

The Witness

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

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A CRISIS IN MISSION WORK

An Important Conference

Upon the invitation of the officers of the Board of Missions, a number of Church men and women from the sections of the country included in Provinces I, II, III and V met at the Church Mission's House in New York recently to confer upon the possibility of taking steps to meet the present urgent needs in the Church's general work. It was recognized that 1918 is certain to be a critical year. Church people are giving much time and energy on behalf of war needs. 75,000 Churchmen are already in the ranks of the new army. Many of the Clergy, some of them from the leading Parishes of the country are serving in connection with the War Commission or the Y. M. C. A. in the army and navy.

The Red Cross, the Y. M. C. A. and numerous war funds are making appeals to meet compelling war needs. Under these circumstances, it is possible that the absolute requirements for the Church's Mission may be overlooked to some extent, unless they are placed fairly before the people of the Church. On the other hand, the wonderful response of the nation to the call of the Government through the Red Cross, and the more than generous gifts that have been made through other agencies, show clearly that the people of the country are not only ready to give for a cause that they consider vital, but are ready to make real sacrifices for it.

In view of this situation, the Conference considered the question:

Would it be right to allow this spirit of sacrificial giving to be expressed chiefly through agencies outside of the Church, while the Church makes no concerted effort to call forth a similar spirit of giving on behalf of the fundamental matters entrusted to her?

The Conference took note of such facts as these:

1. That the Board of Missions and the General Board of Religious Education closed their last fiscal year with deficits:

2. That the Social Service Commission has plans which it is unable to carry out for lack of funds:

3. That several of the schools, federated under the American Church Institute for Negroes, are hampered in their work because their incomes are insufficient to meet the increased cost of operation.

The question was asked:

Would it be practicable for these various agencies for once to make common cause and present to the Church in one statement the needs of the various activities for which they are responsible, instead of allowing each to carry its load alone? Would it be possible to go a step further and to ask the domestic Missionary Bishops, all of whom have to carry a heavy load of anxiety in providing for that portion of the salaries of their Clergy not provided for by the appropriations of the Board of Missions, to pool their needs and so present to the Church a unified statement and make a united appeal on behalf of these needs?

After hearing the statement of conditions in the field at home and abroad from the Rev. T. R. Ludlow, of China, Bishop, Touret of Western Colorado, Dr. Teusler of Japan, Dr. Gardiner of the General Board of Religious Education, and the Rev. F. M. Crouch, of the Commission on Social Service, the Conference appointed a Committee to formulate the judgment of the Conference for presentation to the agencies whose work had been under discussion. Upon the recommendation of the Committee the Conference adopted the following statement:

That this Conference recommends,

to the Board of Missions, General Board of Religious Education, and the Joint Commission on Social Service, that plans be adopted at once to make provision for an additional sum for at least one and one-half millions of dollars to provide for the immediate needs of the Board of Missions, General Board of Religious Education, and the Joint Commission on Social Service, and the American Church Institute for Negroes.

That the Conference further recommends that a complete expert study of the Church's work in all fields as well as the ability to give be undertaken immediately, and that a commission of the ablest men whose services can be secured be appointed or employed by the three Boards, to put before the Church a plan which will adequately support the work already undertaken as well as furnish necessary funds for increased activities throughout this country and the whole world.

That a Committee be appointed from this Conference to present these recommendations to the Board of Missions at its next meeting, and to

the National and Executive Committee provided for by the resolution. While no date for the concerted effort has yet been decided upon, it has been proposed that the week of April 28th to May 5th, both inclusive, should be selected for this purpose.

The needs which it is proposed to meet by this special effort would include, among other things, the deficit of the Board of Missions, the heavy extra expense to which it has been put through its entrance into the Pension System on behalf of Missionaries at home and abroad and the great rise in the cost of silver in the Orient, certain building operations to which it is already obligated, such as St. Luke's Hospital, Tokyo, the Church Hospital at Wuchang and St. Paul's College, Tokyo, the requirements of the Domestic Missionary Bishops in addition to the appropriations of the Board, the plans of the General Board of Religious Education to meet the opportunities resulting from the war in reaching the students of the country, and numerous other items.

Notes From the Missions House

The Diocese of Chekiang is the first of the eleven Dioceses of the Church

S. O. S. CALL TO WOMEN OF THE CHURCH

Bazaars, Rummage Sales, Grab Bags, Fairs and Theatrical Entertainments Condemned

"The women of the Church are confronted with a serious problem," writes Mrs. George Waller of Burlington, Wis., to THE WITNESS. "We want to do war work to keep up the greatly needed Red Cross work, but how can we do that and keep up sewing for bazaars to raise the minister's stipend? If only we could go back to God's system of finance, how easy it would all be? The tithe system, once established, no one would want to go back to the present unsatisfactory methods. Will you not help by a few words in THE WITNESS showing the benefits of the tithe system?"

The following excerpt from a searching consideration of "The Tithe System" in a paper read before a meeting of the Milwaukee Branch of the Woman's Auxiliary at Delafield, Wis., by Mrs. Waller, goes to the very heart of the subject in a gripping, practical way, which should arouse the whole Church to action:

The tithing laws of Church finance are concisely and strongly, yet comprehensively, set forth from the Old

give willingly, and give as God has prospered us. That is God's way. Again, let me ask, cannot our Auxiliary bring about this reform? Don't say it is impossible. "With God all things are possible," and when we work along the lines He marks out we can expect His help and blessing. Greater things than this have been accomplished by women—and with fewer numbers. Perhaps you will say, "How do you propose we shall do it?" Chiefly by our woman's influence. Let us bring that to bear upon our fathers, our brothers, our husbands. Let us train our sons—in them lies our strongest hope. The mothers of today can make the next generation what they will. Let us use our influence to have God's laws taught in our Sunday Schools and our children trained to systematic giving. Let us ask for this teaching from the pulpit also. Then let us drop our present ways of raising money for the Church and spend the time making garments for the poor. There will be a little confusion and trouble in bringing about the change of course. Every great reform the world has known has been produced by a period of agitation and confusion and unrest. But think of the joy of the accomplishment—think of what it would be to have our own treasuries filled with willing offerings that honored God and were acceptable to Him. Ladies of the Auxiliary, we can bring about this change. Let us say by God's help we will. Let us with a prayer on our lips and zeal in our hearts, work for a Church finance that shall be for the honor of God and the prosperity of the Church." Mrs. Waller writes that she has had a few copies of her paper printed and will gladly send a copy to any president of any Auxiliary who requests it.

What is Lent?

Lent commemorates our Lord's forty wilderness days; the days of prayer and meditation, of communion with God, of retirement, of victory over temptation. Christ in the wilderness is an illustration of real life. He went thither as man's Representative. The wilderness lessons are lessons of daily living. If we would understand life's common interests, if we would study what most concerns humanity; if we would know the nature of the forces that we are to resist; if we would really conquer sin like true men and women, we must let the Spirit lead us, as he led the Saviour, up into the wilderness. There, withdrawn as much as possible from absorbing material interests, and the mere pleasures of the world, we can commune with our own spirits, conscious of the fact that above us are the angels of God to encourage us, and around us are the forces of Satan, seeking to deceive or beguile or flatter us into defeat.

the other Boards and Commissions at the earliest possible moment.

On February 6th, the Committee, through its Chairman, Mr. Oliver J. Sands, of Richmond, presented the matter to the Board of Missions. The Board immediately appointed a committee of five, consisting of the Very Rev. Carroll M. Davis, Rev. Dr. Wyatt Brown, Messrs. Oliver J. Sands, Charles E. Mason, and J. H. Dillard, to study the report and make recommendations to the Board.

This committee, through its Chairman, Dean Davis, submitted the following resolutions which were unanimously adopted:

RESOLVED: That the Board of Missions has heard with interest of the general plans proposed by a committee appointed at a conference of Church men and women on January 30th for securing the means necessary to meet the needs of this Board during 1918, and learn from it the needs for the next five years and to determine the method to be adopted to meet these needs. The Board gives its cordial assent to the general purpose of the committee and authorizes it to proceed with a committee of five from the Board, in a plan to create a national committee composed of representatives from Dioceses and Missionary districts in the country in such a way that each Province shall be represented. From this general committee, an executive committee may be appointed to supervise the carrying out of the purpose of this resolution.

RESOLVED: Further that the Board of Missions requests the committee hereby authorized to consult with the General Board of Religious Education, the Joint Commission on Social Service and the American Church Institute for Negroes, or other like agencies of the Church, for the purpose of unifying and co-ordinating the needs of the branches of the work of the Church.

Vigorous steps are now being taken to secure the organiza-

tion in China to select a Chinese to the Episcopate.

Bishop Graves writes that on December 11th the Rev. T. S. Sing, Archdeacon of Chekiang was elected Assistant Bishop. This, Bishop Graves points out is another step in advance and means much for the future of the Chinese Church.

The confirmation of the election will be one of the most important duties in the next General Synod when it meets in Shanghai in April of this year.

The Igorot children of Easter Schill, Baguio, Philippine Islands, have sent to Bishop Brent, who is now in France \$24, for the relief of Belgian orphans. At a special service held for the Baguio people, \$50 were given and sent to Bishop Brent for any purpose that commended itself to him.

A cable received at the Church Missions House on Thursday, February 21st, from Bishop Lloyd, announces an interesting series of visitations in the Cape Palmas district of Liberia. Both the Bishop and Archdeacon Schofield, who accompanied him, are well.

Our Chinese congregations at St. Stephen's Mission, Manila, are co-operating loyally with their fellow American citizens in all matters connected with the war.

Of course they observed the Day of Prayer, set apart by Proclamation of President Wilson last Autumn, and at the same time made an offering to be sent to Bishop Brent, to be used by him in his ministrations to American soldiers in France.

On All Saints' Day the congregation made an offering for the relief of the destitute widows, and orphans of French soldiers. Altogether their gifts amounted to over \$80, and would be easily the equivalent of \$800 for a similar congregation in this country.

and New Testaments, and upon this basis Mrs. Waller makes her plea for reform. "Now I am going to ask the Auxiliary—cannot we bring about this much needed reform? I read an article a few days ago on 'Woman's Unrest' which instanced the good that had been accomplished, and the still greater good which may yet be accomplished, by a wise direction of the activities of this unrest. And it seemed to me not too much to hope that our Auxiliary, which is such a vast body, spread all over the United States, and which has already done such great things, may yet accomplish thus still greater one. It falls very largely to the women of the Church to raise the necessary funds for its support, even to the salary of the Priests. So it is eminently proper that we should take the initiative. Too long we have raised the Lord's offering by Church fairs and socials, by rummage sales and lotteries and card parties, and theatrical entertainments—in fact almost anything that will coax money out of people's pockets by making them feel that they have some sort of an equivalent for it. Most of us deplore the system, and many who do the work of it groan under the burden, and have not even the satisfaction of feeling that they are honoring God by it. Certainly our treasuries are not over-burdened by the plan. The meager salaries of our Priests are proverbial. Too many of our Churches are poverty-stricken—not as well furnished as our homes, and certainly not as well cared for. The houses of God, designed for His dwelling among men, were gloriously grand and beautiful, and every atom in them was a willing offering. We have followed our own ways and have not prospered. Let us get back to God's way and we shall prosper; for He has pledged Himself to pour out a blessing for us, "till there shall not be room enough to receive it." Let us give of our best,

Shall Women be Admitted as Delegates to Diocesan Conventions?

Mr. Robert H. Gardiner of Gardiner, Maine, an earnest and influential Churchman well known throughout the American Church, is deeply interested in securing for Churchwomen their full share of responsibility in the work of the Church, and is carrying on a campaign to arouse the friends of the new movement to use their influence in creating a sentiment in the several Dioceses in favor of admitting to the Diocesan conventions women delegates from Parishes and Missions. The Diocesan Convention of New Hampshire has lately adopted an amendment, which will come up for final action next year, under which, should it be adopted, two women delegates from each Parish and one from each Mission in the Diocese will be admitted as delegates to the convention. Mr. Gardiner is of the opinion that "the granting of secular suffrage in New York and the limited extension of secular suffrage in England will be of great weight in the political field. It seems very probable that women will be given Church suffrage in England and Wales. It is difficult to keep track of the various Diocesan Conventions in this country, but I understand that Rhode Island and Missouri found no objections in their constitutions and admitted women delegates without question and that Pittsburgh has changed its canon to admit them. The vote in Massachusetts Convention was so close that there is good ground to hope that the amendment will be successful next spring."

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Tuesday Before Easter

THE EPISTLE

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. Isa. 1:5.

"By Thy Cross and Passion; Good Lord deliver us!" "Make perfect through suffering." This is the Gospel message; and all the philosophies and religions of men that refuse to accept and preach that message are doomed to "lie down in sorrow," and come to no permanent fruition. Any religion which makes salvation so easy and comfortable a thing that men will be glad to have it without any self-crucifixion, is going contrary to one of God's primal laws, which even the heathen nations read out of life, and which found expression in the Latin proverb: "Per aspera ad astra." Into the universal law of suffering walks Jesus with His Cross, and His key fits the lock; and peace and power come with the tears, and the pain, and the shedding of blood.

Read the religious history of the world and see for yourself that men have been connected up with this thought, "that without shedding of blood there is no remission of sins." But until Jesus Christ's crucifixion no one people or nation realized that this blood shedding could and should be for the sins of the whole world—for no one ever knew till Jesus came, that God so loved the whole world that He gave that world His Son. And many still fail to recognize that that Son calls each generation to take up its cross and follow Him. Here lies and will lie the torments of conscience for a man, when he finally wakes up to the fact that Jesus died to take away the sins of the whole world, and that He had so ordained it that every person in each generation who knew that message should help speed it to those servants of His who yet "walk in darkness and have no light." God forgive us if we do not do our share in publishing this Gospel in our day and generation; and in this connection may each of us be able to enter into the first sentence in this day's Epistle and say with all our heart "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."

As we read this experience of Isaiah and see in it a word picture of our Lord in His passion, are we not reminded of His willingness to enter into all phases of human suffering in order that all men may learn from Him how to issue therefrom not simply as stoics, but as Christlike people? And shall we not pray for such a vision of God's help in our sufferings as will show us the real object of life and enable us to appreciate the Apostle's statement "who for the joy that was set before Him, endured the Cross, despising the shame?" And when the black shadows sweep in and almost overwhelm us, what comfort and strength there are in those words "who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." Think what joy it must be to bring these messages and others like them to those earnest souls everywhere in God's world who are puzzled, downcast, despairing because no one has shown them the solution of the problem of suffering.

"Behold, all ye that kindle a fire, that compass yourselves about with

sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." There is no joy and peace at the end of life for those whose religion or philosophy takes no notice of the law of suffering.

The Gospel of comfort is very different from "the comfortable gospel." The first is only good as long as the sun shines; but it stops at the threshold of pain, and goes crazy at the brink of the grave, unless drugged into unconsciousness. The second has proven its value from the first Good Friday until now, and there are countless numbers of souls who having washed their robes in the blood of the Lamb, and who not having loved their lives unto the death, have become the crowned and uncrowned heroes of the Kingdom of God on earth and in heaven.

THE GOSPEL

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto

them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they

crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railled on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. —St. Mark xv. 1.

"But Jesus yet answered nothing so that Pilate marvelled." What counts with thinking people are deeds and not words. "By their fruits ye shall know them." Our Blessed Lord when challenged asserted His Kingship. Then if men did not see His claims personified in His life, He did not continue an argument. It was not

A Lenten Occupation—Retirement

That in the quiet seclusion of your own room, or 'mid the sacred surroundings of God's house, you may find time, yea MAKE time—to meditate upon the Cross and its momentous lessons of sin and holiness, of guilt and forgiveness, of love and its willing sacrifice; That you may think of life and its duties, of YOUR life and its actual condition in the sight of God;—That you may dwell on heaven and its hopes and promises;—Retirement, as far as possible, from excessive cares, from business projects, from all amusements; and even 'mid necessary duties, retirement in mind and the oft ascending, ejaculatory, wayside, prayer.

worth while. Men when confronted with Christ and His claims must come to a decision about Him; and then to a choice between Him and whoever or whatever else there is that would compel their allegiance.

"The chief priests moved the people." What a heart stirring thought lies here for the priesthood! People recognize that the priesthood should live so close to God that when they speak it should be with that authority which comes from a conviction that "we have the mind of Christ." What a terrible indictment then if the priesthood be found using their authority to move people in directions that will ultimately hurt the Body of people that they be not blind followers of blind guides. What wonderful power does God give His ministers. What a challenge to one who loves men to hear the call of God to go to His people and say "Thus saith the Lord." What a challenge do those fields of endeavor open where Christ is not yet proclaimed as King! What, more wonderful field of usefulness than to "persuade men in Christ's stead!" And how very wonderful to recognize the truth that by every baptized person this same persuasive power should be used, each according to his gifts and place in the household of God. Let us each beware lest we be found moving people to demand some action which will ultimately mean "crucify the Son of God afresh, and putting Him anew to an open shame."

"Pilate willing to content the people." Herein lies the peril of letting a gospel of comfort get abroad instead of a comforting gospel. The gospel of comfort will clothe the historic figure of Christ with purple, and crown Him, put a semblance of authority in His hand. But inasmuch and just as far as men put the law of perfection through suffering and the Cross of Christ out of their sight and their teaching, just that much, and just so far do they play

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 Sun. in Lent	II Kings 24:18-25:21	Luke 21:5-24	Dan. 9	Heb. 9
	Baruch 1:19-2:15			
M.	Lam. 1	Luke 9:28-50	Ezek. 1	Rom. 5:1-11
Tu.	Lam. 2	Luke 9:51-10:16	Ezek. 2:1-3:11	Rom. 5:12-end
		Luke 10:17-end	Ezek. 3:12-end	Rom. 6:1-11
W.	Lam. 3	Luke 11:1-28	Ezek. 6	Rom. 6:12-end
Th.	Lam. 4	Luke 11:29-end	Ezek. 7	Rom. 7:1-11
F.	Lam. 5	Luke 12:1-34	Ezek. 8	Rom. 7:12-end
S.	Ezek. 33:21-end	Matt. 20:17-end	Isa. 54	John 6; 27-69
4 Sun. in Lent	Ezek. 20:1-8			
	Ecclus. 10:1-8			
	12-24.			

"So Judah was carried away captive out of his land." Thus ends the first lesson for Sunday morning. The king of Babylon, after carrying off Jehoiachin (last Sunday's lesson), made Mat-tanchiah, Jehoiachin's uncle, king in his stead, changing his name, or perhaps sanctioning the change, to "Zedekiah," "Jehovah's Righteousness." See Ezekiel 17:12-14). Such a name however, borne by such a man, must have seemed to Jeremiah the very tragedy of historic irony and may have suggested to him the wonderful prophecy of the time to come when a true king should really reign and execute judgment and justice in the earth and whose name should deservedly be, Jehovah, our Righteousness. (Jer. 23:6). The actual destruction of Jerusalem and of the temple took place in the eleventh year of Zedekiah's reign, and was brought about by his rebellion against the advice of Jeremiah. The purpose of giving these two lessons on successive Sundays was to introduce on intervening week days the teachings of Jeremiah during Zedekiah's reign: the "two baskets of figs;" the letter written to those already in Babylon; rebuke of Zedekiah for re-enslaving

the emancipated bondmen; captivity inevitable; Pharaoh's army marching to their assistance would return into their native land; putting Jeremiah into a dungeon was not going to do any good, and the only chance of escape for the shallow and vacillating monarch was surrender. (Lessons for last week.)

For a corresponding New Testament lesson we have given our Lord's prophecy of another destruction of Jerusalem, fulfilled under the Roman General Titus, A. D. 70. The Old Testament alternate is a confession of national sin and a prayer for deliverance, "that all the earth may know that thou art the Lord our God."

For the first Sunday evening lessons, we have taken Dan. 9, a bit out of its regular order, for its appositeness. Whatever interpretation be put upon a confessedly difficult chapter, it is a noble example of confession and answer to prayer and a wonderful prophecy of the time when God should "finish transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up vision and prophecy and anoint 'the most Holy.'" The second lesson records the fulfillment of the covenant made with God which caused the Old Testament sacrifices to cease. (Vide Evidential Value Holy Eucharist).

It is hardly necessary to point out the general appropriateness of these selections to the season of Lent, or to the Collect, in which we beseech Almighty God "to be our defense against all our enemies." Jeremiah and Ezekiel are generally recognized as fit reading in Lent, but these selections are much more numerous and certainly more intelligible for being brought into connection with the historical situation. Note also that Lamentations falls into its rightful place just after Jerusalem's capture, followed by a message from Ezekiel written after he had heard the sad news.

Jesus refused the drug, but He accepted the refreshment, a lesson for us to take to heart; In our experience with suffering we must have meat to eat that outsiders have not thought of, or our spirits will faint. Remember our Lord said when they marvelled at Him, "I have meat to eat that ye wot not of."

"Truly this was the Son of God" said the Centurion. We who preach and teach and publish this passion Gospel of Jesus say, "Truly this is the Son of God." And in proportion as we believe what we say, will we be anxious to have all sorts and conditions of men everywhere come to the same conclusion and decision.

F. S. W.

A Memorial Prayer

The following Memorial Prayer was offered at the consecration of St. Paul's Church, Duluth, Minn., a memorial of past members:

With gratitude to Thee, O Lord, we here commemorate "the great crowd of witnesses" who have lived and served Thee in this Church.

We thank Thee: For the Bishops and Clergy who have ministered at Thy altar and shepherded Thy people, through all these years;

For the laymen and laywomen, who with patient generosity have given for the support of Thy kingdom and the relief of Thy poor;

For all those who, through the restless and unsettling years, have stood steadfast and faithful to the end;

For all the prayerful and vision-stayed souls whose memory is to us like an odor of sweet incense;

We pray Thee that the mantle of Thy Saints may fall on us and by Thy grace, we may prove ourselves worthy of the examples and accomplishments of the past.

And Thine, O Lord, be the glory for ever and ever. Amen.

Confirmation Instructions

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

IX

Catechism: Read the Baptismal office and recite the vows that are made. (Prayer Book, p. 257.)

Prop. 1.
 The Sacrament of Holy Baptism was: (a) instituted by the Lord Himself, who bade His Apostles to preach and to baptize (St. Matt. xxviii:19); (b) was used by the Apostles as the means by which those who wished to be Christ's disciples were admitted to the fellowship of the Church (Acts ii:38 and 41: viii:12: xix:4 and 5); (c) and was described by Christ as being a birth into the Kingdom of Heaven (St. John iii:5).

There are those who talk about a purely spiritual baptism (whatever that may mean), but remember that Christ spoke of "water and the spirit" and that the Apostles baptized with water.

The things that are essential, therefore, to a proper baptism are:

- (1) That the proper element, water, shall be used, either by being poured on the head, or else by immersion in the element.
- (2) That the words which our Lord told us to use, viz: "in the name of the Father, and of the Son and of the Holy Ghost" shall be used.
- (3) The Church has declared that baptism by a layman is valid, and while the Roman Catholic Church today baptizes converts, it is acting against the decision of one of its own Bishops, who in the third century spoke very vehemently against those who baptized schismatics.

Prop. 2.

The purpose of baptism is: (a) that the person may be received into the Church. It is at Baptism rather than at Confirmation that we become members of the Church; (b) that we may be regenerate, or born again, by the action of the Holy Spirit, who is the Lord and the Giver of Life. As that which is born of the flesh is flesh, so that which is born of the spirit is spirit; and so at Baptism we receive a spiritual birth, for flesh and blood cannot inherit the Kingdom of Heaven; (c) and in this baptism we receive also the "releasing from our sins" for we believe in the baptism for the remission of sin. Thus in baptism the Lord doth put away the sins of which we are truly repentant. Therefore, "Repent and be baptized" is the Church's admonition to adults. Infants, who are baptized have not sinned, but are innocent, and because of such is the Kingdom of Heaven, they need no repentance.

There are those who would make it necessary for a person to sin in order to be baptized, but not so the Church.

There are two kinds of people who may be baptized:

- (1) Those who have not sinned and (2) those who are repentant.

Prop. 3.

At the time of baptism we make a solemn vow to Almighty God that we will do three things:

- (1) Renounce the Devil and all forms of sin. This means that as a good soldier we will fight sin within us and without, following Christ as our Leader.
- (2) Believe the Articles of the Christian Faith as contained in the Creed. The Creed recites the chief facts in Christ's life. These form the foundation of our faith.
- (3) That we will obey God's Holy Will and Commandments. Or course this means the Ten Commandments which you have learned, but much more than these it means the two great Commandments, "Thou shalt love the Lord thy God with all thy heart, and soul and strength, and thy neighbor as thyself" for "love is the fulfilling of the law."

Until you love a person you are not sure that you will not injure him, but if you really love God and your neighbor you will do that which you would have them do to you. In truth baptism is our enlistment "as good soldiers of Jesus Christ who are to fight manfully under His banner, the Cross, against sin, the world and the devil, and to continue His faithful soldier and servant unto our life's end."

A very sacred promise, which ought to prevent us ever from being a slacker or a deserter.

Remember the Lord is our Captain, and any hardship that we may suffer, He also has endured willingly for our sakes.

QUESTIONS

1. Who instituted the Sacrament and what obligation did He attach?
2. How were people made members of the Apostolic Church?
3. What does our Lord say takes place at Baptism?
4. Has anybody ever been commissioned by God to set aside Christ's commands?
5. Name the things that are essential to a valid Baptism.
6. What are the various purposes of Baptism?
7. State the promise that is made at Baptism and the obligation that it imposes.

TEXT

"Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter the Kingdom of Heaven."

READINGS

1. St. John iii:1-15.
2. St. Matt. xxviii:19-20.
3. Acts ii:37-47.
4. Acts xix:1-7. (Note that St. Paul rebaptizes the disciples of John the Baptist.)
5. Colossians ii:10-15.
6. I Cor. xii:12-13.

Every-Day Religion

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

"THE MAN WHO WAS"

"It doth not yet appear what we shall be."

Rudyard Kipling has a very fascinating and ingenious story under the above caption. It was near the Khyber Pass, and evening mess was served, when a shot rang out, and presently the sentry brought into the room a man, whom Kipling describes as resembling a "heap of rags." He was unkempt, disheveled, and utterly dazed. In answer to the questions put to him by the officers, he could give no coherent response. There was nothing about his person, and no word upon his lips that indicated his identity. When all inquiries seemed futile, suddenly his gaze rested upon a silver centerpiece that had for many years belonged to the officers' mess of the White Hussars, and reaching his trembling hand towards it, he touched a hidden and secret spring and disclosed the fact that in some distant day he had been related to the distinguished company. A further evidence of his lost identity was disclosed when the regimental rolls were examined, and it was found that one Lieutenant Limmason had been lost to his command some 30 years before. With the return to the familiar things of the past, memory reasserted itself, and he was able to recognize himself and to recall the story of his early connections. In a word, the man who was, came back, and for a brief space he saw himself as one of the White Hussars, whose true life had long since ceased to be. He had literally been buried alive.

The story is suggestive, and is within the range of the possible. Fortunately, it does not fall to the lot of many men to pass through such a calamitous experience, but there is many a one of us who has come to boy or the youth who was, in the days of aspiration and large expectations. Unfortunately, to many a man the world proves a hard, severe and exacting task-master. The ideals of early life are all too frequently brightened and seemingly destroyed by experiences that harden the sensibilities and dissipate the early dreams. Some natures are so sensitive that they cannot withstand or overcome those world forces that seek to break down and destroy the finer conceptions of life, its obligations, privileges and opportunities. Now and again we speak of a life as embittered, and all too frequently we treat such a life with too little consideration and respect. Experience has taught us that neither criticism nor condemnation is effective to restore such a one. On the other hand, we have repeatedly observed, that the only reasonable process that sweetens and restores is one of gentleness, intelligent kindness and deep human sympathy.

One of the saddest phases of this lost self, all too common with us, is that one that is disclosed in a life that has forgotten and renounced the early thing of its religious faith. We sometimes wonder how many men there are in the world who, so far as their religious conviction and devotional habit are concerned, are but living witnesses to a lost and buried ideal. Every now and again in the course of our contacts, we meet such an individual, and it has been our experience that the revival of these early ideals is almost invariably effected through the return to certain early associations, environments or personalities, long since out of sight and almost lost to memory, once related to the things of childhood and youth. Even a familiar tune or a hymn sung under the old roof-tree, or a longlost photograph, or the return to familiar scenes may suddenly destroy the later illusions and conceptions, break down the hardened and rebellious will, and bring the mind back again to a fresh expression and a new realization of forgotten hopes. Unfortunately the world at large, as it judges us, knows nothing of our antecedents, and we are rated good or bad, true or false, Christian or pagan, by what we seem to be today. The method of Jesus was far different. He appraised men for what they hoped to be, and repeatedly He revealed to their vision their forgotten selves. Recalling them to the high ideals of their better natures, He opened up before them new vistas of opportunities and hope.

"It doth not yet appear what we shall be," and it is this latent possibility that even in man's latest hour may restore him to the place which in the dreams and expectations of his youth he aspired unto.—Courtesy of the Minneapolis Tribune.

COMETS AND CONSTELLATIONS

A POPULAR SCIENTIFIC CONSIDERATION OF ASTRONOMICAL REFERENCES IN THE BIBLE

The Rev. James Henry Young, D. D.

Comets are among the most impressive and interesting of all the celestial phenomena. In early times they were usually supposed to predict war and calamity. Many Comets must have been seen in the skies of Palestine during the centuries that the Books of the Old Testament were in writing and collection. During the average lifetime a number of ordinary Comets, and at least one great Comet, like that of 1882, or 1858, or 1811 is visible. Halley's Comet appears every 76 years. It seems strange, therefore, that there is not a single reference in the Bible to Comets, unless it be Jude 13 "wandering stars, for whom is reserved the blackness of darkness forever." The reference here is probably not to Comets, but to meteors, which the writer supposed to be stars which left their fixed place, and wandered off into outer darkness.

The only reasonable explanation for such silence on so interesting celestial phenomena is that they were used by astrologers as means of divination, and the prophets were always most strongly opposed to divination. Jeremiah voices this opposition (10:2) "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of the heaven; for the heathen are dismayed at them." In verse 11 he states that God is the Creator of the heavens. We might infer that some terrifying celestial phenomenon had occurred, which the astrologers were attempting to interpret. Isaiah (47:13) refers contemptuously to the astrologers as "star-gazers."

THE CONSTELLATIONS

From very early times names have been given to various groups of stars. The names of some of our constellations are comparatively recent, and some are very ancient. Orion is mentioned by Virgil "Nimbosus Orion," and there is no doubt that the same constellation is mentioned by Job (9:9, and 38:31. "Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion." The Pleiades rise earlier in the fall than Orion, and mark the season of full fruits harvest. So perhaps their "influences" are called good—while Orion ushers in the autumn storms, and men might wish to undo his influence. The next verse "Canst thou bring forth the Mazzaroth in his season" is a reference to all the "signs" or Constellations of the Zodiac, which mark the changing seasons. "Canst thou guide Arcturus with his sons" probably refers to the Constellation Ursa Major, the "Great Dipper." "Ayish with his sons," the name which Job uses, is the same as that which the Arabians give to the "Dipper." According to their story the four stars in the bowl of the Dipper are the four sons of Ayish, carrying his Bier. The two farther stars in the handle are the daughters, while before them walks the nurse carrying the baby. The tiny star almost touching this star in the curve of the Dipper's handle is a test of good eyesight today. One with good eyes can see it on any clear moonless night. It is of the 6th magnitude—the

lowest visible to the eye, while the other stars in the Dipper are 2nd magnitude.

In Acts 28:11 the two stars Castor and Pollax are mentioned, but here it is a Roman ship named for the two stars in the Constellation of "The Twins."

THE SUN IN GIDEON

The sun standing still at Joshua's command (Joshua 10:9-14) is not to be included among the celestial phenomena mentioned in the Bible, yet perhaps it needs a word of explanation in this connection.

The popular idea is that the Bible teaches that the Sun and moon actually stood still in the sky for a period of some hours, in order that Joshua's victory might be complete. This would mean that the earth stopped rotating on its axis, and then began again at the same rate as before, without disturbing anything, and without being noticed anywhere outside of Palestine, although astronomy was well developed in Babylonia. We find it impossible to believe this. It is not a question of what the omnipotence of God can or cannot do, but rather a question of God's wisdom. It does not seem possible that He had to or would interrupt a cosmic process in order to gain a tribal victory, nor are we left to the dilemma of either accepting the popular belief or else rejecting the authority of Scripture. The fact is, as the Bible itself states, that the passage is a quotation from the poetical "Book of Jasher." This book is not in the Bible, nor does the fact that it is there quoted give it the authority of Scripture. "The Books of the Kings of Judah and Israel" are also quoted, but we pass no judgment as to their value as history. Satan is several times quoted without giving to all or any of his utterances Divine authority.

Joshua's command to the Sun is in poetic form, as shown by parallelism of Sun and Moon, and therefore is to be included in the quotation.

The facts as made clear are that Joshua delivered a surprise attack and routed a superior force—as he reached the top of the hill he expressed, perhaps in the poetic form left to us, the wish that the day might be complete. The victory was made complete by the violent hail-storm, and all Israel had to recognize that it was by Divine assistance that they won the victory. The poets in the Book of Jasher represent Joshua's wish as fulfilled, and it was fulfilled, although not in the exact form in which it was expressed. If in a later victory the poet could say, "the stars in their courses fought against Sisera" because his army was drowned while fleeing across a swollen river, the present poet can say, "the Sun stood still" when he wants to emphasize the fact that through Divine assistance a victory was gained for which, without that assistance, the day would have been too short.

To make a real stumbling block of this is to be like the man who could not believe the Bible—He had no difficulty with the miracles, but he could not believe that the Children of Israel carried Noah's ark around with them all through their 40 years wandering in the desert.

A Problem That Must be Solved

For a soldier to mark time in Hawaii, a small group of islands in mid-Pacific, while his fellows are in France or are preparing to go to France, is the most irksome and exacting duty performed by any partisan of our army. This condition creates a problem that must be solved.

There is a great movement throughout the nation to assist the work of the Chaplains. The garrison of Oahu, Hawaii, numbering thousands of men is little benefited by these activities. It remains for the Chaplains to do the best they can, handicapped as they are by lack of funds.

There is a tremendous percentage of men in the army stationed near Honolulu who are from the Middle West, from Iowa, Nebraska, Kansas, and Colorado, Ohio, Indiana Illinois, Michigan. They need the generous interest of those inclined to assist in the Chaplain's work, more than anyone else.

Our most urgent need is ten thousand dollars to complete a Post Gym-

nasium at Schofield Barracks. There are easily ten men in the Middle West who could cover this need. How vital it is to have such a place for athletic recreation needs no emphasis.

A smaller, but very vital need is that of writing material. I urge that you help me place in the hands of our men easy facilities for writing home. Just twenty-five dollars a month would meet this need. Are there not twelve persons who will pledge the necessary funds for this cause for the next year?

We need Victrola records and popular songs; we need games, chess checkers, dominoes, parchesi, and even jig-saw puzzles. When you have finished your newspaper or your magazine mail them to the undersigned and we will see that they are placed in the eager hands of men in our hospitals, recruit camps, and guard houses.

Any contributions mailed to the undersigned will be put to the immediate use of our men of the Oahu Garrison.

Chaplain H. L. Winter, First U. S. Infantry, Schofield Bks., Oahu, Hawaii.

THE SANCTUARY OF PRAYER

PRAYERS FOR MISSIONS

Most Gracious God, Who hath gathered into Thy Church a great company out of all nations; fulfill, we pray Thee, what Thou hast foretold by Thy Holy Prophets, that all the ends of the world should remember themselves and be turned unto Thee, and make all the kindreds of the nations worship before Thee; through the only Saviour of the world, Thy Son Jesus Christ, Our Lord. Amen.

Spirit of God, who from the beginning didst order and guide the labors of those sent forth to preach Thy Word, fail not us who aspire to evangelize the world before the night falls, in which no man can work. Fill us with eager expectancy, that Thou mayest find ample room for Thy great

operations in the lives of Thy waiting disciples, through Christ our Lord. Amen.

O Saviour Christ, Lord of the Harvest, give strength and comfort, we pray Thee, to all who in distant or lonely places, are working for Thee. Make them to feel Thy constant presence with them, to guide and to bless, and grant that we at home, in our abundance and comfort, may never fail them nor forget them. May the knowledge that we are interested in them encourage them in their difficult work, and may they find unfailing joy and courage from Thee, and do their part faithfully in bringing Thy Kingdom. And unto God, the Father, Son, and Spirit shall be given endless praise.

THE WITNESS

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

St. Mary's Church, Daytona, Florida, has been enlarged at a cost of \$4,600. The Rev. Dr. McKay is the Rector.

The Church School of St. Simon's Parish, Chicago, has assumed the support, for two years, of one of the fatherless children of France.

The new building of Christ Church, recently completed at Coventry, R. I., was dedicated by Bishop Perry, on February 3rd.

The beautiful new house of worship of Christ Church, Roanoke, Va., will be completed in time for the Easter services, when Bishop Tucker will be present and officiate at its dedication.

Mr. Joseph G. Johnson, Senior Warden of Holy Trinity Church, Monessen, Pa., writes: "Please send me a few sample copies of THE WITNESS and I will try what I can do in the way of securing subscriptions. I like the paper very much and think it is just what the rank and file of our Church people want. Its price is within the reach of all."

Bishop McCormick, writing from Paris, France, says: "If anyone thinks that the men do not want the clergy and the Church and the Prayer Book and the Sacraments, that person would only have to be here about twenty-four hours to be convinced of his error. I have already given out more than a thousand Prayer Books, and am cabling for as many thousands as can be sent."

The Rector of one of the South Country Parishes, as he entered an old-time Rhode Island house recently for a funeral service, was met at the door by the deacon-like undertaker with an imperturbable countenance, full of the importance of his business, who said in a subdued voice, "Go right up stairs, sir, and in the room at the top you may put on your shroud."—The Record.

The handsome new edifice of St. John's Church, Bangor, Maine, was formally opened on Quinquagesima Sunday, by Bishop Brewster, who officiated and gave the address, assisted by the Rector, the Rev. J. E. Hand, who presented to the Bishop at the evening service a class of fifty persons for Confirmation.

The Rev. A. A. McCallum, Overseas Chaplain of the 149th Field Artillery, suggests that "Inasmuch as troops are moving across the sea regularly, would it not be advisable to sing in Church, 'For those in peril on the sea,' more or less regularly? As a balance, thanksgiving should also be used for safe voyage. The Rector of Trinity Church, New York, used to say that most people must have perished at sea, so many asked for prayers but never gave thanks."

The Rev. Dr. Manning, Rector of Trinity Church, New York, writing from Camp Upton, L. I., where he is serving as a Volunteer Chaplain, says, "I have met two Priests here serving in the ranks—one as an officer, the other as a private, in an infantry regiment. The one who is a private was called out by the draft. I said to him: 'You could, of course, have been exempted from military service, under the law.' He replied: 'Yes, but I did not wish to be exempted from service in this war.'"

The Rev. Dr. Weeks, Rector of the Church of the Epiphany, Niagara Falls, N. Y., in a letter to the boys on the Honor Roll of the Parish in war service, gave them some good advice, which men at home would do well to follow: "More is wrought by prayer, men, than we realize; and to me our hopes, our desires, our aspirations, are our prayers. Don't forget to pray, men, even if it is after you are gathered up in the blankets. Good Christians are better fighters as well as better neighbors, better brothers, lovers and husbands."

Hundreds of people crowded into St. Luke's Church, Pawtucket, R. I., and many others were unable to gain admission to a recent service incident to the dedication of a Service Flag. The service was conducted by the Rev. Arthur J. Watson, the new Rector of the Church, who read the names of twenty-five young men of the Parish serving in either the military, aviation or naval branches of the Government.

Regularity runs in families. It runs in the Goodier family of St. Philip's Parish, Crompton, Rhode Island, says The Record. There are three children in that family who have made a reputation for themselves and the family by regular attendance at Sunday School. Grace has not missed a session for nine years; William has not missed any for six years and little Alice has not missed in two years. They live, too, a long distance from the Church. It often happens that those far away appreciate highly what those nearby regard with indifference.

The Church people of Oregon presented to Bishop Sumner a wedding gift of \$2,000 for Missions in the Diocese. The formal presentation of the gift was made at a meeting of the Diocesan Board of Church Extension, by the Chairman, Mr. W. J. Burns, who included in his remarks, says the Oregon Churchman, a quiet bit of humor, to the effect that inasmuch as the Bishop was assuming new responsibilities, the Committee was glad to have a part in relieving him of some of his older ones. The Bishop said that nothing that had occurred in the Diocese during the past year had given him such great pleasure or taken such a weight from his mind.

The Rev. E. H. Ganster, Rector of Christ Church, Waukegan, Ill., aroused by rumors questioning his Americanism, stated at a mid-week service that his father had lost a leg at Antietam, and declared that he himself was loyal to the core. "A rumor has reached me that I am pro-German," he said. "There is a little space of ground between the Rectory and the Church. It is walled in. I hereby issue a London prize ring, bare knuckle, tooth and claw challenge to any one in Waukegan, Chicago, and the world, who will come forward and just intimate by as much as an eye flicker that I am not an American."

The Girls' Friendly Society in America of the Second Province recently sent an ambulance to the French front. Contributions were received from the Diocese of New York, Newark, Long Island, Western New York, Albany, Central New York, and New Jersey, totalling \$1,750—\$150 more than was asked for. The offering was presented on the altar at St. Mary's Church, Brooklyn, and forwarded to Mr. Elliot Norton, who presented the ambulance through the Red Cross Society for service in France.

"It has been pointed out that the world has had three historic scourges—famine, pestilence and war, says the Rev. J. M. Hunter of Marietta, O. "Each one numbers its victims by the millions. Commerce killed famine, by railroads and steamships. Science killed pestilence. Who will kill war? Not Commerce and not Science, nor both of them together. Only Religion can kill war, for religion alone creates the new heart. Without religion we are without hope in the world. With God, and the Holy Trinity, in disasters we are safe and in wars we are at peace."

Week-day services are being conducted every day during Lent at Christ Church, Norfolk, Va., including a celebration of the Holy Communion, Morning and Evening Prayer, and on Tuesdays an organ recital at 8 p. m. The Rev. Floyd W. Tompkins, D. D., of Philadelphia, will conduct a Quiet Day for the women of the Parish on Tuesday, March 12th. In addition to the regular services held in the Church, the Rector, the Rev. Francis C. Steinmetz, S. T. D., the Rev. Albert G. Head, Curate, and the Rev. John E. Wales, Assistant Minister, are giving frequent addresses at the Military Camps near the city, and mid-day Lenten services for business people are being conducted at the American Theatre under the direction of Christ Church Chapter of the Brotherhood of St. Andrew.

The Rev. Franklyn Cole Sherman, Rector of St. Paul's Episcopal Church, Akron, Ohio, is Chairman of the Akron Chapter of the American Red Cross, a Chapter of over eighty thousand members, the largest in proportion to population of any city in the country of over one hundred thousand people. He is also a member of the Executive Committee of the Summit County War Work Council of the Knights of Columbus Campaign. During the last Liberty Loan Campaign he addressed also spoke to ten thousand soldiers at

Camp Sherman, Chillicothe, Ohio. St. Paul's Church has postponed the building of its new \$100,000 Parish House until the conclusion of the war. Twenty thousand dollars of the Parish House Fund have been invested in Liberty Bonds.

Through the generosity of Bishop Williams of Marquette, St. James' Parish, Sault Ste. Marie, Mich., has been able to reduce the debt on the Church by \$1,900, the Bishop having offered to take up a note for \$900 if the Parish would raise at once \$1,000 to meet another note of that amount. The \$1,000 and more was raised the last week in January, the Bishop's generous offer was accepted, and the debt has been brought down to about \$13,000. The Parish has recently received a set of black eucharistic vestments from the Guild of All Souls, and both a United States and a Service Flag to hang in the chancel. The Service Flag has on it thirty-four blue stars and one gold one, the latter in memory of Richard Endress, Jr., who lost his life in the battle of Vimy Ridge. Four Scout troops of the B. S. A. attended St. James' Church on Quinquagesima Sunday for their annual service. The Rector, the Rev. Stephen H. Alling, spoke to the boys on "Loyalty," the second Scout law.

The General Board of Religious Education has issued a pamphlet on "Studies in Religion for War Times," for use in discussion groups, which will be found intensely interesting and helpful, under efficient leadership. The pamphlet contains suggestive outlines for meditation and discussion, the general subject of which is, "The Temporal and the Eternal in the Light of the World War." The outlines cover six topics: Life and Disaster, Firm Foundations of Eternal Hope, From Temporal to Eternal in the Church's Life, Responsibility Unending, and God's Plan. An intelligent discussion of the topics along the lines suggested would doubtless solve the spiritual problems raised in the minds of many by the great world war. The outlines are so arranged as to be peculiarly adaptable to weekly discussion groups during the Lenten season, but might be used at any time as long as the war is on and people need spiritual guidance. The pamphlet may be had of the Board, 289 Fourth Avenue, New York.

Personal Mention

Rev. J. F. Langton, Rector of Trinity Church, Jacksonville, Illinois, has received and declined a call to St. Paul's Church, Newport, Ky.

The Rev. Jonathan Watson, Rector of St. Paul's Parish, Grand Forks, N. D., has been appointed Field Secretary for the Junior Red Cross Society in the Northeastern part of his state.

The Rev. Arthur A. Burton of St. Alban's, Marshfield, has accepted the Rectorship of the Church of the Advent, San Francisco, Cal., and enters upon his new duties early in February. He should be addressed, 162 Hickory St., San Francisco.

The Rev. Edward F. Patterson, Rector of the Church of the Incarnation, Cleveland, Ohio, has been elected Secretary of the Diocese of Ohio to succeed the Rev. George P. Atwater, D. D., resigned.

The Rev. Addison E. Knickerbocker, Rector of Christ Church, Red Wing, Minn., has received a call to become the Rector of St. Peter's Church at Helena, Mont., and is giving the matter his consideration.

The Rev. James S. Holland, Rector of Christ Church, Yonkers, N. Y., has accepted a call to St. Paul's Church, Glen Cove, Long Island. He is the twin brother of Rev. Thomas B. Holland, Rector of St. John's Church, Brooklyn.

The Rev. John Howard Deming, Curate at St. Paul's Church, New Haven, Conn., who is a graduate of Brown University and was formerly a Baptist minister, has accepted a call to the Rectorship of St. George's Church, Newport, R. I.

Miss Mary C. Smith, Educational Secretary of the Woman's Auxiliary to the Board of Missions, Diocese of Minnesota, is conducting a series of Bible and Mission Study Classes, at Valley City, Jamestown, Bismark, Mandan, Dickinson and Beach, North Dakota.

Bishop Thurston of East Oklahoma, expects to spend two or three months at Lawton, Okla., whither he has gone at the request of the Church War Commission and with the consent of Bishop Brooke, to assist the Chaplains in the work of the Church in that city.

The Rev. G. G. Pitblado, of Ferdinand, has accepted an appointment as Missionary Canon in Southern Florida. He will have his residence in Orlando, but his work will be mostly at the various Missions lying within a radius of some twenty miles around Orlando.

The Rev. G. H. Harris, having resigned as Secretary of the Diocese of Lexington, the Bishop has appointed in his place the Asst. Sec'y, the Rev. J. Howard Gibbons. Kindly send all communications for the Secretary of the Diocese to the Rev. J. Howard Gibbons, "the Burton," Covington, Ky.

The Rev. Douglas Matthews, representing the Church Temperance Society, preached a strong sermon on "Christian Patriotism, Prohibition and the War," in St. John's Church, Ogdensburg, N. Y., February 10th. The Boy Scout Troops of the city observed their anniversary by attending a special service in the Church that afternoon and listened to an address by Mr. Matthews.

Mrs. Anna H. Tulley, aged 95, and probably the oldest communicant of the Church in the Missionary District of New Mexico, died at Glenco, N. M., on February 8th. The funeral occurred from the home of her son, Senator Tully, the Rev. E. S. Doan, officiating. Her son, Kivas, who died about two years ago in St. Louis, Mo., was a well-known ecclesiastical architect, and designed the altar and reredos of Christ Church Cathedral, that city.

All the Anglican Churches of Ottawa, Canada, united in a special Lenten service of intercession, in St. Matthew's Church in the Glebe, on Thursday evening, February 14th. The preacher was the Rev. D. Charles White, Rector of St. John's Church, Ogdensburg, N. Y. Eleven of the clergy of the city were in the procession and the Bishop of Ottawa gave the benediction. The Litany from the new Canadian Prayer Book was used, also the intercessions for war times, authorized by the Bishop of Ottawa.

The Rev. Henry Neal Hyde, Rector of St. Philip's Church, Joplin, Missouri, has been elected Rector of the Parish of St. Paul's-by-the-Lake, Chicago. Mr. Hyde is a graduate of Yale College, class of 1895, and studied law at the New York Law School and theology at the General Seminary, class of 1903. He is Secretary of the Provincial Synod and a Judge of the Court of Review in the Province of the Southwest. His former Parishes were Trinity Church, Syracuse, N. Y., and Christ Church, Little Rock, Ark. He was a deputy to the General Conventions of 1910 and 1913. Mr. Hyde is a native of Syracuse, N. Y. During a two years' Rectorship in Joplin a large mortgaged indebtedness on St. Philip's Church has been discharged and the Church consecrated. Mr. Hyde expects to enter upon the work in Chicago immediately after Easter.

Western Michigan Notes

The Secretary of the War Commission of the Episcopal Church, the Rt. Rev. James De Wolf Perry, came to Battle Creek to inspect the cantonment at Camp Custer, and see how the boys were getting on. He reported that he was much pleased by conditions there.

The United Lenten Services of the Churches of the City of Grand Rapids are being held at Grace Episcopal Church this year. They started off with a great deal of enthusiasm, and the Church was crowded on the night of the first United Service. Captain, the Rev. C. A. Mackintosh, an old Oxford man, now the Rector of St. James' Church, Guelph, Ontario, and for ten months in the front-line trenches doing Red Cross duty with the rank of Captain, was the speaker of the evening. He had much to say that was of deep interest. He has had a great deal of experience as a Chaplain in the army, having served in that capacity during the Boer War. He would still be at the front had he not been invalidated home as a result of wounds suffered in ministering to wounded soldiers out in the open.

Capt. Mackintosh stated that—from a moral point of view—conditions in the army were superior to those in ordinary homes. This has been proven by the recent investigation conducted by the Canadian Government which showed that two per cent of the soldiers afflicted with disease, while of those arriving from farm and city over thirteen per cent were

Notes From Wyoming

Mr. John W. Hay of Rock Springs, one of the fairy godfathers of the Church in Wyoming, has recently promised to raise by April 1st the money necessary for the completion and equipment of the new building in which the Cathedral Home for Children, Laramie, will be located. This splendid property was purchased last year by Bishop Thomas from the ecclesiastical authority of the Roman Catholic Church, and is to be fitted for occupancy by the dependent children of the State, whose numbers have outgrown the Bishop's House in Laramie. All thanks to Mr. Hay for his splendid offer.

Christ Church, Cody, the Rev. Alan R. Chalmers, now stands free of the debt of over \$700 which has been upon it for thirteen months. The debt was raised upon New Year's, and the people of Cody had reason for renewed energy as they faced the new year. The payment was made possible by many friends, but chief credit is due the Guild, which raised almost half of this indebtedness.

In the death of Mrs. R. E. Fitch of Laramie, which occurred Feb. 7th, the Board of Managers of the Cathedral Home for Children lost a most devoted and loyal member. Mrs. Fitch was formerly President of the Board, and was always one of its most ardent members. The burial service was read on Feb. 9th by Dean Thornberry of St. Matthew's Cathedral, Laramie.

The Rev. Oliver Kingman, formerly of Colorado, has arrived in the District of Wyoming, and is Priest-in-Charge of All Saints' Church, Wheatland, with duty at the Missions in Chugwater, Glendo and adjacent points. Mr. Kingman began his work here on Sexagesima.

Mr. Howard R. Brinker, who graduated from the Philadelphia Divinity School at Midyear's, has begun his work at Christ Church, Douglas, with further duty at St. George's, Lusk. Mr. Brinker is a candidate for Holy Orders in the District of Wyoming, and has done Summer work in the State, having served at Meeteetse for three months in 1916, and at Glenrock during the Summer of 1917.

A daughter, Theresa, was born to the Rev. and Mrs. Alan Chalmers of Cody on the Feast of the Epiphany.

Southern Ohio News Notes

'St. James' Church, Zanesville, Rev. Harry Hadley, Rector, has recently completed extensive improvements to the Parish House. Dining room and kitchen have been remodeled and redecorated, and the basement of the Church has been so reconstructed as to add a considerable amount of room for the expansion of the social activities of the Parish. St. James' Parish has also been the recipient recently of some valuable gifts, chief of which is the new Stier organ, valued at \$5,000, and played for the first time Christmas Eve, the gift of Mrs. W. D. Schultz, a communicant. A silk processional flag and a Service Flag were also presented recently to St. James' by the Venerable Archdeacon and Mrs. Joseph H. Dodson, whose home is in Zanesville.

Deaconess Leach, whose work has hitherto been confined to the Missions in the Hocking Valley mining district, will now devote half of her time to city Parish work in Columbus, the Church of the Good Shepherd having secured her services for a part of each week. She will devote her time while in Good Shepherd Parish chiefly to the Sunday School work and the girls' organizations which meet in the Parish House.

Announcement has just been made of the gift of a new \$20,000 organ to Christ Church, Springfield, the donor being the widow of the late Governor Bushnell of Ohio. The new organ will be installed in June.

A pre-Lenten Quiet Day for the clergy was conducted by the Bishop Coadjutor in each of his Convocations, one in St. Andrew's Church, Dayton, the other in Trinity Church, Columbus. The morning sessions consisted of a celebration of the Holy Communion and address by the Bishop on the bearing of the Lenten Season upon the present-day world problems. The afternoon sessions were devoted to conferences on the relation of religion and the Church to the war.

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EDITORIAL

"Peter Warming Himself"

The Atlantic Monthly has featured an article by Dr. Jas. H. Odell in which, to quote the Outlook, "he scores none too severely the Peters in the modern Church."

We have read the article in question and the first thing that struck us was the studied omission of any reference to the successor of Peter in the Vatican, who sat and warmed himself while his own people in Belgium were suffering the tortures of the damned, while their spiritual father at Rome uttered no protest against the outrage.

Why attack the Archbishop of Canterbury and leave unattacked the chief offender?

Why? unless it is because it is poor business to attack the Pope. Roman Catholics resent any reflections on this modern Peter.

This glaring omission at the very outset of the article gave it a very Petrine look, not so much in "warming himself" as in "omitting to tell the whole truth."

Dr. Odell and the Atlantic Monthly did not warm themselves by the fire, (they were warming other people), but we should think they would both have heard the cock crow when they omitted the Papal silence from their lay list of indictments. He would seem to have been the chief offender.

No, Mr. Atlantic Monthly, like those whom you were warming, you did not jeopardize your business by including the real Peter in your indictment. It has often been the case in this commercial age, that the chief offender escapes, for business reasons.

Then, too, just as it is not profitable to attack the Roman hierarchy, so it is most edifying to attack the Clergy. From the days of the Roman Arena to those of the American market place, the clergy have been a fair mark for attack. Of course the Church is responsible for every breakdown in our modern civilization and of course the Clergy are the Church. Did not Pope Boniface so declare in the Bull, "Clericis laicos"?

Was it not against this idea that the Reformation was supposed to have fought? Yet, today, whenever anything happens wrong in the body politic, from the breaking out of this war to the breaking down of Church leadership, the Clergy are to blame, for the Clergy are the Church.

Who are the Clergy? Who, but young men who have volunteered to fight against the vilest enemies, greed, vanity, egotism, lust and intemperance.

Of course the young man is discouraged from entering the ministry, that is, if he have any particular talents. His parents won't hear of it, his friends oppose it. There is no money in it. There is no future in it. So the leaders of university life go into more lucrative callings, and send their weaker brethren as substitutes into this most difficult warfare.

Now it would seem hardly fair, if I had employed a substitute to go into the war, to abuse him for cowardice. He may be a poor soldier, but I'm not the one to advertise it.

But it is even worse than that! When my substitute goes into the line, I shut down on his commissary department. The average Clergyman receives from the opulent men who have dodged the possibilities of being drafted into the Lord's work, the munificent average of \$800.00 a year—about what a good roustabout can make in a freight depot. And then worse than that, my potential leader goes off to the self-same barracks the Sunday paper instead of

his son seeking religious knowledge's journey?" "Twice around

ould stand up and lead the women in violent oratorical charges (such as against the Germans, but he has read

be loyal to the flag, and he encourages his women to knit, and his men folk to subscribe to the Red Cross.

He doesn't lead because he cannot summon the self-centered and self-satisfied man of affairs, even so much as to say his prayers.

The Clergy are much like the Russian officers of Bolshevika regiments, who were shot by the regiments that they tried to lead into battle. It is easier to shoot your officers than to accept discipline.

I wish that, after the Dr. had abused these Peters for warming themselves, (and coal is dreadfully high for Peters to warm themselves on their \$800 per), that he had gone on and suggested just how the Clergy should have done that leading.

As one of the accused prelates, we declared ourselves on the war, not timidly, but we lacked an audience; and the press wasn't publishing sermons; and the laymen weren't attending Church in large numbers; and so we question whether our voice got very far beyond the four walls of the Church in which we fulminated.

But then we did our best. Moreover, we failed to catch the Doctor's point, as to our Lord's interest in mundane affairs. We are inclined to think there were many atrocities committed by the Caesars of our Lord's day, and yet the only pertinent reference our Lord made to Caesar was the duty of "rendering unto Caesar the things that are Caesar's."

No, Dr. Odell, St. John, like St. Cyprian, whom you quoted, was not an ecclesiastical statesman; they were of those who found their joy in the inner life, but neither St. John nor St. Cyprian were quitters in the hour of need.

We have known ecclesiastical statesmen in history. Some of them were fine, but the most of them were meddling bunglers, and we are of those who are inclined to believe that the Clergy have a wider and more useful field in training Christian men, women and children to be patriotic citizens, and to do their duty to the State, rather than to be usurping the place of Christian statesmen whose business it is to lead in the things that pertain to governments and armies. If the testimony of General Byng and General Pershing are worth anything, the best work that the Clergy have done, has been found in the Christian young men who offered themselves without waiting for a draft (the percentage of Christians in those first camps was very high) and in the Christian women who have worked like Trojans for those young men at the front, and in the Christian men who have led the various drives. The weakness lies in our prosperous male citizenship of forty years old and upward, (whether Clergy or laity), whose only idea of patriotism is in purchasing Liberty Bonds with a 4 per cent bait attached.

The women and boys who were trained in the Churches are doing their stunts without interest.

We are sick of that particular kind of patriotism which cannot do anything because it has been investing in Liberty Bonds.

Why not give the Liberty Bonds? The real difficulty lies in the fact that while some are giving all that they have, there are others who are loaning at four per cent interest (that of course is all right in itself) but then thinking of themselves as patriots.

You don't have to pay an income tax on Liberty Bonds, and it is an excellent reason for not supporting charities, that you have invested in four per cents; but you are not a patriot until you give without a return.

Lent

The season of Lent is here. With what spirit have we entered this season? Is it in the spirit of self-righteousness, of self-martyrdom, of criticism, of excuse or of love?

Is your first thought one of vanity or self-righteousness?

"I am going to give up so and so. I thank God I don't keep Lent as some other Church members do. I fast twice in the week, etc." This spirit our Lord has explicitly condemned.

Or have you entered it in the spirit of self-martyrdom, glorying in the fact that the Church is compelling you to do some thing hard and difficult and you "put on a sad countenance and appear unto men to fast", making everyone around you a witness of your martyrdom.

Or have you entered it in a critical spirit, criticizing the wisdom of the Church in setting apart the Lenten season, looking for something at which you may carp and say, "Ah yes, if that is Lent, you don't catch me keeping it. If I keep Lent I wouldn't be a hypocrite, etc."

There would be no great gain either if such a spirit did keep Lent. He (or she) might not be guilty of hypocrisy but they are utterly lacking in the spirit of Jesus Christ. These note-casters and beam-holders who are always criticizing the Church and justifying themselves have as little of the spirit of Christ as the hypocrite. They are merely another kind of nuisance.

Or have you the spirit of rebellion? It is all very well for the Church to tell us to keep Lent, but I for one will not allow myself to be dictated to. I obey no Priest rule. No, nor any one else except your own self will. Listen to Jesus Christ instructing his disciples who rebelled against obeying the Scribes and Pharisees. "The Scribes and Pharisees sit in Moses' seat, whatsoever they bid you therefore, observe and do, but do not ye after their works."

Or have you entered it in the spirit of excuses. "I am buying a yoke of oxen," "I have married a wife," etc. If spiritual things are worth anything, they are worth everything and they come first not second in the arrangement of your time.

There is only one way in which to take up the duties of Lent, and that is in the spirit of a lover; that is, a lover of God and a lover of men. Lent is the tristing time of the human soul and God, when uninterrupted by social engagements and worldly enticements, you can creep close to Jesus Christ and tell Him of your love.

Lent in the Church should be like the home, which for many months has been entertaining company and enjoying a round of pleasure. But now the last guest has gone and the wife says to the husband, "For forty days we shall see much of each other."

"I am married unto you," saith the Lord.

Lent is the time to realize the wonderful beauty of this union by drawing near to God at the altar and in the closet and by keeping away every interruption that will interfere with your practicing the presence of God.

Correspondence

My dear Witness:—

Will you allow me to ask Dr. Young who to my thinking bore in a late issue, a false witness of the character of the "Star of Bethlehem"—how the conjunction of two—or even three—planets some millions of miles away could indicate to the strangers a particular house in a small country town?

The narrative, and the circumstances of the case require, that the guiding star should "stand over where the young child was."—It must have been a meteor a few feet above the earth.

Surely if the learned doctor has swallowed the miracle of the Incarnation—that the Royal infant the Orientals worshipped was no other personage than the Lord God of Hosts—the gullet of his spiritual body must have been so distended, that such a triviality as a miraculously suspended meteor—the guiding lamp of their guardian angel—need not even give him a tickle!

O tempora, O mores!—Why swallow a camel and then be at such trouble to strain out a gnat?

Yours for common sense,
H. MARTYN HART.
The Deanery, Denver.

THE REPLY

To the Witness:—

Dr. Hart's letter is an interesting instance of a very common tendency to read into the Bible narrative things which are not in it, and then to make orthodoxy consist of conformity to the additions rather than to the text: This is the method of German criticism.

He assumes that the "Star" indicated "a particular house" in Bethlehem. The Gospel does not say so, nor imply so. The "where the young child was" may mean town, or house, or cradle. If we are going to minutely specify, why not say it passed through the door, and into the room, and hung "a few feet over" the cradle.

The wise men came to Jerusalem asking in what town to look, not in what house. They were told in Bethlehem, and as they left Jerusalem "the star went before them and hung over where the young child was." It confirmed the directions that Bethlehem was the place. The context demands this, rather than the house or the cradle.

The "few feet above the ground" is wholly his own imagination. Such an appearance could by no possibility be called a "star," but would be an earthly phenomenon.

When they first saw the Star "in its rising," it was manifestly in the sky: it rose and set with the other stars. It must therefore have been in the sky when they saw it on the way to Bethlehem.

None of the Early Fathers, as far as I can ascertain, holds Dr. Hart's view. Origen says the "star" was a Comet. (Contra Celsum T. 53). The Protevangelium of James says it was an Evanescent star (as I suggested). Either of these views is more probable than Dr. Hart's fanciful addition to Scripture.

One may believe the miracle of the Incarnation, and the other miracles of Scripture without being forced thereby to believe every absurdity which any individual interpreter may read into the Sacred text.

J. H. YOUNG.

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The Epistle to The Ephesians

By B. W. Bonell

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

No. 25

Vs. 20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Blunt. Giving thanks always, i. e. offering the Holy Eucharist for which the word giving thanks has now become the formal name.

Wordsworth. For all things. Even for afflictions.

Theophylact. Not only for the good things but also for the hard things, both those which we know and those we do not know, for we are benefited by them all even if we do not know it. St. Chrysostom's habitual doxology was "Glory be to God for all things." These were his last words.

Ellicott. In the name. The name of Christ is that general and holy element, as it were, in which everything is to be received, to be enjoined, to be done, and to be suffered.

Sadler. As He is the one Mediator, through whom all blessings come to us, so all our thanks for these blessings ascend to the Father through Him.

Vs. 21. Submitting yourselves one to another in the fear of God.

Submitting. The primary fact in the spiritual ethics of the Gospel is humiliation. Self is dethroned as against God, and consequently as against men.

Ellicott. The precept seems to have been suggested by the humble and loving spirit which is the moving principle of thanksgiving.

Wordsworth. Two elements of moral harmony are: Thankfulness to God and moral submission.

Sadler. Submitting ourselves to one another in the fear of God means that we are not to submit through fear of men or for the sake of advantage, or through natural shrinking or timidity, but because God desires to see the working of His grace within us in our yielding to one another.

Vs. 22. Wives, submit yourselves unto your own husbands, as unto the Lord.

Wordsworth. Your own husbands, suggested by the prevalence of adultery.

Moule. These are words of special emphasis suggesting the holy speciality of the marriage relation.

Ellicott. Those specially yours, whom feeling as well as duty must prompt you to obey.

Gore. Wives are to be subordinate to their husbands as to the Lord. The husband's headship over his wife is the shadow of Christ's headship over the Church and that explains of what sort the husband's authority should be. For Christ's rule is for the advantage of the ruled. He rules the Church as Himself the Savior or deliverer from bondage, and the word Savior is full of associations of self-sacrificing love. So must it be with a Christian husband.

Moule. The submission of the wife is not a submission as to a Lord and master, but as a protector given by Christ.

Gore. Over against the subjection of woman St. Paul sets, and indeed gives more space to emphasize, the self-sacrifice and service which is due to her from the man.

Vs. 23. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Savior of the body.

Moule. The head. The husband and the wife are one flesh and the husband in that sacred union is the leader, so Christ and the Church are one and Christ is the leader.

Chrysostom. Herein the Apostle grounds the duty of submission on the part of the wife. Christ is the head of the Church, and Savior of His Body. Such is the relation of a husband to his own wife. He is her head, and therefore has the pre-eminence; his office is also one of protection and conservation, and he has therefore a double claim to submission and affection on her side.

Blunt. The Savior. The husband is here called a savior in the sense of a protector and sustainer.

Moule. The body. The body is the Church viewed as a complete living organism.

Vs. 24. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything.

Monod. Their own. There is an emphasis in "own", a suggestion at once of a holy limit, as against wandering loves, and of the fact that not only does the wife belong to the

husband, but the husband to the wife. Sadler. In everything, i. e. in all lawful things, in everything that does not contravene the expressed will of God and the faith of Christ.

Moule. In all relations and interests. This great rule will of course be overruled by supreme allegiance to Christ, but its spirit will never be violated in the Christian home.

Vs. 25. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it.

Gore. Love * * * even as Christ loved. Christ's love for the Church is full of associations of self-sacrifice, so must it be with the Christian husband.

Blunt. Even as Christ loved the Church to the utmost, making it part of Himself by baptism and cherishing and nourishing it as part of Himself, so ought men to love their own wives to the utmost of their power, nourishing and cherishing them as a part of themselves.

Moule. Even as Christ. What a standard for the man's conjugal love, in point of elevation, holiness, and self-sacrifice.

Monod. We may even say that domestic life is the triumph of the Christian faith.

Meyer. He gave Himself up. The giving up that is meant (viz. unto death) is a practical proof of the love

Vs. 26. That he might sanctify and cleanse it with the washing of waters by the word.

Ellicott. In order that. Sanctification of the Church attendant on the remission of sins in baptism.

Ellicott. Sanctify and cleanse. Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it.

Sadler. St. Paul makes no difference between sanctification and purification. He puts sanctification first as implying the dedication to God by

Volunteer Service for Women

For a year we have seen recruiting cards for men, "Your country needs you—this means you!" But have we seen the appeal, "Your Church needs you?" And if we did would it arouse any thrill of loyalty—or love—or action in us?

Men are answering the call to the colors. Call it patriotism or loyalty—or what you will, it is beyond and above all Christianity. They are giving their lives for the principles of Christianity, and are laying their lives surely and truly at the foot of the Cross.

Four big words are built on Love. L is loyalty, O is obedience, V is volunteer, E is effort, and this Love is for Him who first loved us.

Now is the time that God is calling His people to an unexampled service, time when people are answering that of prayer and devotion; and now is the call, whether they be men in the trenches or women in the Churches.

Bishop Burleson of South Dakota told a very graphic story: The Captain of a ship, when fired upon, called all his men to arms; the stokers left their furnaces, the wheelmen, their wheel, and all manned the guns. When the ammunition ran out and they attempted to turn the boat for escape, the furnaces were out, the wheel was swerving from its course, they were at a standstill. No one had kept the fires!

What of the Church? The story is applicable.

It is because inquiries have come to us from girls anxious to do some phase of the Church's work, but who do not know where nor how, that we are prompted to tell of some of the volunteer work for girls and women.

Write to the Bishop of any Missionary District, and offer your services for a month or two months. He will be

said is not an out-and-out lie, known to be such by the speaker, it is not condemned. It is sufficient that one does not lie knowingly; it seems to matter little that what is said is only a half truth or merely rumormongered up from the air, based upon no authority or reliable source of information.

What does truth telling involve? Clearly, what we all acknowledge; that no lie known to be such should be uttered. But does it not include more than this? Is it not possible to keep from this and yet not have the quality of truth telling in the heart? To speak the truth means more than not to lie. It implies that we utter the truth, and to be sure that what we say is the truth requires that we have taken pains to ascertain the truth of what we say.

If we are to be sure that we speak the truth, we must weigh carefully our thoughts to see if they agree with the truth. So one of the first steps to truth telling is truth seeking. We must desire to know the truth of our thoughts, our opinions, and our speech. It is exactly here that most people fail. They hold opinions which they defend without having in any way taken the trouble to investigate their relation to truth. It is sufficient that they hold them to be true, and so words are uttered, in many cases doing harm, which have no basis but that the speaker holds them upon very slender grounds to be true. There has been no thought given to them, no discussion over them; it is sufficient that they are held and given out by the speaker.

So we have wild speeches of the pulpits about very vital questions of morals, the assertions of immorality of soldiers and of the camps, the whisperings of communities about what the government has done, all based upon unsubstantiated rumors. This condition arises from the fact, that we are taught that the condem-

What Good Can I Get from Lent?

YOU CAN LEARN SINCERITY

The world is full of false representations, of "make-believes," of shams, of shadowy visions. The world calls darkness light, and light darkness; it calls bitter sweet, and sweet bitter, and tries to cover up all her guilty tracks with excuses, to make evil appear good.

On the other hand, every thought the Church presents to you during this Lenten season is real—the clearer revelation of great facts in human life. We view each fact as God views it, not as the world views it. We learn what life really is, what sin really is, what holiness really is, who man really is, and who God really is.

The moment you realize this real contrast that exists, that moment you will be inclined to faithfully use the means offered you in the Church to produce a real Christian life and real Christian growth.

Remember, 'tis the worldly mind alone that makes Lent a sham—an empty devotion.

You can get THIS good from Lent

the person being engrafted in the body of Christ, the eternal or progressive sanctification being intended to follow.

Wordsworth. By the washing of the water. It is not the water alone which works this wonderful change, but it is the Holy Spirit working in the water and in the word of God preached and received with faith in the heart.

Chrysostom. By the word. By the words used in the form of Baptism, to wit, in the name of the Father, and of the Son, and of the Holy Ghost.

Ellicott. The word specifies the necessary accompaniment, that in which the baptismal purification is vouchsafed and without which it is not granted.

Moule. Attended by or conditioned by an utterance, i. e. not a mere laver of water but one which is what it is only as joined to declared truth.

In Christ

The keynote of the Christian can be found in two words—in Christ. "If a man be in Christ, he is become a new creature. The old things have passed away. All things have become new."

In other words, another year is dead, and we are permitted to give it a decent burial. Let us bury into the old year all the remorse that has weighed upon our hearts, all the fears that have stalked forth from our weakness and unfaith, all the recollections of neglected opportunities, all the sins that have widened the chasm that holds us back from the love of our Divine Father, all the hate and indifference and formalism and stupidity and frivolousness of our ineffective lives; and we shall go forth into the new year just as the souls of the risen will go forth on the morning of the general resurrection, alive with the thrill and the ecstasy of a new life. We shall be able to do this, if we rouse ourselves to the meaning

most happy for your help, and in that way you can see and do the practical social welfare work in the Mission field.

The Archdeanery of South Western Virginia, under the direction of Deaconess Williams at Dante, Va., has had such a plan for a number of years; Volunteer service in mining camps and mountain districts has been opened, where visiting among the people, club work among the boys and girls, teaching and work among children is made most interesting for splendid, fine, energetic girls. This volunteer work done by girls who felt they wanted something of the sort but who weren't real sure, has often led to permanent Church work by those who have "found themselves" in this way.

This "keeping the fires burning" is preparation and formation of plans for that great time which is coming after this horrible war shall cease—the Reconstruction Period. Our young people must be organized and taught the highest ideals of life, and our finest types of young American manhood and womanhood is often found in the isolated districts of our country. They are the young people who are calling and pleading for your love and sympathy—and they are the young people whom we must seek and train for the future generations and growth of this great nation of ours.

Truth Speaking

In the 15th Psalm, wherein the inspired writer sets before us the character, or moral disposition, of the servant of God, we have truth speaking as one of the main qualities. In answer to the question: Lord, who shall dwell in Thy tabernacle; who shall rest upon thy holy hill, comes the answer: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. In these days of rumors and lies which have wings, it is well to think of truth telling. This is one of the qualities of a Christian, but the full meaning of the term is not grasped

nation of liars in Scripture is against those who knowingly lie, not against those who consciously or unconsciously repeat what they do not know to be the truth, who pass along rumors, half-truths, and gossip without any thought as to the truth of what is said. To the true Christian, truth telling involves truth seeking and as a consequence reticence in speech. Reticence is a Christian virtue often forgotten by Christian people, and most often in the pulpits. If Christians, and for that matter non-Christians, would remember that in God's sight reticence is a part and an essential part of truth telling, and that a lie may be uttered in all sincerity simply because no pains have been taken to be sure that it is not true, there would be less scandal, less anger, and less misunderstanding in the world.

But truth telling involves a passion for truth. This necessitates an open mind and a frankness in discussion. Reticence does not mean that all conversation should cease, that there should not be discussion of vital matters, even rumors about these. It simply means that no speech shall be uttered as true or positively certain, until it is known to be such, and a fortiori no rumor which will harm or damage a man or the nation's welfare should be repeated as true. The way to ascertain truth is through discussion, reading, and conversation. And yet this is rare, especially in religious matters. "I believe so-and-so" is taken to be Q. E. D. and the case is closed. To be truth-telling requires that one love the truth and seek for it in all places with openness of mind and frankness of speech, but with all reticence.

So the Psalmist asks, the question of God: Lord, who shall abide in Thy tabernacle? And the answer comes: He that walketh uprightly, and worketh righteousness, and speaketh the truth in (from) his heart. Hasty speech, narrowness of mind, pride which prevents frankness—all militate against union with God.

POEMS Worth Preserving

Selected by the Rev. F. L. Palmer

"THE PRAYER"

(One of the best things about the following verses is that the incident recorded in them is true.)

That bullets drive out Christ? If you say there's only evil in this war—had been

In Furnes with me that night what would you say, I wonder?

It was ruin past all words—Horror where joyous comfort used to be, And not clean quiet death, for all day long

The great shells tore the little that remained Like vultures on a body that still breathes.

They stopped as it grew dark. I looked about

The ghastly wilderness that once had been The village street, and saw no other life

Except a Belgian soldier, shadowy Among the shadows, and a little group Of children creeping from a cellar school

And hurrying home. One older than the rest—

So little older!—mothered them along Till all at once a stray belated shell Whined suddenly out of the gloom, and burst

Near by. The babies wailed and clung together, Helpless with fear. In vain the little mother

Encouraged them—"But no! you musn't cry,

That isn't brave, that isn't French!" At last

She led her frightened brood across the way

To where there stood a roadside Calvary

Bearing its sad, indomitable Christ—Strange how the shells will spare just that!

I saw So many . . . There they knelt, poor innocents,

Hand folded and eyes closed. I stole across

And stood behind them. "We must say our prayer—

Our Father which art in heaven," she began,

And all the little sobbing voices piped, "Hallowed be Thy Name." From down the road

The Belgian soldier had come near. I felt

Him standing there beside me in the dusk.

"Thy kingdom come—"

"Thy will be done on earth

As it is in heaven." The irony of it

In the same breath with heaven—what is hell?

Only a little child could pray like this. "Give us this day our daily bread—"

A pause. There was no answer. She repeated it

Urgently. Still the hush. She opened wide

Reproachful eyes at them. Their eyes were open

Also, and staring at the shadowy shapes

Of ruin all around them. Now that prayer

Had grown too hard even for little children.

"I know—I know—but we must say the prayer." She faltered. "Give us this day our

daily bread, And—and forgive—" she stopped.

"Our trespasses As we forgive them who have trespassed against us."

The children turned amazed, to see who spoke

The words they could not. I, too, turned to him,

The soldier there beside me—and I looked

Into King Albert's face . . . I have no words

To tell you what I saw . . . only I thought

That while a man's breast held a heart like that,

Christ was not—even here—so far away.

—AMELIA J. BURR, in "The Outlook."

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

The Sermon

XIX.

"You are quite right," said the Parson as he sat in his easy chair, addressing his solitary listener, "the preparation and writing of the sermon is only part of the art of preaching. The next task is to deliver that sermon to the congregation. There is a vast difference between preparing and delivering a sermon. It is the difference between composing and playing a musical work. The sermon written or prepared is the score, the sermon delivered is the execution of the musical composition upon an instrument.

"But there is a difference too. A musician may render the work composed by another, with honesty, and with very great satisfaction to his auditors. A preacher cannot deliver the sermons of others without some loss. For a sermon is more than a composition. It is a cross section of truth, written in order to insure accuracy, substance, logical arrangement and brevity, but then absorbed by the preacher so that it becomes part of his personality and his personal message.

"This personal element in the sermon is that which vitalizes it. We are, today, hearing and reading much concerning the war. A man who has remained at home may give a very creditable lecture on the campaigns and battles, and he may find hearers. But let one come from the trenches, and deliver a first hand message, and the people throng to hear him. His method may be bad, the substance meagre, his information faulty, but the man has been there, and his personality puts vigor and conviction and interest into his words.

"So the preacher whose work and life are saturated with experience and contact with his fellows, brings a new force to the sermon. It becomes a mixture of what he has thought and what he has experienced. Phillips Brooks calls a sermon "Truth plus Personality." It is the message of a man, not the conclusion of a scholar.

"This personal element in a sermon puts an added responsibility on the preacher. He must warm and light the manuscript, must put personal force into the message. Many a sermon, good as delivered, makes poor reading. The reason is that it lacks interpretation. Many a person can listen to Shakespeare's plays as interpreted by a fine actor. The same person cannot endure to read the same play in cold type. The interpreter is lacking.

"Perhaps the chief task of the preacher is to interpret, enforce, and vitalize the truth with living spoken words, enforced by a personality, which has been inspired by the truth of that which he is to deliver.

"Now we mortal men are limited in our gifts of expression. We either do not know how to give the message animation, or we are incapable of it. We try the tricks of oratory, or the machinery of rhetoric, but these are but meagre aids. The people may admire, but are not convinced.

"Our task is deeper than that. It is to convince ourselves first that the message we are delivering is of supreme importance to the hearer, that the cause we are advocating is of vital consequence, and that the practices and duties we are enforcing are of the greatest moment. We must forget ourselves in the weight of that which we are doing.

"There are two customary methods of delivering the message: reading, and speaking without manuscript. Of the merits of the two methods people have varying opinions. It is true that different preachers find one or the other of the two methods most congenial to his temperament. Many of the greatest preachers have read from the manuscript. Many great ones have not done so. This is a matter of technique which each preacher must master for himself. If he fails to master the best way of using the method which he chooses he naturally puts a non-conductor between himself and his hearers. But neither method is to be judged as inadequate because a preacher has not learned to use it. Either is effective properly used.

"For the fundamental excellence and effectiveness of a sermon, while it may be marred by a wrong method, lies far deeper than the method. It depends upon study and preparation, upon experience and insight, upon sympathy and wisdom, upon conviction and faith, upon a heart filled with the power of God and a life conformed to the will of God. When a sermon has this foundation it is like a living spring of water rising from the boundless stores in the bosom of the earth. When it lacks this foundation it is like a display of fireworks which burn themselves out. The living spring may not have a picturesque background but it flows constantly and refreshes the wayfarer. The fireworks may arouse our admiration and applause but they pass without affecting our lives.

"So the delivery of the sermon is the effort to make the truth of God prevail in the hearts of men. Look well to your preacher then. If you are seeking brilliance, interest and method you may find it, and all the rest too, but you may overlook the less conspicuous one, who in the power of God will really bring a sense of that power to the lives of men.

"There are countless preachers who have a richer message, a more vital message for their hearers; who really achieve more by their less conspicuous gifts, than their highly gifted brethren. When your vestry looks for a rector do not judge him by his ability to make the uninterested sit up and take notice, but judge him by the substance of that which he brings weekly to sustain you in the pilgrimage of life."

elation of God so full of precious promise to those who study it; our "Orders" which date back through the centuries; our Prayer Book, with its treasure store of liturgy; our Christian Year. "Oh! with all we have, how much better we ought to be!"

The privilege entails responsibility, the duty of sharing. We are continually sharing secular things with our friends, then why not our spiritual things;—texts, religious books, any thing that has been a comfort to us, may help others. We are responsible to God for our fellows: "Ye shall not see my face unless your brother be with you!" The Church should conquer the world—the fault is in her members.

CYNTHIA H. LAMB,

Diocesan Secretary of the "Daughters of the King" in Colorado.

The Primary Basis for Christian Unity

The Rt. Rev. Dr. Joseph Horsfall, Johnson, D. D., Bishop of Los Angeles, devoted the major part of his annual address at the recent Convention of his Diocese to the discussion of Christian Unity. It is a logical, intensely sympathetic and in some respects an unusual consideration of the subject, which must be read in full to get a clear understanding of the Bishop's position. Our limited space does not permit of more than a brief quotation:

"During the last few years we have heard a great deal about Christian Unity, and I believe that much that has been done in the interests of that cause has brought its blessings to organized Christianity. In making this statement, however, I think we must recognize that the influence has been shown in its indirect, rather than its direct, results. Let me explain. Long ago it did seem to me that we were

The Chief Opportunity of Lent

Among the many opportunities of this Lenten season, none compares with the opportunity to know Christ better, and to love Him more. If thou wouldst truly know thy friend, thou must be with him in times of trouble and affliction, and learn the deeper sorrows of his heart. If thou wouldst know thy Redeemer, thou must go with Him into the wilderness of temptation, into the upper chamber where "with desire have I desired to eat this Passover with you before I suffer," into the garden of agony, into the judgment hall of rebuke and injustice and scorn, and to the bitter cross. Amid such scenes the appeal of Christ to your heart is persuasive, the sympathies of your soul are unlocked, the deeper devotion of your love is freely offered Him.

'Tis this knowledge the Church desires that you should secure, when she bids you dwell upon the sufferings of your Redeemer during these forty secluded, quiet days.

"Daughters of the King" in Colorado

The 17th Local Assembly of the "Daughters of the King" in the Diocese of Colorado met in the Guild Room of St. Peter's Parish on Thursday evening, February 7th at six o'clock.

Each "Daughter" had been asked to bring her lunch, coffee was furnished by St. Peter's Chapter, and a friendly, merry little supper resulted.

At seven-thirty o'clock the business meeting was called to order; the president, Mrs. W. W. Colvin, in the chair. Twenty-seven Daughters responded to roll-call. The minutes of the last meeting, officers and chapter reports were read; extension work reported; an announcement was made that the offertories taken would be used for defraying the travelling expenses of an extension worker.

The Rev. Harry Watts lead the devotional service. The Creed, the Lord's Prayer, and the prayers of the Order were said; hymn 586 was sung; and then the speaker of the evening was introduced. Miss Juliet C. Smith comes to us from Topeka, Kansas, and is a most welcome addition to the Order in Colorado. She spoke of "Privilege and Responsibility."

Privilege first:—"A member of Christ, the child of God, an inheritor of the Kingdom of Heaven," and when we believe all this, believe that God loves us, we must be good, must obey His commands, must try to follow Christ and do His will.

There are heathen who have never heard of Christ, and heathen who have heard but never grasped the truth. Our God seeks men, our Saviour redeems men, our Holy Ghost comforts and guides in all perplexities.

It may not much matter what Church we die in; but our Church is so beautiful to live in! Our belief in Immortality; our Holy Communion, its comforts and blessings; our Rev-

learning, in the efforts we as a Church were making to foster this cause, where not to put the emphasis. For instance, I could see but little reason to hope for the unity of Christendom if we were to wait for that event until Christians first should have come to an agreement upon questions of philosophy, theology and ecclesiology. Such an agreement, therefore, so far as I could see, was not to be regarded as a primary, but rather as an intermediary or final means to the end. Indeed, I believe that many Christians who desire the unity of Christendom have been learning not to place very great emphasis, at the outset, upon plans for unity based upon definitions of the faith or methods of organization or administration. That ultimately there must be an agreement between Christian Churches upon principles which are really fundamental is to be assumed. Such an agreement must precede any practical reunion of Christendom. That, therefore, is an essential thing for us to plan for, but such an agreement as that, I believe, will never be reached except as it is approached through devotional channels, and that is my thesis today. It is my conviction that, if Christendom is ever to be reunited, the great stress must be laid upon the fact that the union of its parts will be dependent primarily and ultimately upon their spiritual rather than their intellectual attitude toward God and toward each other."

OUR CHILDREN'S CORNER

THE FORGET-ME-NOT

Why do they call that little blue flower "Forget-me-not"? Listen and I will tell you. A little fairy wandered from his home one day and was lost in the mountains far away. When he found that he was lost, he tried to go back upon the path by which he came, but try as he might, he could not find the way. He wandered around by day and by night, living on berries and sweet herbs that grew upon the sides of the lofty mountains. All the day long the hot sun beat upon him so that he grew faint and weary, but when night came he laid himself down to sleep and the moonbeams fell upon his little face and kissed his weariness away. After many days, when he had grown so footsore that he could no longer go on, he found a little cave among the rocks, and there he thought he would make his home. It was not a large cave, as you may think, into which you might walk and find a room large enough for boys or girls to stretch out in and go to sleep, but a wee bit of a place, just large enough for a fairy. A doorway six inches high and a room inside not large enough for a boy's head, but still big enough for our little lost fairy. He carried leaves and moss, so that he might have a comfortable bed to sleep in, for it might be that he would have to live there many, many days, perhaps always. He made friends with all the birds and butterflies that lived upon the mountains and when there were days that he could not go out they brought him berries and other fruits to eat, and water to drink. In this way he lived for a long time, but he was lonely and longed for the company of other fairies, and the fairy banquet and the fairy dance. He had but one constant

companion, a small blue flower that grew beside the entrance to his cave. These two talked together every day and told each other all they had learned in their different lives. The friendship of this sweet flower made him as happy as he could well be away from all his own people. So he grew to love her very much, and she loved him. He had been away so long that he thought the fairies must have forgotten him. But this was not so, for when the fairy queen found that he was missing, she sent out searchers in all directions. After a long time, by questioning the birds and butterflies, and the bees, they found him. Such a joyous meeting they had when they found him in his little cave far up in the mountains. He was glad to see them, glad to think of going home again. And yet he did not wish to leave the little blue flower he loved so well. He did not wish to stay there, nor could he take her away with him for she would fade away before he could reach his home. They had a long talk and both agreed that he must go away. When he was about to start he kissed the sweet blue flower. She sighed and kissed him in return and said "Forget-me-not." And so forever afterward that was her name.

Ringling Call for Enlistment in the Greatest of All Armies

Dean Bartlett's report to the General Board of Religious Education on the recruiting and support of candidates for Holy Orders showed that the supply of future Clergymen was endangered. While the Church gained communicants at the rate of two per cent per annum, the Clergy increased by less than one per cent. During the quarter century, ending in 1913, the communicants had increased 103 per cent while the Clergy had increased but 23 per cent, in other words, communicants increased four times as rapidly as the Clergy who minister to them. The report showed also the disturbing fact that a large proportion of our Clergy came from Baptists, Methodists, Presbyterians and Roman Catholics. One Diocese reported "that fully half of the men entering our ministry today are importations." The Church is not self-maintaining and self-reproducing in the ministry.

While the war has partly created and partly revealed our needs, it has also given us the greatest chance in a half century for securing candidates. When the Civil War ended a remarkable number of remarkable men entered the ministry. The sober and quickening influence of war should be supplemented by a clear and ringing call for enlistment in the Greatest of All Armies. The necessary agents to spread the call are at hand: Chaplains, lay workers of the Brotherhood of St. Andrew, secretaries of the Y. M. C. A. and the Red Cross—all might become recruiting sergeants for the Church.

At the conclusion of the report the Board voted to request the aid of the Chaplains and Church workers among the soldiers, in presenting the need of recruits for the ministry. It also voted to press the example of England who is raising 500,000 pounds for the education of soldiers who offer for the ministry, and confer with the War Commission concerning the raising of a fund for similar support in this country.

An Unusual Editor

Mr. W. T. Bost, who recently became the Editor of the North Carolina State Journal, published at Raleigh, is an earnest Churchman. In the course of his introductory editorial he said: "You will see, perhaps often, such expressions as the Kingdom of God, the Kingdom of Heaven and the Church of Christ. If they so frequently obtrude themselves into my thinking that I must make a concession to traditional prejudice, I shall step over 11 point type to 8 point and swipe or write a sermon. Above all the things that I could do, I'd like best to advance the cause of religion, wholly undetached from the life that we live. The Kingdom of God has no territory, time or character of its own to distinguish it from the common life. It is made out of human materials, the kingdom of present society transformed. It means more than some splendid Cathedral, some noble alley, into which men may take refuge from the bustle and stir of life. It is Zechariah's vision of a holiness that shall sound in the tinkling of the bells on the dray horses, in the rattle of the cabs, the horn of the motor bus, in the pots and kettles of the kitchen."

FOUR LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhineland, D. D., Bishop of Pennsylvania

THE LORD OF HOSTS VS. THE WAR-GOD

There is one only God Who, since He is really God, works out unflinchingly His Will for men in history, which Will, as revealed in Jesus Christ, is set unswervingly on righteousness, and wholly moved by love.

The Lord of Hosts Versus the War-God

I.

The problem is set: who is in control of our affairs: the War-God or the Lord of Hosts?

By the title which I have chosen for this lecture, I have tried to suggest a vivid contrast and antagonism which I believe is fundamental. We must face it and decide it if we are to reach the true spiritual meaning of the War.

Jewish faith, which is, and always must be, the fixed foundation of Christian faith, was centered in a veritable Lord of Hosts. Pagan mythology, revived in these latter days in Germany, not only by the military and political leaders for obvious ends, but equally by the philosophers and theologians, delights in honoring and worshipping the War-God.

The fight is on, and we are in it. It is a fight, as we well know, not merely between armies, nor even between nations, but between ideals, and, ultimately, between religions.

The War-God leads upon the one side. Even though he be nothing but an idol, without life or breath, still multitudes have made him the symbol of a living faith. The Lord of Hosts leads upon the other side: at least we are saying, with His ancient people, "The Lord of Hosts is with us." So I would have you picture it, this world convulsion: the Lord of Hosts versus the War-God. It may strike you as a rash, audacious fancy. But I believe it takes us straight to the heart of our subject. That is why I have introduced this course of lectures on Religion in War-Time in this way.

The Lord of Hosts versus the War-God: just what is the difference or distinction? If I may illustrate great things by small, I would ask you to consider and contrast a knife, keen, pointed, glittering, in a surgeon's hands and in a murderer's. Think, not of two different knives, but of the same knife, grasped and used first by the surgeon, then by the murderer.

You will notice a striking similarity up to a certain point. Indeed, all that your outward eyes can see will, in both cases, very closely correspond. There will perhaps be more haste, violence, passion, in the one case: more calmness and deliberation in the other. But the operation as a whole, the instrument employed, the muscles used, the flesh-cutting, the blood-shedding, will be the same.

And yet, however similar the outward look, you know quite well that you are witnessing two things as violently dissimilar as light and dark, as Heaven and Hell. Every ounce of manhood in you struggles to circumvent the murderer. Every gift and grace in you is given to support and help the surgeon. For the murderer strikes to kill—the surgeon operates to save. The surgeon is the lord and master of the knife. He has sure control of it. He guides it by his strength and skill. In his hands its sinister power of destruction is converted to the blessed ends of health and restoration. The murderer, on the other hand, is the knife's man.

The knife actually is his master, and he its slave. For it is the knife, as knife, that draws and fascinates him. "See," the knife whispers in his ear, "I can cut and kill. I am made for that. That is my business." And the murderer yields to it, grasps it, and uses it, because he has cutting and killing in his heart.

You see the point so far. The surgeon versus the murderer: the master of the knife versus the knife-man—the Lord of Hosts versus the War-God.

II.

The first part of our answer: there is no War-God, though there is much to lead men to believe in him.

So far, perhaps, you see the point,—the meaning of the title I have chosen. But does the illustration really illustrate? Can we trust it as a guide? Does it fit the facts? We see the knife, the horrid knife of war, draining the life-blood of the nations.

The tremendous question is: who is wielding it, the surgeon or the murderer? Who is in control, the War-God or the Lord of Hosts?

Well, take the War-God first. Is he the king and governor of the world, with other powers, if there be any, impotently looking on? Do not be too ready to deny it. Do not be too sure to begin with. Rather let us try to understand why men have believed in him and still believe in him.

It is a simple story and a plain argument. For one thing is very clear, namely, that, whether or not there be a War-God in the Heavens, there is certainly a great company on earth with murder in their hearts. Cain would not be given so early and so prominent a place in our sacred story unless the doing of murder were very typical of us. Think of the long catalogue of murderers, famous and infamous, in our history. Think how the list is added to each day, quite apart from the carnage of the battlefields. Here in Philadelphia we have had recent experience of "gunmen."

It seems to be a well-recognized profession. One can hire murderers on a fixed and rather reasonable scale of prices. Then there are all the would-be murderers, with murder in their hearts, held back only by fear of consequences. They swell the ranks. Then there are those who, day by day and night by night, kill the souls of men and women and little children. These must be counted in. They are much worse than those who merely kill the bodies. Even so, we have not finished. There are plenty more. Strangely enough, it is Christianity itself which has opened our eyes to the prevalence of murder in the world. If it were not for Christ, we should never have known there was so much of it. For He taught us that "whoso hateth his brother is a murderer." If that be really true, it sets us thinking. It begins to look as if the world were fairly peopled with Cain's direct descendants.

It is often idly said that wholesale murder is going on in Europe on the battlefields. I think that is just what is not true. There is wholesale bloodshed going on. But bloodshedding is by no means identical with murder, the surgeon being witness. I think there is probably much more real murder going on behind the lines, at home, than on the battlefields.

Well, with all this in view, it is not hard to see where the War-God gets his credentials. Men have found the war-spirit so strong in their own hearts that they have set it up on high in Heaven and called it God. It needs an explanation. It is no rare, sporadic thing with man. It cannot be called abnormal, a species of insanity. It includes the race, or very nearly. It seems wrought into the fabric of the world. It seems part of the warp and woof of human nature. So men have argued that because there are so many killers on a small scale down below, there must be a killer on a grand scale up above. There must be a glorified gunman in the Heavens. There is a War-God.

Do you see now why I warned you a little while ago not to deny the Pagan creed too readily? why I was anxious that you should first understand it, and know the reason of it? It is, for us, impossible, unthinkable, blasphemous, leading to worse than atheism. It is a soul-destroying lie. Yes, but the truth which contradicts it cannot ignore all that the War-God stands for. For the notion of a War-God is built up on real facts. It comes out of real experience. There is a fearful mark of murder on our race. There is an unreckoned mass of murderers. If there were nothing else: even if murders and murderers were, among other facts, the most important or the most significant, then there would be no escape from the dreadful creed of Paganism. So it follows that if we are to cast away the War-God, and cling to our faith in the One God, Almighty, Holy, Righteous, Loving, we must have for Him credentials stronger and more convincing than the credentials of His rival. In and through all the facts: in spite of war and murder, in the very midst of it, He must be found

and proved sufficient for our faith.

Now that means a high adventure, and it is very necessary that we should understand how bold and venturesome our faith must be, if, facing all the facts quite frankly, we are calmly, unflinchingly to repeat the creed: "I believe in One God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible." With Cain and all his followers and fellows clearly in mind: with Belgium, Serbia and Armenia full in view: yes, with malice and hatred knocking at our hearts and seeking entrance, it means a real heroism and hardihood of faith, which perhaps we have not known heretofore, to say: "The Lord, He is the God; the Lord, He is the God." (To be continued.)

New York Notes

THE PRESIDENT OF HOBART COLLEGE RESIGNS

New Yorkers are interested in the announced resignation of the President of Hobart College, Geneva, New York, to take effect July 1. Dr. Powell recently returned from a tour of the European battle front, and his descriptive articles have been read by thousands of people. It is understood that he is now at work in the interests of the exchange of professorships and scholarships between English, French and American Universities. He has an unusual combination of practical and mystical abilities. In Northampton, Massachusetts, besides having a fine influence with the thinking students of Smith College, the noted institution of learning for women, he was a pioneer in the Emmanuel movement, and his book on that subject, as well as his illuminating analysis and criticisms of Christian Science, had a large circulation. He is one of that type of Churchmen who bring credit to the whole Church because they are scholars as well as men and Priests, and have for the movements and thinking of the day a fund of sympathy not too far removed from a sane and affectionate understanding of the Church itself. We can hardly spare such men in these perilous times when ancient and reliable principles of Church and Nation are at stake.

SUNDAY OBSERVANCE AGITATION

Agitation for a stricter "Sabbath observance" is increased by two bills now before the state legislature. One, presented by Mr. Kierman, permits "base ball games to be played after half-past two o'clock Sunday afternoon, to witness which an admission may or may not be charged, and all noise unreasonably disturbing the peace of the day is prohibited." The other, introduced by Mr. Goldberg, would permit "fishing and other public sports and exercises and athletic games, between the hours of 3:30 and 6:30 p. m., on Sunday, if the owner or lessor of the grounds, where such athletic games are to be played consents thereto. All noises unnecessarily disturbing the peace of the day are prohibited."

The New York Sabbath Committee sends out a hurry call for Clergymen to make "brief, strong protests against these bills." At least one of our Clergy, Mr. Oldham, the new Rector of St. Ann's, Brooklyn, comes out boldly in favor of Sunday games, "provided they are quiet and at other than during morning hours of worship." This is in harmony with the traditional position of practical workers in the Anglican Church on both sides of the Atlantic, and there are many who hope that such a liberal policy will not be too readily reversed. If the Church is always found antagonistic to human amusements it will always find itself antagonized by the men and women who insist on pleasure, and the pleasures of life will become too dominant and too evil. This is a dilemma that must be faced in the light of two facts, first that the Sabbath was made for man and not man for the Sabbath, and, second, that it is a mistake to associate Jewish Sabbatarian ideas with the Christian Sunday.

The Rev. John Robert Atkinson has been called to succeed the Rev. E. H. Van Etten as Rector of Christ Church, Broadway and 71st street, New York City. Mr. Atkinson graduated from St. Stephen's College in 1890 and from the General Seminary in 1893. He served as assistant in St. George's and Calvary Churches, New York, and was Rector of Trinity Church, Elizabeth, N. J., from 1896 to 1911, where he did a notable work. As a youth he displayed unusual powers as an amateur actor and elocutionist, and his manner now in the pulpit is probably the most expressive in look and voice of any metropolitan preacher. Christ Church has a great history, in which the name of the Elder Dr. Shipman stands out as one of New York's most distinguished Rectors of a past generation. Since it moved up town it has not got hold of new people, and its progress has not always been forward, but the opportunity is a large one and there are hopes that Dr. Atkinson can meet it unusually well.

Diocese of Lexington Notes

SERVICES AT CATHEDRAL

Two special services of interest have been held recently at the Cathedral in Lexington. The Feast of Lights, for the members of the Junior Auxiliary, held in the Parish House by the Cathedral Branch of the Woman's Auxiliary, with appropriate exercises followed by games. The service was made deeply impressive by the interpretation of the Feast by Mrs. John Scott, with the aid of candles. One tall candle, representing Christ, was used to light twelve smaller candles, which represented the Apostles, illustrating the receiving of their "light from Christ. Small candles, one to a child, numbering one hundred, were lighted from the twelve (Apostles) candles, impressing upon the children the thought of their "light" coming from the teachings of the Apostles.

The second service, held in the Church, commemorated the capture of Jerusalem, Rev. Dr. Richard Wilkinson preaching the sermon. At his request Bishop Burton set forth a special service for the occasion "appropriate to the thankfulness that should fill our hearts because the City of the Great King is at last in Christian hands."

CHURCH SERVICES AFFECTED

Cold weather, scarce coal and low pressure of gas have greatly affected Church services in this Diocese. Several of the Bishop's appointments for Episcopal Visitation have been postponed by request of the congregations, on account of travelling conditions and the difficulty of making Church buildings comfortable. In several places, for like reasons, services have been cancelled or held in private houses, Sunday School being held in Church Rectories where this was possible. Scarcity of coal and the low pressure of gas have also prevented services other than those of Sunday. With the moderation of the weather these conditions have been relieved somewhat.

The Daughters of the King celebrated their Twenty-First Anniversary at the home of Mrs. C. Ramager, Lexington, Ky. Reports from the President and the Treasurer showed their work to be in a flourishing condition, both as to growth and finance. The organization presented the Church with a set of handsome chancel rail cushions. Mrs. Ramager and her assistant, Mrs. Holmes, served refreshments.

At St. Andrew's Colored Church, Lexington, Bishop Burton dedicated an American flag, the gift of Captain Fred Herschler. Judge Lyman Chalkley, of the Law Department, University of Kentucky, Acting Lay Reader at St. Andrew's, presented the flag. Miss Curry Breckenridge spoke on the work of the Red Cross, telling of her thrilling experiences, at the French front.

The wedding of Miss Nora Brooks to Mr. Harold Wentworth took place recently at Emmanuel Church, Winchester, Ky. Miss Brooks is one of the charming ladies of Winchester. Mr. Wentworth is the son of the Venerable F. B. Wentworth, Archdeacon for Mountain Educational and financial work in this Diocese. He has taken charge of the Wentworth School Farm, recently instituted in connection with St. John's Collegiate Institute at Corbin, Ky., where with his bride he will live.

Death has entered the ranks of our Diocesan Communicants in recent weeks, removing from active work Miss R. Ford Heath, once a Missionary to Japan, who died at Massie Hospital, Paris, Ky. Miss Annie Douglas Gray, a real saint, instrumental in founding the House of Mercy, Lexington; a strong, active believer in the Second Coming of Christ, whose correspondence on the subject brought her in touch with leading Clergymen of the English Church and the late Bishop George Howard Wilkinson of the Scottish Church, in whose memoirs reference is made to her letters. Mrs. Ella Adair Ardroy, who died at Paris, Ky., and Mrs. John T. Shelby, wife of the Chancellor of the Diocese, who died at Lexington. The wife of Rev. J. H. Gibbons, Rector of Trinity Church, Covington, and Mrs. R. K. Massie, wife of Dean Massie of the Cathedral, have lost their mother recently.

Religion Has Done This For Me, It can do the Same for You

Mr. Ted Mercer and Mr. Tom Farmer, well-known laymen workers of New York, spent the week beginning Feb. 3rd in St. Paul's Parish, Akron, Ohio, the Rev. Franklin Cole Sherman, Rector. They addressed the men in the factories and spoke in all the High Schools. Three largely attended meetings were held on Wednesday, Thursday and Friday nights in the Parish House. Splendid work was done among the men and boys of the Parish. From Akron they went to Emmanuel Church, Cleveland, and from there to Chicago, where they are spending a month holding Missions for men. The Akron Times says: "It is interesting to note that the two men are diametrically different in character, education, parentage and training. Mr. Mercer, a member of a well-known Southern family, is a university man. Mr. Farmer, the son of a saloon keeper, trained in childhood for a life of crime, and an convict, has not had the advantages of an education. The two men met in an East Side Mission in New York City. Both men speak from their personal experience in addressing men. Their messages are plain spoken, frank and gripping. Their whole teaching is this: 'Religion has done this for me—it can do the same for you.'"

In Memoriam

FOR GOD AND COUNTRY

Hundreds of friends mourn the death of Corporal Elmer H. Van Fleet, son of the Rev. John B. Van Fleet, Rector of St. Stephen's Church, Winton Place, Ohio, who died of scarlet fever on Jan. 17th, while on his way to France.

Mr. Van Fleet was a young man of exceptional high moral character and splendid Christian manhood, and universally beloved by all who knew him.

He was graduated with highest honors from the University of Cincinnati last June, and had been awarded the Rhodes Scholarship of Oxford University, England. Had it not been for the war he would have entered Oxford, but with characteristic unselfishness he deemed his duty to his country and to humanity of greater moment than his own advancement, and so offered himself to the service of his country. He was the first of the 396 University of Cincinnati men to give his life for the cause of freedom. He had been elected to the Phi Beta Kappa Fraternity, a national organization, in which only students receiving highest marks are admitted.

Corporal Van Fleet has just as truly poured out his life on the altar of freedom as any who have fallen in battle, and he has not died in vain. His enthusiasm was so great that he would have desired to go even if he could have foreseen his sudden death.

In the hearts of all who knew him his death has left a void which cannot be filled, yet the wholesome influence for good which he radiated over all with whom he came in contact can never die. He is one

"Of those immortal dead who live again
In minds made better by their presence."

We beseech thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord.