of the materials which entered into the earlier services.

Thus Archbishop Cranmer and his associates prepared the first English Prayer Book, which was authorized by parliament, on Jan. 15, 1549, and used for the first time on Whitsunday, June 9th, of the same year, thus dedicating the Book and invoking the blessing of God the Holy Ghost upon it on the Festival that commemorates the outpouring of God's Spirit upon his Church.

This Book was not at once acceptable to all, and there were several subsequent revisions and minor changes made until the year 1662. The final revision adopted at that time is the Prayer Book of the Church of England to-day.

When Independence was achieved the Church of England in the colonies naturally ceased, but the Episcopal Church did not die. One of the first things the Episcopal Church did was to revise the English Prayer Book, which it had formerly used, and adapt it to the changed political conditions. At the same time a few other changes were made, notably the Prayer of Commemoration in the Communion office, and this revision, completed in 1789, gave us the Book which our Church had used all these years since, until the recent completed revision was made in 1892, when our first American Prayer Book was enriched.

Such is our inheritance in this Book of Common Prayer, so highly prized, so richly descended, of so ancient and honorable lineage. May we prize our rich legacy and use it more for our instruction, our devotions, and our inspiration, and also see to it, that what has come down to us through all these centuries, may be handed down by us to future generations yet to come, for their spiritual strengthening, and for the intelligent, reasonable and reverent service of our Common God and Father.

Notes from the Missions House

A telegram to the Board of Missions from our mission at Ft. Yukon, Alaska, gives the information that Dr. Grafton Burke, in charge of St. Stephen's Hospital, left Ft. Yukon on April 15, in response to an emergency call from Vilhjalmur Stefansson, the Arctic explorer. When he sent the message asking for help from our missionary physician, Mr. Stefansson was lying at Herschel Island, seriously ill with what was supposed to be typhoid fever.

Dr. Burke will make a 300-mile journey on foot through one of the most desolate sections of Alaska, in order to save Mr. Stefansson's life, if possible. It is probable that Archdeacon Stuck, who has been making a winter journey along the Arctic coast, reached Herschel Island soon after Mr. Stefansson's messengers started for Ft. Yukon. When Archdeacon Stuck was last heard from, he was at Point Hope. This was in January. He expected to start about February 1st for Icy Cape, Pt. Barrow, Flaxman Island and Herschel Island. From the last point he expected to journey overland to Ft. Yukon, arriving probably about May 1st.

The Presbyterian Board of Foreign Missions has just closed its fiscal year with a surplus of \$5,000. Its total expenditures for the year were just under \$3,000,000. The gifts of congregations and individuals for regular work were \$350,000 more than for 1917.

The United States Deputy Marshal at Hot Springs, Alaska, in his monthly report to the Marshal's office at Fairbanks, says: "While the gasoline lamp was being lighted at the Hot Springs roadhouse on the evening of Feb. 13, some flaming alcohol dropped from the generating torch on to the floor, igniting a can of gasoline standing there, and a serious fire was averted only by the cool-headed bravery of the Rev. Philip Williams, who immediately seized the can of blazing gasoline and carried it into the road."

The Rev. Philip Williams is our missionary at Tanana. He was probably making winter visitations to the small white community at Hot Springs for holding services when the incident reported by the marshal occurred.

Newark Notes

The Sunday school Lenten offerings of the diocese were presented at a service held in Trinity Cathedral on April 20, with an unusually large congregation and representation of the Sunday schools. The address was made by the Rev. C. E. Betticher. The offerings presented for General Missions amounted to about \$7,500, a very considerable increase over the offerings last year. It is believed that when all the reports are received they will amount to \$10,000, one-fourth more than last year.

The Rev. Robert F. Lau has accepted the call to St. John's Church, Bayonne, as successor to the Rev. A. S. Winslow, removed to Western Massachusetts.

The Rev. John C. Donnell has succeeded the Rev. Charles W. Popham of Belleville in the Y. M. C. A. service at Building No. 4, at Camp Dix, and any letter concerning soldiers in the camp addressed to him there will have consideration. The clergy of the Diocese of Newark are in terms of three or four months each, doing work at the place named.

The fifth and last call for the year ending in May for the Bishop's Church Extension Fund has gone out to help the Church of the Incarnation at Ampere purchase a rectory on land adjoining the Church property. A call from this fund, made five times in the year, is worth \$15.00, and it goes far to stimulate the mission Church to provide a church, rectory or parish house.

Patriotic and Educational Addresses

The Rev. Dr. Lyman P. Powell, President of Hobart College, since returning home from Europe the middle of last January, has been engaged in a strenuous patriotic campaign in co-operation with a number of soldiers and civilians from the war zone, giving addresses in the principal cities of Indiana, Maryland, Delaware, Kentucky, Virginia, Wisconsin and Illinois, under the auspices of the League to Enforce Peace, of which William Howard Taft is president and Alton B. Parker vice president. The speakers have been defending the proposition that the world cannot endure half autocratic and half democratic. Dr. Abbott, editor of The Outlook, and Dr. Powell made the campaign together in Kentucky the third week in March, presenting this great subject of patriotism from a religious point of view. The address given by Dr. Powell before the Association of American Colleges at Chicago in January has recently been released for publication. A committee was appointed at the time, and brought in a report in indorsement of his suggestions, and other suggestions, which made the entire association then endorse a general scheme of educational reciprocity. The Commissioner of Education and Dr. Powell spoke before the National Educational Association in Atlantic City on the importance of more governmental oversight of our education, and its relationship to education in Europe. The movement to bring over French women has reached such proportions that nearly a hundred institutions have provided scholarships for them. The movement for a secretary of education, to have a place in the President's cabinet, as recommended in Dr. Powell's Chicago address, has reached the importance of a bill now before the United States Senate, with the backing of a large group of influential educators and publicists, and it looks as if in these few months past more progress has been made in national and international education than in all our history before.

Annual Service of the G. F. S.

This service was held on the afternoon of Sunday, April 14, in Grace Church, New York City. More than one thousand associates and members were in the procession, which was made beautiful by the many banners representing branches. An unusually large number of the clergy were present. The sermon was preached by the Rev. Dr. Slaterry, Rector of Grace Church. At the close of the service, Bishop Courtney pronounced the benediction.

GERMAN BEER MAKING AMERICAN BIERS, OR CLEAN OUT THE SALOONS AND SPIES WILL GO

James Henry Darlington, Bishop of Harrisburg.

America is in this war to perish or to win;
To hear her call and not to help is now a deadly sin.
A million boys have left our shores to conquer or to die
And everyone must give and save, or tell the reason why.
But while loyal women knit, and all patriots do their bit;
Drinking toasts of "Hoch der Kaiser," secret gangs of plotters sit:
Where the spy, the slacker, and the traitor plotroom
Conspire every day in the German Beer Saloon.

To all who seek her shores we have given welcome warm,
Only asking that to Freedom's laws, like us they should conform.
No room here for red or black flags: only one, red, white and blue:
All poisoners and anarchists should have hanging for their due.
Too many ships have left our docks with time-bombs in their coal,
Too many powder mills blown up, with death for many a soul:
Because the spy, the slacker, and the enemy plotroom
Conspire every day in the German Beer Saloon.

We do not say it is a sin to drink a glass of beer,
But a great and constant peril is threatening us, now here.
Nine million loaves of bread a day is used to make the brew,
While our Allies, and our sons might starve before this battle's through.

Resolutions of the Vestry, St. Luke's Parish, Dixon, Ills., April 19th, 1918.

Whereas, Almighty God, in his wise providence, has deemed it best to take from our midst, the beloved Senior Warden of St. Luke's Episcopal Church of Dixon, Mr. Alonzo H. Tillson.

Whereas, Mr. Alonzo H. Tillson has been for over forty years identified as a vestryman or warden of St. Luke's Episcopal Church.

Whereas, Mr. Alonzo H. Tillson has ever been a most faithful attendant and worker as a parishioner, vestryman and warden of St. Luke's Episcopal Parish; therefore, be it

Resolved, By the Rector and Vestry of St. Luke's Episcopal Church that in the death of Mr. Alonzo H. Tillson, the Parish has lost a most earnest, consistent and Christian worker.

That the Vestry will greatly miss the genial, gentlemanly presence of him, who has for so many years been our Senior Warden and who was at all times willing and ready to do all in his power to further the work of the Parish and whose life exemplified our Lord and Savior's command:

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Be it further resolved that these resolutions be spread upon the records of the Vestry and that a copy be sent to the wife, Mrs. A. H. Tillson, the daughter, Mrs. E. N. Howell, and the son, Mr. A. H. Tillson, of our deceased Senior Warden, and to THE WITNESS.

Miss Fanny Raymond, Staten Island, vice president of the New York G. F. S., and a most faithful and untiring associate, has been honored by a call to serve under the Y. M. C. A. in France. Many parties were arranged as farewells for Miss Raymond, and at four gatherings purses were given her as tokens of the affection and esteem in which she was held by her friends. The West New Brighton Branch of the Red Cross, the Vestry, the Girls' Friendly Society and the women of Ascension Parish shared in these gifts.

The reticence of the Bible is sublime, as sublime as that of the starry sky. Enoch speaks not in his translation moment, Elijah speaks not in his chariot of fire. Lazarus speaks not in his hour of resurrection. The child of Jairus speaks not on her bed of revival. The youth of Nain speaks not from his arrested bier. Moses alone does speak from beyond the grave; but it is not of the things beyond; it is of the things "to be accomplished at Jerusalem."—G. Matheson.

Our ships are slow in being built; new airplanes do not come;
For we're short of workmen, iron, coal and lumber here at home;
Because the spy, the slacker and the enemy plotroom
Conspire each day in the German Beer Saloon.

Decline to drink een war's success in whiskey, wine or beer;
When the grain and sweets of which it's made are costing lives so dear,
Of course not all in these saloons are traitors in this war,
But no patriot can lunch or smoke in these nests where vipers are.
Your boys at front, forswearing booze, are facing death for you,
And you cannot chum with plotters, and to our flag be true.
Drop the spy, the slacker and traitor plotroom
Plotting 'gainst our daughters and our sons in some brothel Deutsch Saloon.

When this holy war is over we can do then as we will;
When incendiaries burn our food is no time for sitting still.
Pass the law to hang the spy; pass prohibition too;
Arrest the Prussian plotters and be quick with what you do.

Each day's delay costs scores of lives, perhaps your son or mine
"Clean out foreign traitors," shouts back our firing line;
Till the spy, the traitor, and the enemy plotrooms
Conspire no more in our million Deutsch Saloons.
April 2, 1918.