

The Witness

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

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CURRENT EVENTS

An Inspiring Baptismal Service.

An attractive and inspiring baptismal service took the place of the children's Eucharist, on Quinquagesima Sunday, at the Cathedral of SS. Peter and Paul, Chicago. After a short address on the exaltation of the sacrament of baptism, the girls' choir led the Sunday School in solemn procession to the font. Each class took its place in the procession, led by its banner. Another crucifer and acolytes with torches preceded the priest. Five small boys were baptized. It was not the usual hurried and poorly attended baptismal service, but an interesting and enthusiastic service, with a large congregation present. Such services are of great value for spiritual instruction. Hereafter, this service will be conducted on the first Sunday of each month, at the Cathedral.

Rector Referees Boxing Match.

The Rev. W. E. Dowty, rector of a large and influential parish at Malden, Mass., acted as a referee of a boxing match at the Y. M. C. A. in his city last week. The daily papers report that two bantamweights stepped into the ring with the euphonious names of Al Gerard and Battling Hurley. It was a fast bout and the clergyman side-stepped and ducked and kept his eyes sternly on the fighters, pushing them aside when they clinched and warning them in a gruff voice when the occasion was needed.

The soldiers and sailors present say the clergyman did a great job and they were amazed at his knowledge of the ring game.

"I have always been fond of boxing," says the Rev. Mr. Dowty, "and I have boxed all my life. In my freshman year at Harvard I boxed continually. This was in 1893, and we had great preparations for a boxing tournament at Harvard, but an accident resulted and boxing was shut off for several years. I took part, however, in many private boxing bouts, and I think it has kept me well and in fine shape."

Mr. Dowty is forty-five years old, but looks not over thirty-five. He has the chest of a fighter, and his face is clear and filled with a healthy glow which makes him look young.

Church Unity Deputation Sails for Europe and Near East.

The Delegation of the Commission on the World Conference on Faith and Order sailed from New York, Thursday, March 6th, on board the Aquitania, for Europe and the near East, to take up the work of the Commission which was interrupted at the beginning of the war. The deputation includes Bishop Anderson of Chicago, chairman; Bishop Brent, Chaplain General of the American Expeditionary Forces and Bishop of Western New York, who is now in Europe; Bishop Weller of Fond du Lac, Wis.; Bishop Vincent of Southern Ohio; the Rev. Dr. Edward Parsons of California, and the Rev. Dr. B. Talbot Rogers of Racine College, Racine, Wis.

Bishop Anderson, in an interview prior to his departure, said:

"The General Convention, which met in Cincinnati in 1910 undertook to promote a conference of all Christian churches, to discuss the things which separated the churches as well as united them. It was the belief that such a conference would be the first step toward the unity and moral efficiency of the Christian Church.

"The Commission appointed at the General Convention secured the cooperation of all the English churches and all of the leading Protestant churches in the United States and the Non-Conformist churches of the British Empire, as well as that of the Old Catholic churches of Europe.

A deputation was about to visit Europe and the Near East when the war broke out. This stopped proceedings in the meantime, but while the war has delayed the work it has created an atmosphere which brings it more nearly within the bounds of practicality.

"This deputation is now about to proceed to Europe and the Near East to take the matter up where it was left off in 1914, at a time when nations are discussing a League of Nations the Christian churches may well consider ways and means of closer co-ordination and co-operation and of giving utterance to the international Christian conscience."

Bishop Anderson said that no plans as yet had been made to see the Pope, but that no doubt the committee would proceed to Rome. When asked if he expected the conference to be able to establish an international church, and if there were not certain creeds that opposed the idea he answered, that extremes were often more compatible than similarities.

Bishop Weller delivered an address in the Church of St. Mary the Virgin, in West Forty-sixth Street, in which he outlined the forming of the Church League along lines similar to those embodied in the proposed League of Nations, in which Roman Catholic, Greek, Russian, and Protestant "might get together and co-operate in Christian work as brethren."

"The people here may think it impossible for such a league to be brought about," said Bishop Weller. "They may believe us engaged in an impossible task, though hoping that our mission may not be futile. The idea of a League of Nations was laughed at, yet our beloved President Wilson said that it was not an impossibility and the conferees at Paris actually agreed upon a proposed constitution for such a League. Things that seem impossible become possible when men work single-mindedly for the good of their fellows and to the glory of God, so let us humbly beseech Him for His help and guidance, for the presence of His Spirit and the overshadowing of His cloud by day, His pillars of fire by night, that in His strength we may go forward."

Bishop Burgess Guest of Honor at Church Club Dinner.

Bishop Frederick Burgess, of Long Island, was the guest of honor at a dinner given early in February by the Church Club of the Diocese. One hundred prominent clergymen and laymen attended. The speakers included Bishop Burgess, Bishop Nathaniel Thomas, of Wyoming, the Rev. H. Percy Silver, rector of the Church of the Incarnation, Manhattan, and William M. Baldwin, chairman of the executive committee of the fiftieth anniversary committee. The theme of each of the speakers was the accomplishments and aims of the Church Charity Foundation. The Foundation is the clearing house for the diocesan charities, and when its work has been fully accomplished contemplates the maintenance of St. John's Hospital, Home for the Aged, Orphan House, Home for the Blind, and Nurses' Training School. The diocese owns property covering a square block at Atlantic and Albany Aves., Brooklyn, where all of the buildings will be located. The Home for the Aged and Blind is already completed.

Bishop Burgess expressed the hope that during the celebration of the fiftieth anniversary of the diocese next May the Foundation would be placed on a firm financial footing. He thanked the members of the club for their loyalty and the good work accomplished. The Bishop referred to the fact that when the Mitchel City

administration worked for the "institutional child" he had his misgivings. Since then, however, said Bishop Burgess, he had come to recognize the fact that under proper guidance and care the institutional child can be developed into a good, useful citizen.

Bishop Thomas declared that the inspiration as well as the foundation of such an organization as the Church Charity Foundation proceeds from Christ Himself. The Bishop emphasized the importance of pastoral work as compared with the work of the pulpit.

Mr. Baldwin, also discussing the Foundation, declared that the character of a nation would be estimated by the treatment of children and old people. The first duty of reconstruction, he said, is the performance of one's duty toward one's neighbors. He briefly described the campaign to raise \$1,000,000 for the Foundation, which it is proposed to start before Holy Week.

The Rev. Dr. Silver said it would be easy for the diocese to raise a million dollars from the people because "they make it in New York and spend it on Long Island." He criticized those Church people who, in their narrow charity, practice an adhesive currency instead of an elastic one.

Church Women Confer on Their Duty to the Negro Race.

The month of February was set apart by the North Carolina Diocesan Branch of the Woman's Auxiliary to the Board of Missions as a time of special intercession that "our duty to the Negro race in our midst may be made very plain to us." A week of study and prayer for work among the Negroes was observed in Holy Innocents Church, Henderson, N. C., beginning Sunday, February 16th, and lasting through Sunday the 23rd. At the opening services, the Rev. I. W. Hughes, rector of the Church of the Holy Innocents, gave a brief introductory address. On the following Monday a cottage prayer meeting was held at the residence of Mrs. S. P. Cooper, and Mrs. Claudia Hunter, Secretary of the North Carolina Branch of the Woman's Auxiliary, gave an address. A meeting of unusual interest was held in the parish house on Friday afternoon, when splendid addresses were given by Mrs. T. W. Bickett, wife of the Governor of North Carolina, and Mrs. W. A. Hoke, Diocesan President of the Woman's Auxiliary. At the conclusion of the meeting a beautiful reception was tendered all present by Mrs. Cooper, President of the local branch, in the reception room of the parish house. On Sunday evening, in the church, an address was given by the Rev. Dr. Robert W. Patton, Provincial Secretary and General Representative of the American Church Institute for Negroes. The collection was over \$100. The following prayer was set forth for daily use:

O God, the Holy Ghost, Who alone canst lead us into the truth, make plain to us our duty to the Negro race in our midst. Guide us that we may guide them into the ways of righteousness, which are the paths of peace. And in particular we ask that thou wilt exceedingly bless the efforts now being made in this diocese and this province in behalf of this people for whom, with us and all the peoples upon earth, our Lord Jesus Christ was content to die. Amen.

The tomb of George Williams, a devout communicant of the Church of England and founder of the Young Men's Christian Association, which is near the tombs of Wellington and Nelson in the crypt of St. Paul's, is one of the objects of interest for American soldiers visiting London. In 1844 Mr. Williams began the work which has developed into the great association of Christian young men encircling the globe.

FRANCE HONORS A BISHOP

The decoration of an officer of the French Legion of Honor was given the Rt. Rev. James Henry Darlington, Bishop of Harrisburg, Pa., on February 18th. The ceremony took place in the hall of the House of Representatives in the State Capitol at Harrisburg. The honor was conferred on behalf of the French Government by M. Edouard de Bully, French High Commissioner at Washington, D. C. Addresses were made by Governor Sprout, Lieutenant Governor Beidleman, and Representative Spangler, Speaker of the House. Following the pinning of the medal conferred on Bishop Darlington, on his breast, the French Deputy High Commissioner kissed the Bishop on both cheeks. The relief work of Bishop Darlington was recounted in the speeches of the members of the French Commission. Responding to the speeches, Bishop Darlington spoke in part as follows:

"Permit me to acknowledge your much appreciated but overpartial words of praise for such efforts as I have gladly made to aid the United States and her Allies and especially the French nation in this most righteous of all wars. I heartily thank the French government through you, its representatives, for bestowing this honor upon me, both a clergyman and an American citizen. I had presumed when first notified that the decoration of the Legion of Honor had been awarded me, that it would either be sent by mail or conferred upon me in my own home.

"Messieurs, I appreciate the honor of your selection of the State Capitol as the place, and the presence of the elected executive and legislative branches of the Commonwealth. It shows that you chose the place because you were aware that the Commonwealth of Pennsylvania was the home of Lafayette for a large portion of the whole time he spent in America and with the American Army, and that it was in York, a city near by, that he was largely instrumental in quelling an insurrection and overcoming a conspiracy against his beloved commander and friend, General Washington. Ninety-four years ago General Lafayette spent several days in this city, and this county was named Dauphin in honor of the son of the reigning French monarch, Louis XIV, and in appreciation of the aid extended to us by the French.

"Personally, I am pleased to remember today that my grandmother, Maria Wiley Darlington, born in 1800 in Pennsylvania and dying in New York City in 1900, was selected by the ladies of the Hudson River Valley to dance the cotillion with General Lafayette on his second visit to this country at a reception given him at Newburgh.

"Having been for many years chaplain of the Huguenot Society of America on account of my descent from Jacques Reynaud, first free holder of New Rochelle, whose house is still pointed out to many visitors in that suburb of New York City, I am glad to proclaim General Pershing commander-in-chief of the American Expeditionary Forces in France, as also a Huguenot descendant and member of the Pennsylvania Society, whose ancestors left France at the revocation of the Edict of Nantes. It was as a child of France coming to rescue his ancestral home and to re-establish lost liberty that he said at Lafayette's tomb: 'Lafayette, we are here.'

"Having read recently in the press the public expression of opinion uttered by another recent Pennsylvania recipient of this honor, I wish to state in your august presence that

I think he altogether misrepresents the sentiment of the American people in regard to President Wilson and his part in forming the League of Nations. As a strong and intimate friend of President Roosevelt for many years, I cordially join with Ex-President William Howard Taft in supporting President Wilson's efforts for the formation of a League of Nations, conscious that if the present draft of its constitution is not satisfactory it can be amended and amended again, until it is as nearly perfect as the human mind can make anything. Unforeseen occasions will require new adjustments which can be met when they arrive. The fourteen points of President Roosevelt, while stated with somewhat more clearness than those of President Wilson, are not more comprehensive, and agree in substance. Had Roosevelt been alive today, I think he would have few modifications to add to the present draft. He, our great American leader, was not fighting President Wilson, but only that the fruits of victory might not be lost by pacifists at home and German intrigue abroad. Holding no official position, he could speak more plainly and directly than any president in official position could do. We already have a League of Nations. The new League, formed by the same great nations that have won the war, will carry on the cause and prevent any one nation setting the world afire again. Differing entirely from Mr. Beck, I agree with my friend, President Taft, and Henry Van Dyke and the others of the League to Enforce Peace, who are now touring this country to explain to all our citizens how a League, once securely established, will make future wars little to be feared.

"My valued friend, Stephane Lauzunne of the Paris Matins, has listed nearly a hundred wars waged by wild Germanic tribes east of the Rhine against the French on the west, and he seems to fear that this must continue forever, and Prime Minister Clemenceau seems to agree with him, but M. Burgeois seems more hopeful. Ex-President Taft puts it vividly when he said to me last week, 'The League of Nations has knocked Germany down once with its big club in November, and the League of Nations will hold its big club ready to use again when necessary.' This echoes the 'big stick' of Mr. Roosevelt and shows them agreed. It is for the sake of the peace of France, Belgium, Italy and England that we must have a strong League of Nations. Some Democrats as well as Republicans in this country fear that we may be called to fight again in Europe or in Asia. It is not very likely that this will occur and the policing of this continent will naturally be assigned to this country, and that of Europe to that nearest at hand.

"Having given my all to this war, with my three sons, two brothers, two nephews and eleven cousins volunteered in the war, and having been an officer of the New York militia for nearly thirty years, I wish to pledge the United States Army and Navy, and our state troops also, to be ready, should a similar crisis arise, and civilization and liberty be threatened by any robber nation anywhere to beat the Turk or Hun and protect women and little children.

"It is better to fight American battles on foreign shores than have invaders ravage our own shores and cities. We came once at your appeal in the name of Lafayette and I wish to assure the French government and people that we are ready to come

(Continued on page 7.)

WEEK BY WEEK WITH THE MINOR PROPHETS

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

AMOS.

"The Lord shall roar from Zion,
And utter His voice from Jerusalem:
And the habitations of the Shepherds shall mourn,
And the top of Carmel shall wither."

SUNDAY: "Zion" and "Jerusalem" were to every Hebrew the centers of a true religion. Any sound from them had a special significance to the hearer. When a good man has gone wrong, the voice that brings water into his joints, is not the clamor of popular opinion, but the voices of those in whose presence he has spent his best hours; Mother, Wife, Daughter, Friend. So in our religious life, the "roar from Zion" is not necessarily a great tumult and shouting of anathema and execration, but the sweet voices of innocence and the strong voices of integrity whose expressions of faith in God and Man would be stirred and broken were their owners to learn of their friend's faithlessness and guilt. To sinners who have not confessed and forsaken their sins, there is appointed a day when public worship in Zion is a thing from which to flee, and the words of God, read from book or spoken in His Name, seem to the listener as being shouted at him from the housetops. If we are young, God help us to remember this; and if we be thrown much with the young, to keep on preaching it to them as earnestly as possible.

Failure to keep God in mind, brings judgment and mourning into the business and recreation life of men, which are exemplified in "habitations of shepherds" and "the top of Carmel": and so one is quicker to see and acknowledge this than the man who has been trained to look from the horizon of his own affairs to the high moral teachings of his religious headquarters. How very careful we Church-going people should be to see that our Church does not suffer from the short sightedness caused by our own self-indulgence and false pride.

MONDAY:
"Thus saith the Lord:
For three transgressions of Damascus,
Yea, for four,
I will not turn away the punishment thereof."

Professor Smith calls our attention to Amos' oracles for foreign nations in these words:

"Like all the prophets of Israel, Amos receives oracles for foreign nations. Unlike them, however, he arranges these oracles not after, but before, his indictment of his own people, and so as to lead up to this. His reason is obvious and characteristic. If his aim be to enforce a religion independent to his people's interests and privileges, how can he better do so than by exhibiting its principles at work outside his people, and then, with the impetus drained from many areas, sweep in upon the vested iniquities of Israel herself? This is the course of the first section of his book—chapters I and II. One by one the neighbors of Israel are cited and condemned in the name of Jehovah! one by one they are told they must fall before the still unnamed engine of the Divine Justice. But when Amos has stirred his people's conscience and imagination by his judgment of their neighbor's sins, he turns with the same formula on themselves. Are they morally better? Are they more likely to resist Assyria? With greater detail he shows them worse and their doom the heavier for all their privileges.

"But Amos achieves another feat, which extends far beyond his own day. The sins he condemns in the heathen are at first sight very different from those which he exposes within Israel. Not only are they sins of foreign relations, of treaty and war, while Israel's are all civic and domestic; but they are what we call the atrocities of Barbarism—wanton war, massacre and sacrilege—while Israel's are rather the sins of Civilization—the pressure of the rich upon the poor, the bribery of justice,

the seduction of the innocent, personal impurity, and other evils of luxury.

"Amos had a strong and a deliberate aim in placing the sins of civilization as the climax of a list of the atrocities of barbarism. He would recall what men are always forgetting, that the former are really more cruel and criminal than the latter; that luxury, bribery and intolerance, the oppression of the poor, the corruption of the innocent and the silencing of the prophet—what Christ calls offenses against His little ones—are even more awful atrocities than the wanton horrors of barbarian warfare. If we keep in mind this moral purpose, we shall study with more interest than we could otherwise do the somewhat foreign details of this section."

"For three transgressions . . . yea for four, I will not turn away the punishment thereof: because."

There is a reason why fire comes into people's lives. God's fire has two purposes: to destroy dross; to purify that which can resist His fire. God's fire is not sent out in the spirit of vindictiveness. God Himself is a consuming fire, according to the testimony of those who have come into His presence; but God is love; therefore love's power must burn out all that which makes it impossible for love to grow and flourish in man himself, or in the habitations of man.

Think, too, that there are limits set by God beyond which man can expect to find nothing but the pain and the agony which fire-transformations involve. Ask God to help you by His grace so that you will not yield to the temptations of unconventional or conventional life, whereby you will be numbered among the transgressors. Then His love as you come in contact with it will be as the heat of the summer sun, rather than the pitiless blast of a furnace.

TUESDAY: "They remembered not the brotherly covenant."

"Let your word be as good as your bond!" was a friendly admonition often sounded in the ears of an earlier generation; and we were taught that a "gentleman's agreement" did not need even a scrap of paper to bring into effect conditions mutually agreed upon. How many of us Christians jealously and zealously remember the promise and vow made at the time of our covenant with and through our Elder Brother's Name. Are we as jealous of our word thus honorably given, as we are of our covenants made in the market place or within the circle of friendship? Which action stultifies more for us the word "German" as we think it today, the blowing to pieces of Rheims, or the entrance into Belgium which broke a "brotherly covenant?" Why do violations of earthly agreements between men seem so heinous a thing, while agreements between men and their Maker and Saviour can be neglected or transgressed without a qualm? Is this not a good time to ask ourselves whether or not we ever play the part of the Hun in connection with our baptismal covenant? It is a bitter question to ask. It would be a bitter indictment to make. Let us hope that an answer to it as a question or a charge does not involve the more bitter acknowledgment of its truth and justice.

WEDNESDAY: "His anger did tear perpetually, and he kept his wrath forever."

Poor old Esau! Sold his birthright for a mess of pottage, and then in the torment of self-hatred and loathing was always at variance with his kindred, and anxious to excuse himself by continually putting that kindred in the wrong.

"His anger did tear perpetually." Anger with one's self whether justified or not, generally harms the innocent bystander more than it does its author. Why is it that our impatience with ourselves tears not only at our own vitals, but also those of our dearest and our best? Does the answer lie in "envy?" Envy is the only one of the so-called deadly sins in which there is no pleasure, except possibly

a venomous one; the envious person is as unhappy as the people who have to live with that person. Such a person perpetually keeps or nurses the fire of envy, so that whichever way the wind blows, it can flame into spiteful, spitting, stiletto-like wrath. What a heritage! Think of tying up family quarrels and handing them down from generation to generation, a bag of poison to spoil the lives of innocent descendants and split families so that they can become not only alien but hostile. Pray God that you never start a family quarrel, and that you may never die with the poison of hatred in your heart or on your lips. And do not perpetuate hatred in your wills, so that although dead, your anger tears perpetually, and your wrath is kept forever.

THURSDAY: "They have rejected the law of the Lord, and have not kept his statutes, and their lies have caused them to err, after the which their fathers did walk."

There are more ways than one to reject the law of the Lord. God's warning is against those who openly reject, and do not keep His laws and His statutes. But a worse class of people are those who do not openly reject God's laws, but by a semi-religious existence and occasional seeking of the Church's ministrations, are traitors of a very deadly sort and fashion. To be a nominal Church member and yet at every turn of the road to act as though the Church does not exist, is to make of one's self a worse outlaw than the heathen, who have not known God's name. Such semi-professions of religion are of a sort of lie which cause men to err, to wander out of the way, to become deceivers of others as well as self. God says through Amos, that such people are appointing for themselves a day of judgment that is as horrible as any day of judgment that is written for outwardly wicked and flagrant sins, and unfortunately, the judgment involves a following generation.

"After the which their fathers did walk." God help the sinners who shut their eyes to the fact that their sins involve generation after generation. What kind of a people will succeed two or three generations of people who while calling themselves "Christians" are really living lives that to all intent and purpose practically reject God and Christ, thus becoming pagan lives? Think on this verse and see if it hits your ways of Sunday and week-day living.

FRIDAY: "Because they have sold the righteous for silver, and the needy for a pair of shoes: that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father will go unto the same maid, to profane my holy name; and they lay themselves down beside every altar upon clothes taken in pledge, and in the house of their God they drink the wine of such as have been fined."

Professor Smith commenting on this entire passage says: "A riot of sin: the material of their revels is the miseries of the poor, its stage the house of God! Such is religion to the Israel of Amos' day—indoors, feverish, sensual. By one of the sudden contrasts he loves, Amos sweeps out of it into God's ideal of religion, a great historical movement, told in the language of the open air; national deliverance, guidance on the highways of the world, the inspiration of prophecy, and the pure, ascetic life. But I, I destroyed the Amorite before you, whose height was as the cedars, and he was strong as oaks, and I destroyed his fruit from above and his roots from below. We are out on open history; God's gales blow and the forests crash before them. "And I brought you up out of the land of Egypt, and led you through the wilderness forty years, to inherit the land of the Amorite." Religion is not chambering and wantonness; it is not selfish comfort profiting by the miseries of the poor and the sins of the fallen. But religion is history—the freedom of the people and their education, the winning of the land and the defeat of the heathen foe; and then, "when the land is firm and the home secure, it is the raising, upon that stage and shelter of spiritual guides and examples. "And I raised up of your sons to be prophets, and of your young men to be Nazarites" consecrated and ascetic lives. Is it not so, O children of Israel? But ye made the Nazarites drink wine,

REASONING TOGETHER

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

"Come now, and let us reason together." Isaiah i. part verse 13.

The Bible is a book which calls for conference, conciliation and the adjustment of differences. It has all too frequently been regarded as a book that emphasizes distinctions and classifications. The whole purpose of the Advent of Jesus Christ is stated in the words: "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

It has taken us a long time to appreciate and practice in all our relations with each other the Divine method. The world has been split up into parties, sects, classes and denominations, and the spirit of conference, conciliation, and adjustment has been foreign to most of our systems. The gathering together of twenty-five sovereign powers to sit about a peace table to discuss the federation of nations and to promote world peace is a fine example of the Christian method.

As with the individual, so with groups;—isolation and separation produce misunderstanding, friction, divorce of interests, and ultimately open enmity. We have been altogether too prone to accent the divisions that exist in our corporate life, notably in our vast industrial system, with the result that suspicions have been engendered, the spirit of envy has been created, and finally, an open breach made dangerously imminent. The war has demonstrated that what we termed Christian civilization, calls for and demands the real and not the sentimental recognition of the second great commandment: "Thou shalt love thy neighbor as thyself." All this implies the restoration of confidence and this can only come through vital fellowship and conference.

We believe the conscience of the world today is more sensitive than it has ever been before, and we further believe that Christianity as a rule of life is to disclose itself more evidently in all human relationships. It is

doubtless important that men should meet together for corporate worship, but the trouble has been that the fellowship and spirit of the House of Worship have not been translated into deeds of service. It is of little use that we pray together unless we are prepared to confer and counsel together. It is of little use that we sing, "Blest be the tie that binds," unless we undertake in a practical and sane way to emphasize these bonds of fellowship in all our daily intercourse. Wise old Ben Franklin's aphorism, "We'll hang together or we'll hang separately," has its application to the exigencies of the present hour.

There will always be temperamental differences in the world as well as a wide variety of expression of these differences, but if Christianity is to mean something more to us than a once-a-week service, it must function in a practical way in all the common week-day concerns of life. We of America have repeatedly shown our genius for getting together and acting together. The federation of States into a great union is illustrative of this. We may represent many old world strains and races, but notwithstanding this, we are the United States. To maintain this union and to do it fairly and equitably is the supreme demand of the present hour. Any individual or group, unwilling to reason through conference and interchange of views with their fellows, violates the very fundamental principles of our national being.

Suspicion, misunderstanding, unfair advantage, or unwillingness to promote and give the "square deal," are the evidences of our disloyalty, not only to the State, but to those Christian principles that underlie our security, our prosperity, and our permanence. We cannot live as hermits, we must live together in peace and amity; therefore, let us "reason together."

A SANCTUARY FOR LENT

(Diocese of Southern Ohio Lenten Leaflet)

"The Bible is a record of the deepest religious experience of the human race. Relate your life to it.

"The daily Bible readings are arranged on a topical basis in relation to the subjects contained in the Collect, Epistle, and Gospel for the Sundays in Lent. The readings for each week are on the subject for the following Sunday. For example, the readings beginning the first Monday in Lent are on Prayer—the subject for the second Sunday in Lent. They prepare the heart and mind for this day of rest and worship. The psychic and moral force created by all the people of a parish or mission daily concentrating their minds on one subject, which is to be interpreted by the minister on the following Sunday, cannot be overestimated.

"The prayers are for daily use, a help to keep your life in the conscious presence of God, to interpret personal experience and gain strength in more devoted service for His Kingdom."

Subject for the week beginning on Monday, March 17th:

The Constructive Power of the Spirit.

"It is the Spirit that quickeneth."

Monday, 17th:

Psalms 41
Luke 4:16-22

Tuesday, 18th:

and the prophets ye charged, saying, "Prophecy not!"

SATURDAY: "Behold, I will press you in your place, As a cart presseth that is full of sheaves."

War has been one of the ways whereby God brought men to their senses. When Christian civilization suffers little children to toil and spin before the strength of the worker is given to them: when women can be less valuable than stock or machinery: when nations can be practically exterminated because a balance of power might be upset; when justice is

Psalms 15
Matt. 20:24-30
Wednesday, 19th:
Rom. 15:1-8
Luke 7:30-end
Thursday, 20th:
St. John 15:10-17
Luke 10:25-38
Friday, 21st:
I Cor. 13
Luke 15:3-8
Saturday, 22nd:
St. John 13:1-17
Gal. 6:1-11

The Presence of God.

O God of peace, Who hast taught us that in returning and rest we shall be saved, that in quietness and in confidence shall be our strength; By the might of Thy Spirit lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God; through Jesus Christ our Lord. Amen.

Almighty God, Who hast sent Thy Son into the world to be forever the friend of mankind; grant to us the consciousness of His presence, that, receiving His power, we may conquer temptations and troubles, and rise with strength to do Thy will; through the same Jesus Christ our Savior. Amen.

abused, and the poor still be exploited and oppressed; innocence corrupted, and luxury be made to appear the chief end of man—if a civilization which calls itself Christian can permit this, then said Amos, War will come to make you shake as the earth shakes under a heavy harvest wagon. And sure enough this thing has just happened! And now that a new day is dawning, shall we walk with new lessons learned, or will we revert to the days and the conditions that existed before we were "pressed in our places?" To rightly answer this, is our present problem as Christians, isn't it?

NEW YORK LETTER.

The Reverend JAMES SHEERIN

A Great Parish Year Book.

The Year Book of St. Bartholomew's Church, just published, is about half the size of previous issues. This is in response to the governments request that "publications not absolutely necessary should be avoided, to ensure a saving of paper and ink, and to avoid "extravagant cost." Covering the work of fourteen months, it is a compact review of one of the best organized institutional parishes in the world—an organization due to the administrative genius of the former rector, Dr. Greer, now Bishop of New York, and the present rector, Dr. Leighton Parks, who for years was rector of Emmanuel Church, Boston, and, in spite of the proximity of the great Phillips Brooks, brought together one of the largest and wealthiest congregations in Boston.

The new St. Bartholomew's Church, on Park Ave. and 50th St., has been described before in these columns. It only remains to remark that the building is gradually taking its final and enduring appearance. The unattractive burlap has disappeared from the interior walls, and the "Gustavino" tiles are in place. Discriminating visitors are usually more than satisfied with the interior of the church, but opinions contrary to this are expressed about the exterior, which they ought to remember is not at all complete as yet, and is affected unfortunately by two tall chimneys just south of it, belonging to one of the Grand Central Station buildings. Time will help this environment, we may hope.

In these days of Prayer Book revision, it is interesting to note that St. Bartholomew's is trying out the various proposals for brevity and attractiveness in worship. If one wants to see how officiating clergymen looked fifty years ago when saying the public prayers of the Church, Dr. Parks and Dr. Percy Gordon, his assistant, facing the congregation while saying prayers, reading psalms or reciting the Creed, would be interesting examples. Otherwise the services are sufficiently "ornate" and musical to be quite a modern contrast to the early Victorian styles, and the preaching, very clear and eloquent in delivery, is certainly not antiquated in matter.

Y. M. C. A. Criticism.

One learns a good deal pro and con with reference to the work of the Y. M. C. A. among soldiers, abroad and at home, especially abroad. At first it seemed to be an almost unanimous opinion, especially among returning soldiers, but of late the tide has turned a little more favorable. Reasons for this more kindly attitude may be found in the fact that soldiers and their friends have at last begun to realize the overwhelming task the Y. M. C. A. had undertaken in the goodness of its heart, with the care of canteens, sports, mail, etc., together with the difficulty it experienced in the effort to get worthy and capable men in so brief a time, while the government was peremptorily calling to its own exclusive service millions of the best manhood of the nation. Then, too, there isn't much doubt that the Y. M. C. A. became the "goat" in the propaganda of a rival organization which inherits a tendency to use every method and make every claim for its own advancement, with a merciless indifference or an aggressive contempt for the rights and privileges of other world forces for righteousness.

It is doubtless true, also, that Y. M. C. A. officials, at least in part and in certain quarters, have run some peril of a fall in popular usefulness by what has seemed to some a mixture of arrogance and "piousness," not untempered by a quite worldly desire to succeed at all costs. Before the war one ran quite a risk of losing favor in certain Y. M. C. A. headquarters if he ventured to call attention to palpable defects in the internal management of gymnasiums, etc. I had a personal experience of this in Boston, when I wrote that one could hear, and I did hear, worse profanity in Y. M. C. A. halls than in Turkish baths, where there was no pretense of religion. The desire for large membership results seemed to have taken such possession of the officials that very little effort, apparently, was made to re-

duce or eliminate offences of this sort. Certain Churches have erred the same way in this institutional work, and much war work has been marked by a policy of anything to please the soldier, regardless of wrong doing. No one can surpass me in the desire to help and interest great numbers, in any kind of Church work. The Church has been ordered by its divine Master to get the whole world within its fold, and there should be more effort to do so. But some wide experience has taught me that, in the long run, catering to numbers at the expense of principles of morality and religion, will bring its own judgment, even in the Church.

This, however, is an incidental fault, not inherent nor fundamental to organized religious methods, and I only mention it as one of the possible causes for the present revolt against the Y. M. C. A. among soldiers who are, as a rule, pretty good judges of a genuine social service which is not tinged by a mere desire to please or win applause. That such a desire to win favor and secure control did exist is suggested by the fact that clergyman after clergyman, hitherto loyal to all Y. M. C. A. methods (like one prominent Disciple preacher I have in mind), have expressed a fear that, after the war, the Y. M. C. A. would be intolerable in its assumption of control over the "social activities" of organized religion. Churches that had no social activities, of course, would have just reason to fear, and those that had them for years might have cause for a sort of jealousy that a new arm of the Church should come in at the eleventh hour and get all the glory,—ignoring the fact that the Churches had generously and patriotically surrendered their privileges for a time to the interests of the nation, besides being the chief financial supporters of its outside branch.

Along with this went another feeling, that the Y. M. C. A. authorities did not seem to care particularly for the opinion of local churches in the choice of men to serve among the soldiers. An instance of this indifference which probably has numerous duplicates, was that of a man who never went to Church, whose religion was entirely in the name of his wife and children, and who sought foreign service with the Y. M. C. A. (as a friend of his expressed it in all seriousness), as a good way to further his ambitions on return to secure a nomination for Congress. That his wife and children needed him at home did not seem to influence the Y. M. C. A., and there was no effort made to secure the opinion of the Church authorities as to his fitness for even semi-religious work. This man was given a most important post in the foreign field, from which have come many snap-shots of him arm-in-arm with dignitaries and army officers of the nation where he for the time represents us. It may be that he has turned out a real servant of Christ and the nation, and it may be that the Church had just failed to get him started, but there is sufficient reason to take another view of his motives and hopes.

For my part I do not believe that such as he are representative of even one-fifth of the men selected so hurriedly by the Y. M. C. A. in a time of world crisis. But if we are seeking causes for a lack of secure hold on young men not disposed to be religious, but entirely ready to be manly and straightforward, I submit what I have said as a hint at tendencies that can be and ought to be halted. And I am sure that men of the courageous manhood of Dr. John R. Mott will leave no stone unturned to find the real causes of unfavorable criticism, and to make the organization, not conceitedly above fair criticism, but by its good works, done without an iota of eye service or men-pleasing, able to prove itself worthy of highest respect and completest support in the years to come. Even when all is said and done right now against its work and personnel, we may be devoutly thankful that the Church had at hand so efficiently trained an arm to go forth with the armies of the nation as a reminder of home and God. Men are coming back in most cases as pure as they went, and in some cases

still better, because the Y. M. C. A. went with them into camp and trench and helped keep them from being the mere beast of a man that has been pictured as typical of the soldiers of another race where there is no Y. M. C. A.

PERSONALS.

Bishop Wise, of Kansas, will conduct a mission in St. Paul's Church, Manhattan, Kans., March 23rd to 30th.

The Ven. William Garner, Archdeacon of The Plains, Missionary District of North Texas, has changed his headquarters from Amarillo to Canyon, Texas.

The Rev. George Long, Rural Dean of the Diocese of Quincy and rector of St. Paul's Church, Warsaw, Ill., has recovered from his prolonged illness.

Dean Bell, civilian chaplain at the Great Lakes Naval Training Station, will be the special preacher at the Cathedral of SS. Peter and Paul, Chicago, on next Sunday, March 16th.

The Rt. Rev. Dr. Darlington, Bishop of Harrisburg, preached the sermon at the tenth anniversary of the consecration of Bishop Farthing in the Cathedral, Montreal, Canada, on the evening of February 11th. He was attended by the Rev. Lewis Nichols, Rector of St. Paul's Church, Lock Haven, Pa., as his chaplain.

Bishop Cheshire visited Grace Church, Lexington, N. C., on February 27th and confirmed two persons. The congregation greatly enjoyed the Bishop's presence and helpful message. The rector of Grace Church, the Rev. D. R. Ottmann, is also priest-in-charge of Ascension Mission, China Grove, N. C., a small but very promising Mission in a community for the most part Lutherans.

At a recent meeting of the Archdeaconry of Williamsport, Diocese of Harrisburg, the Rev. A. M. Judd, rector of All Saints, Williamsport, Pa., was elected archdeacon of the Williamsport Archdeaconry. The archdeacons now in the diocese are: The Rev. William Dorwart of the Archdeaconry of Harrisburg, rector of the Church of the Nativity, Newport; the Rev. F. T. Eastment of the Archdeaconry of Altoona, rector of St. Paul's, Philipsburg; the Rev. J. W. Torkington of the Northern Archdeaconry, rector of St. Paul's, Wellsboro, and Mr. Judd.

The Fifteenth State Legislature of the State of Wyoming completed its forty-day session at the capital in Cheyenne on February 22d. At the closing session, the Rev. George C. Rafter, D.D., rector emeritus of St. Mark's Church, Cheyenne, was presented with a handsome gold watch chain as a token of appreciation of his services as chaplain of the senate. Dr. Rafter has held this post in the senate almost continuously since 1883, at which time the "Council of the Territory of Wyoming" was housed over a saloon in Sixteenth street, in Cheyenne.

The Rev. S. A. Huston, for six years rector of St. Mark's Cheyenne, Wyoming, has tendered his resignation to the vestry of that church, to take effect on April 15th, and has accepted a call to Christ Church, Baltimore. During his residence in Wyoming, Mr. Huston has won for himself an enviable position. As president of the State Board of Education and a member of the Board of the State Humane Society, he has served the interests of the state. As Dean of his Convocation, president of the Council of Advice, chairman pro tem of the Examining Chaplains, one of the Trustees of Church Property, and as a member of various committees he has filled a most responsible position in diocesan life. In the departure of Mr. Huston the people of St. Mark's feel that they are losing not only a beloved pastor but a warm personal friend. With him and his charming family go the wishes of his Cheyenne parishioners for all success in his new field of endeavor.

"Church business has to be lifted above the world's and governed by Christian motives and standards, because it has to be an example, in honor and uprightness, for the world to follow."—Rev. A. G. Musson, Rector of Christ Church, Moline, Ill.

FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

Los Angeles. We have reached the City of the Angels. I am tempted to ask if the tradition that people become Angels, who have passed through this vale of tears, has anything to do with the name of the city; because this whole region is peopled with those who have fought a good fight in the East or Middle West and have come here as a sort of culmination of their careers. Leaving this inquiry to the theologians, I care only to bear testimony to the fact that the whole of Southern California is a garden spot of unsurpassed beauty. The climate justifies most that is said of it. The country is a huge solarium. The climate is indeed glorious and in the main reliable. Living as I do, in what is called the dark belt, that is, a section of the land having a minimum number of days of sunshine, I am particularly impressed. With us in Ohio, a rain is a rain. It is regular downpour of real water, which may come at any season of the year and whose habits are as irregular as the mail service at Christmastime. We arrived in Los Angeles on a rainy day, but we would not have known it had not some native identified it for us. It seemed to us like a damp mist.

I had a talk with the rector of one of our churches here about the effect of the climate upon the work of the Church. It might seem as if that were a rather barren topic, but it opened up an entirely new conception of the Christian year. For most of us the Christian year has climatic accompaniments that have woven themselves into our feelings about the seasons. Advent is the beginning of winter and cold. Christmas is real winter and snow must clothe the earth to give us a real old-fashioned Christmas. The pre-Lent season has the gloominess of February and March, and Lent itself has often a background of slushy, cold or chilly weather. Easter ought to be a real spring day. But here there is no such marked rotation of the seasons, no such climatic background. You could have a Sunday School picnic in February as well as June. I am not sure but that the Ladies' Guild could have a strawberry festival in December, although I do not speak with assurance on this point.

There is a certain advantage in such a climate, inasmuch as a bride-to-be may, in March, set her wedding day in November, and be assured that she will have a fine June day for the occasion. But the whole scheme of the climate places a unique burden upon the rectors of parishes. They have no dull seasons. In other parts of the land we have a little letup in the summer months. People have left for their vacations and the children are gone, too, in large numbers, and we may coast along for a while without serious damage to the work and with real refreshment. That is not the case here. Visitors are here in large numbers, and the work must be maintained at an even pace for twelve months of the year.

Then again, I believe that most rectors are frank enough to admit that we welcome a rainy Sunday once in a while, to relieve the tension. When the week has been full of unexpected engagements and duties, and when some of the parochial affairs are hitting on three cylinders, and the sermon does not flow easily from the pen, and there is a general state of unpreparedness, and we are looking forward to Sunday morning with the same degree of eagerness that we display when going to the dentist, it is a relief to awake from a restless sleep on Sunday morning and hear the gentle patter of rain on the porch roof. Like the familiar personage in the Christmas poem, we go to the window and fling wide the sash, and look upon a rain-drenched world. Nature is in one of her less strenuous moods and humankind will follow her example. A calm settles upon us and the healing rain brings coolness to the troubled mind. How many parsons have felt that? The day will pass without tension.

But here it is different. Nearly every day of the year is bright and bids to strenuous effort. It requires a very even-tempered person to withstand the tendency to be over-stimulated in the climate of California. Per-

sonally, I know that I should prefer the lands of many contrasts.

There are so many things of interest in and about Los Angeles that it would require a long stay to exhaust them. One day, however, will linger in my memory. On that day I saw two spectacles of surpassing beauty, one upon earth and the other in the heavens. The day began with the ascent of Mt. Lowe. The view from the top is fine, of course, and well worth the ascent, but it has not the grandeur of the view from Mt. Washington, nor the sublimity of the range of lake and mountain of the view from Pilatus. We began the descent after nightfall. When we reached the open mountainside, there stretched before us a panorama that caused the great party of travelers to burst into applause. Below us the broad sweep of plain between the mountains and the sea were the multitudinous lights of the cities of Los Angeles, Pasadena, and scores of smaller places. I believe that next to a phosphorescent sea, and the resplendent heavens, it was the most glorious effect of light that I ever looked upon. It was like a field strewn with stars. The lights of Los Angeles were like a mundane milky way, with an indescribable glow, that was almost aquiver with pulsating glory. The nearer lights often appeared as long rows of flaming sentinels, often like masses of brilliancy. It was as if the stars of heaven had been poured into the valley. Every illumination that I can remember paled before the luminous splendor of this valley.

We stopped for an hour at the great telescope on Mt. Echo, and here we beheld the greatest wonder of the heavens that is visible to the eye of man, the great planet Saturn with its rings. At the first glimpse of this giant world, through a telescope, there is a sense of unreality. It seems like looking at a picture, not a planet.

Here, in the field of vision is a body, in appearance like a brilliant full moon—and about it is a broad ring of light, or several rings, with, of course, an intervening space. If it appeared as a picture in a book you might pass over it with the thought that it was a fancy picture based on the speculations of astronomers. Suddenly you realize that you are not looking at a picture, but at the reality. Here is a heavenly body, seven hundred times as big as the earth, and so remote that the rings are not visible to the naked eyes, encircled with masses of the stuff of which stars are made. Your vision has bridged the enormous distances. You are looking at the very glory of the planet itself. Imagination must assist the vision or the thrill fails. But when imagination reinforces vision, the whole spectacle becomes unearthly, as indeed it is, and the mind is staggered by the sight. You revert feebly to the words of the Psalmist, "The heavens declare the glory of God."

The professor in charge of this observatory is an astronomer of note. He is likewise a whimsical and somewhat sarcastic person. He invited questions and in his replies gave utterances to the following sentiments: "Astronomy is the greatest fake ever perpetrated upon the race. Only one star affects our destiny, the sun, which gives us warmth, light and energy. * * * People always shun the truth. They do not want to hear the truth. * * * If you would read one book telling of the laws and constitution of the universe it would change your destiny. No person really lives who lives in ignorance. * * *

Most of the things that you have been told since childhood about the earth and the stars are lies. * * * Not one person in five hundred has any knowledge of the world on which he lives. * * * No new thought has occurred to the brain of man since the discovery of atomic numbers in 1910."

I am a little in doubt of the accuracy of my report of this last statement. He did say that no new thought had occurred to the brain of man since 1910. If that is true some of the advertising matter in newspapers and magazines is misleading.

Altogether it was a most profitable and interesting day.

The Witness

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EDITORIAL

THE WISE MEN AND THE PEOPLE.

At a meeting of the liberal minded, which was held some months ago in an Eastern city and which contained those who believe the claims of Christ to be the Son of God, as well as those who reject such claim, the dominant canon of authority was "what the American people would stand," presumably from the Creator.

One of the ablest speakers, a Unitarian, who ministers each Sunday morning to a congregation of from 50 to 100, although his talents are of the highest order, used this very expression about the dogmas of the Christian faith, at which a Roman Catholic priest who was present said to a neighbor:

"Strange! isn't it? I need six priests to help me each Sunday minister to thousands while he seldom has over a hundred and yet he claims to be an authority on what the American people will stand."

And so it is, most curious! I have heard many liberals state what the American people will not stand, whereas the one thing that has been effectively demonstrated is that they will not even sit in any large numbers under liberal leadership. My own observation leads me to believe that the man who spends much time in his study and little on the street, may know his books very well, but he doesn't know people.

Books are curious things. They are like money.

Money is a most useful commodity. We may use it, but only as it circulates among people. We may hoard it as a miser. We may fritter it away in self-indulgence. We may keep piling it up without even intending to make use of it.

So with books. They are fine if you keep them going and use them as an instrument.

But some people hoard them without reading them. I have visions of miles of book cases that I have seen in which whole sets of books exist in undisturbed seclusion, while others are read but never used by the hermit who hoards them.

* * * * *

It was one of the significant facts that the Apostles did not magnify their libraries. St. Paul did make use of a few parchments and they were all familiar with the Old Testament, but the Gospel of Christ did not have a high-brow origin. It does not come to us with the musty smell of libraries but rather with the sweet-smelling breezes of Galilee and the up-turned soil. It is not given in the language of the learned but in the simple speech of peasants. It is not obsessed with the importance of doctors but of little children.

It is a very winsome, human Gospel and it grows pale and anaemic in academic walls.

Even the learned St. Paul, who wrote many things hard to understand, deprecated the idea that he depended upon the wisdom of men, but rather upon the foolishness of preaching.

He tried to put the Gospel on a classical basis at Athens, but failed, and because of this failure told the Corinthians that he was determined to know nothing among them but Christ and Him crucified.

I have been listening to learned men and reading learned

books for lo these many years, and have become convinced that profundity of thought in religious matters is more confusing than illuminating, and that God still chooses to confound the wisdom of men with the foolish and the weak.

It is this which makes me feel that the very man who is unable to speak for the American people is the one who studies them in books, for it is only a very small fraction of these people who ever get into these books, or ever read them. Deliver me from a community run by a council of psychologists. It would break down just as quickly as a farm cultivated by doctors of divinity.

Intellectual substitutes for the Gospel of Christ have a temporary rage and then gather dust in the stock rooms of theological seminaries. They are of the earth, earthy, from the dust they came and to the dust do they return. For the one thing that persistently refuses to be reduced to a syllogism is man. Stones and bugs and straight lines will allow themselves to be arranged and sorted with great precision, but folks are too fond of the unexpected, of follies and sins and sacrifices.

And when you get them straightened out and labelled, they are not only exceedingly stupid under the yoke, but some gorgeous upheaval comes along and makes a mess of the species.

We can govern everything in the world by logic except the logician. He is usually governed by intuition.

I do not mean that logic has no place in religion. I mean that it has not the commanding place it assumes.

The broken fragments of the post-reformation period, those various denominations, which now so vociferously protest against themselves until we are threatened with what Prof. Bigg called an undenominational paganism, were all started by logicans. Calvin and Luther and Zwingle made ecclesiastical hash by each one superimposing his own logic upon the common faith of the Church. Predestination and Justification by Faith and subjective Pietism were the substitutes of men for the simplicity of the Gospel and had nothing to do with the abuses that they strove to correct. And now everybody has relegated the whole controversy to the dust heap and are earnestly endeavoring to show the world how to produce religious enthusiasm out of a spiritual vacuum. As a result they succeed in destroying faith and so get rid of the power which produces works, and they reduce the Church to a condition of smug complacency and psychological curiosity.

* * * * *

It is interesting to follow the order of this attenuation of Christian force.

It has been the same in all ages and places. The Montanists, the Patari, the Albigenses, the Wycliffites and so on down the line.

* * * * *

They begin by attacking the lives of the clergy. This is easy because the clergy are marked men who are forced to engage in the front line trenches. Many of them are wounded and gassed and covered with mud. Like Father Damien, they are full of faults because they have to move among lepers. That is, they either do that or else are hermetically sealed by public opinion in glass cases.

Next they claim that the vices of the clergy vitiate the sacraments. So they do away with the sacraments, because they fail.

Then the whole ministry becomes tainted with the vices of the fallen and the discredited sacraments.

Then the Church becomes a purely spiritual affair, because any material organization is evil, since it is liable to abuse.

Then having done away with all that our Lord established, they are free to correct the mistakes which He made. Religion has become spiritualized, etherialized, vaporized,—it is gone.

But humanity remains human, full of vices and inconsistencies, and since religion has ascended beyond the clouds it concerns itself with other things. And wise men tell us what the American people will not stand.

Of course, that is one thing that the wise men know nothing about, for the American people are known only by intimate contact.

Billy Sunday might tell you what the American people would stand, or Father Ryan would have some knowledge of them, or Chaplain Smith; but these men who meet to decide the faith of the spiritual universe! They have no constituency.

It is safe to say that human nature has undergone no radical change. The study of the Roman Empire under the Antonines is a very close parallel to the American people today. They are the victims of emotion rather than logic, and the crowds in the Coliseum would not stand Christianity then. Neither would Marcus Aurelius and the Philosophers. So they proceeded to dispose of it and to substitute a more rational religion. They had the crowd with them, but they failed and their substitutes are forgotten.

The Religion of Jesus Christ is the word of God, and the word of God is the seed of human faith. When wise men succeed in finding substitutes for seeds, then they may give their attention to finding a substitute for the word of God.

But until then, that religion will continue which has prevailed, because it contains the element of life, and conceals within itself the mystery of its own development.

There is no promise to the learned that they shall find God with the microscope and the dissecting knife, but the secret of the Lord is among them that fear Him, and He will show them His covenant.

And there is nothing to indicate that the wisdom of man has done much to discover God, for verily He is a God that hideth Himself from the wise and prudent and revealeth Himself unto babes.

QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

How can you say that God is good in the face of the horrors of Europe?

Well, either God is good or He isn't, or there is no God.

One of these propositions is the elemental basis of life which determines human action.

The question is not settled merely by a vote of censure upon the Almighty. It isn't merely that there is a difficulty in the one position. It is that the other positions into which you are forced are even more difficult.

Supposing we take for granted that God is evil and takes pleasure in the horrors of war. How do you account for such a brutal God creating homes and friendships and self-sacrifice and devotion. Or supposing He is not, then how can you account for anything?

So the agnostic says God may be good or evil or He may not be at all. I don't know, I can't know and so I don't care. Of course if all the world was agnostic there would be a complete paralysis of all progressive movement. For I don't know and I don't care is the attitude of that youthful element which makes this attitude an excuse for all forms of self-indulgence. Those who say there is no God are potential anarchists. Those who say God is evil are potential devils.

As a working hypothesis for human society these two positions are failures, resulting in force as the only element left by which to determine justice.

I believe that man is endowed with certain spiritual faculties, which, like musical talents, find their justification in their development. And they have never been developed on any other theory than that God is good. It was the secret of Abraham Lincoln's life through all the horrors of civil war, and though he was no theologian, he stuck to that premise as the only feasible basis of human action and his life and influence were the result of such a basis. He was kindly because he believed God was good. He was hopeful because he believed God was just. He was self-sacrificing because He believed that it was the will of God that he should be. Now I readily admit that the horrors of war are difficult to explain. Evil is a mystery that has baffled centuries of investigation. Still I know that the Cross of Christ was one of the greatest horrors the world has ever witnessed, and I know also it has been one of the greatest blessings.

I am forced, therefore, to believe that evil is not an end in itself but rather a means by which we may attain certain ends.

"It must needs be," said our Lord, "that offences come, but woe to that man by whom the offence cometh."

Evil then, as He explained, is a necessary part of an environment, but not a necessary part of our being. I might rather say that the probability of evil in a world of freedom is such that we shall probably be surrounded by it, but that we are under no compulsion to make it our own free and voluntary act.

We suffer greatly, in our thinking, by far-sweeping definitions of God's attributes.

We are told that God is omnipotent, and then we go on to say that if God

(Continued on page 7.)

CURRENT EVENTS

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

A fund of £5,000,000 is being raised by the Church of England to meet the needs of reconstruction after the war.

The story is told of a Memphis clergyman, who found the following in the parish question box: "Why doesn't the rector of this parish get married?" Without hesitation he answered, "Double my salary, and watch me."

The Roman Catholic Archbishop of New York has the following to say regarding the consolidation of the Christian churches of the world: "If the congress means a unity of faith, with one shepherd and one fold, I am for it. The idea is attractive if it does not interfere with my religion and its expressed tenets. Pope Leo XVIII. ordered prayers for unity."

A requiem celebration of the Holy Communion was held for Lieutenant (Pat) Anderson, son of Bishop and Mrs. Anderson, on February 15th, in the Chapel at the Cathedral of SS. Peter and Paul, Chicago. Bishop Griswold was the celebrant. The Bishop and Mrs. Anderson and a few immediate friends were present.

A new \$20,000 parish house was dedicated by Bishop Vincent for Grace Parish, College Hill, Cincinnati, Ohio, on February 23rd. The Rev. G. M. Clickner is rector. The services are held in this parish house for the present. A class of 16 was presented and confirmed and the dedication followed; both of which events indicate a prosperous and healthy condition in the parish.

An old-fashioned music service was held on Quinquagesima Sunday afternoon in the Church of St. Luke and the Epiphany, Philadelphia, which was unique and well attended. The prelude consisted of a recital of familiar melodies on the organ and chimes. The program consisted of Psalms 23 and 100, to the tunes of "Martyrdom" and "Old Hundred"; a solo, "Ave Maria," in Latin; the "Andante" of Beethoven, Handels "Holy Art Thou," congregational hymn No. 508, to the old tune, "Marlowe," and the cradle song of Isaac Watts, to the old tune, "Nettleton."

A minister's wife has been married three times. Her maiden name was Partridge, her first husband was named Robins, her second husband Sparrow, the present Quail. There are now two Robins, one Sparrow and three Quails in the family. One grandfather was a Swan and another a Jay, but he passed away and so he has become a Bird of Paradise. They live on the Canary Islands, "and," comments a newspaper on the above, "the name of the fellow who wrote this is Lyre and he is a relative of the family."—Ladies' Home Journal.

On St. Matthias' Day the bishops of the Diocese of Newark (N. J.) held a day for the clergy of devotion and conference, and eighty or more of the clergy were in attendance. Bishop Stearly, in the morning, presented in a most helpful way the lessons from the Prophecy of Jeremiah, and in the afternoon Bishop Lines spoke upon several of the important parts of the work of the clergy, emphasizing the pastoral work, the preaching of helpful sermons representing diligent study and a knowledge of the people, and also speaking at length of the great importance of the unification of the religious forces to the country.

Dean Rousoumaniere of St. Paul's Cathedral, Boston, who was the preacher at a Community Service which included all the Protestant churches in Hyde Park section of the city, says: "I have never heard 'Jesus Shall Reign' sung with such power as by the great congregation of 800 people, who filled all the pews, as well as chairs, and many of whom stood throughout the service. Probably more men and women were present than would have gathered in the six churches if each had had a service of its own. But probably still more important than numbers is the contagious heartiness of feeling and the

readiness to listen and to share in the service, which is not easily kindled in a scattered congregation. I believe that such a community service on Sunday evenings, adapted to the needs of towns or neighborhoods, would not only solve what ministers are in the habit of calling 'the problem of the evening service' but would turn many indifferent Christians into regular worshippers, produce a deeper sense of unity of faith among churchgoers of all Christian names, lead to united activity in behalf of a finer citizenship and be just that expression of the spirit of fellowship which is in the air in these great days and which the men who have saved our civilization call upon the churches to manifest. Then, in the words of the Bishop of Carlisle, 'Instead of suspicion there will be trust; instead of antagonism, brotherhood; instead of aloofness, love.'"

A service of commemoration and thanksgiving for the soldiers and sailors who have died in the war was held in St. Paul's Cathedral, Cincinnati, on Sunday, February 23rd. The form of service set forth by Bishop Reese was used and addresses were made by the Very Rev. Dean Purves and by the Hon. John Galvin, Mayor of Cincinnati. Three soldiers, members of the cathedral parish, who gave their lives for their country were specially commemorated. The service proved inspiring and instructive to the large congregation.

The members of the staff of the Church War Commission presented to Bishop Reese, Chairman of the Executive Committee, when he was leaving New York to take up his work in the Diocese of Southern Ohio, with a handsome leather document case and the following note: "Will you accept this gift from those with whom you have been working for the past seven months?—It is given with the affectionate regard of each and every one of us and with the hope that it will be an outward sign of our unflinching respect and loyalty." The Bishop will continue to take care of his War Commission duties at his office in Columbus, Ohio.

Sunday afternoon March 2d, The Bishop's messengers, to the number of seventy-five, met in the parish house of Christ Church, Hyde Park, Mass., to listen to final instructions from Chairman Edward D. Kollock relative to delivering the third message from Bishop Lawrence on the twenty weeks' campaign, entitled Consecration and Victory. The Rev. John W. Suter, Jr., rector, gave a short address and read a letter from the Bishop, followed by prayer, after which the messengers started on their errands with the enthusiasm of youth. (And by the way, there were several who had passed the youthful stage by several years.)

Christ Church, Pulaski, Va., after being closed for several weeks, during part of which time the rector, the Rev. and Mrs. Thomas F. Opie had the influenza while on their vacation in the South, the services have been resumed and special Lenten services are announced for three days in the week. Mr. Opie has declined the call recently extended him by St. Paul's Church in Greensboro, Ala., the old home of Mrs. Opie. He also declined the call to St. John's Church, St. Louis, but was especially requested to hold his mind open for a new proposition and not to consider the matter closed. Christ Church will entertain the Convocation of Southwest Virginia for a three days' session immediately after Easter, beginning April 29th. During the present pastorate of little over a year there have been 26 additions by baptism and 25 by confirmation.

The Rev. H. L. Bowen, rector of St. Paul's Church, Peoria, Ill., is using as a basis for his Sunday evening talks during Lent Belasco Ibanez's "The Four Hours of the Apocalypse," which, says the Diocese of Quincy Light, is unanimously conceded by critics to be the greatest book of the war. The author, a learned and renowned Spaniard, has,

in this novel, placed the causes, progress and results of the war entirely upon a spiritual basis; and the reverence for the Church and his sane conceptions of Deity stand out in marked contrast to the puerile utterances of such philosophic dabblers as Wells and Shaw. Again it has been shown that a reverent Christian has produced an epochal literary work, while the mockers and speculators will soon be forgotten.

Story of the Men Who Guarded the London Cathedral.

The story of the men who guarded St. Paul's Cathedral, London, Eng., against air raids during the Great War forms an interesting episode, of which some record should be preserved, according to The Times. Immediately before the war there was installed a new and elaborate scheme of fire prevention in the building, making it as safe from fire as is humanly possible. The watch was organized in 1915, and consisted of architects and other professional men, with guides, vergers and workmen belonging to the Cathedral staff. These men, trained by the London Fire Brigade, were on guard every night for more than three years, 10 to 15 being often present at one time, and stationed (with fire hose reel) at the posts allotted them when a warning was received. Many attended two or three nights a week, and the whole country owes them a debt of gratitude for their devoted service. Through the dark nights of three winters these men were on guard in the national Cathedral, often compelled, if a late warning came through, to spend the whole night there, between two busy days of work, beds being provided. A system of telephones from the crypts to the various roofs was made for united action. On two occasions—in June and July, 1917, the Cathedral had very narrow escapes from the bombs of Gothas flying in broad daylight. Twice it was struck at night by anti-aircraft shells, one of which penetrated, with great force but comparatively little damage, the roof of the south transept. On June 13, 1917, a small part of an explosive bomb which fell within a few yards of the north side of the building, was thrown up on to the stone gallery, where a slight dent was made in the asphalt by the impact of it. This is the only mark which Germany has left on St. Paul's Cathedral.

The National Convention of the B. S. A.

The National Convention of the Brotherhood of St. Andrew has come to be so distinctively a man's institution in the Church that Churchmen generally, in large numbers, annually scan the columns of the Church press for the first notice of the gathering. And the announcement is of special interest this year. The war is over, reconstruction has begun, and if the Church is ever to live up to her obligation and privilege as the Body of Christ on earth, her opportunity is here and now.

The 1919 Convention of the Brotherhood will meet in Detroit covering the five days, Wednesday to Sunday, October 1st to 5th. The opening day of the Brotherhood Convention will be just one week in advance of the opening day of the triennial General Convention of the Church held in the same city.

The program of the Brotherhood Convention will bear largely upon the problems and methods of Reconstruction, and the gathering itself will be in a very real sense a great Churchmen's congress. Upon the program will be some of the ablest speakers, both clerical and lay, in the American Church.

Delegates and visitors to the General Convention, by leaving their homes a week earlier, may take advantage of the preparatory services, meetings and conferences of the Brotherhood Convention, which closes on the Sunday night previous to the General Convention's opening. Likewise many members of the Brotherhood Convention—as has been done in previous years—will be inspired to remain in Detroit for the meetings of the General Convention even in those cases where they are not deputies to the latter.

The Brotherhood Convention, though its program will be greatly broadened in order to cover the pressing matters of Reconstruction, will lose none of the intimate and informal characteristics that have made its predecessors dear to the hearts of Brotherhood men and boys. There will be the customary open

conferences on parish work, the prayer hours, the get-together features and the like.

The Synod of the Third Province.

The fourth annual synod of the Third Province, the Province of Washington, comprising the dioceses of Pennsylvania, Harrisburg, Bethlehem, Pittsburgh, Erie, Delaware, Maryland, Easton, Virginia, Southern Virginia, West Virginia, and Washington, was held at Baltimore, February 24th to 27th, with every diocese represented. Bishop Kinsman of Delaware, Bishop Whitehead of Pittsburgh, and Bishop Adams of Easton, were unavoidably absent. The dinner given on the evening of the 24th ult., to the bishops and deputies, the city clergy and their wives by the Churchman's Club and the Cathedral League, was an exceedingly happy event. The Bishop of Maryland, the Rt. Rev. Dr. John Gardner Murray, presided, extended a hearty welcome to the guests and presented the speakers, calling first upon the Venerable Dr. Greig, Archdeacon of Worcester, England, who was listened to with intense interest as he reviewed the conditions obtaining among the laboring classes of his country, the causes of unrest, and the helpful attitude of the Church of England. The archdeacon has spent a large part of his ministry among the poor in the slum districts of England and has an appreciative understanding of those who toil and those in want. He gave it as his opinion that conditions are improving but far from what they ought to be. The Archdeacon was followed by Bishop Israel of Erie, who recently returned from the front in France, giving his experiences as a Chaplain and telling the story of courage displayed and suffering undergone by the American forces, and emphasized the great debt the country owes to them.

Bishop Murray, the President of the Synod, at the opening session, made a strong address, in which he pled for complete consecration to our highest ideals at the cost of the supreme sacrifice of life itself if necessary and heartily endorsed a League of Nations. Archdeacon Greig also emphasized the need of such a League to maintain the peace of the world, in the course of his sermon preached at the opening service of the Synod, and the Synod unanimously endorsed a League, and approved the proposal that when the work of the Peace Commission is completed and peace declared, it be called the Peace of Jerusalem.

After a spirited discussion of Religious Education, which aroused great interest, the Synod adopted the following resolution.

"Whereas, the work of chaplains and clergy revealed a woeful lack of knowledge on the part of many of the young men of America as to the simplest elements of faith and practical Christianity, and that they are consequently without sufficient armor and weapons to meet the ordinary peril of their daily lives; Be it resolved, by the Synod of Washington, that all boards of education devise and put into operation measures to enlist and develop the activities of parents in behalf of thorough Church education of children."

Proposals looking towards changes in the ministrations of missionary districts and increasing the powers of provinces received favorable consideration. The committing of the election of missionary bishops to the Synods, safeguarded by confirmation by the House of Bishops, the confirmation of the election of bishops by Synods, the appropriation for Missionary work to be made to the provinces for districts by the General Board of Missions, changes in the boundaries of the provinces and the appointment of a field secretary by the province of Washington, were among some of the important recommendations of the Synod.

Bishop Darlington, of Harrisburg, introduced the Rt. Rev. Alexander Rodospol, the acting Archbishop of the American Greek Church, who replied to the Bishop in his native tongue.

The Rev. Dr. Gardner, Secretary of the General Board of Religious Education; the Rev. Earl M. Block, the ranking civilian chaplain at Camp Dix; the Rev. Dr. Jeffries of Japan; the Bishop of Erie; the Rev. George W. Davenport, executive secretary of the Seamen's Church Institute of America, and the Rev. Dr. Patton, Secretary of the Province of Seawancee, were the speakers at mass

meetings held on three evenings in Emmanuel Church.

The elections resulted as follows: Standing Committee on Missions—The Rt. Rev. William Cabell Brown, D.D., the Rev. Dr. David W. Howard, the Rev. B. M. Spurr, the Rev. D. W. Curran, Major John W. Reynolds, Stephen E. Cramer, and Major W. R. Coyle.

Commission on Religious Education (to fill vacancies)—The Rev. G. Otis Meade, Dudley G. Roe, Commodore C. T. Jewell, United States Navy.

Members of the General Board of Missions—The Rt. Rev. Philip M. Rhineland, D.D., the Rev. Dr. Wyatt Brown, Oliver J. Sands.

Member General Board of Religious Education—The Rev. W. L. DeVries, Ph.D.

Lay Member of the Executive Committee—John Stewart Bryan.

Activities of the Louisiana Church Club.

In accordance with the action taken at the Annual Meeting of the Church Club of Louisiana at its Annual Meeting in February, the Mid-day services for business men and women during Lent will not be held this year. This action was taken so that there would be no conflict with the Mid-day services to be conducted by the Protestant Ministerial Association with the clergy of all denominations to participate and with the laymen of the Church to co-operate heartily to make these services a success.

In order that all the churches in the diocese, large and small, might avail themselves of the lower price of the new hymnal with music, the Church Club decided to purchase these hymnals at the wholesale price of \$1.00 each, and distribute them to the churches and missions in the diocese at the cost price, thereby effecting a saving to these churches of 50 per cent per hymnal.

Attention was called to the fact that on the communicant list of our city parishes there are many duplications of names. The Club believed that for the sake of accuracy and to avoid confusion the lists should be corrected. The Club offered the services of a committee of laymen to assist in this work if the clergy deemed such assistance necessary.

The Club advocated a united service for the Episcopal Churches on Sunday evenings in the Summer.

The term of the President, Mr. Sauer, having expired, Mr. F. H. G. Fry was unanimously elected his successor. (Mr. Fry is a vestryman of St. Paul's Church and a most energetic and enthusiastic member of the Brotherhood of St. Andrew. The First Vice President is Mr. William A. Bell, U. S. Referee in Bankruptcy.)

Plans were inaugurated for a very large increase in the membership; and the new president announced that he would arrange for a reception to be tendered to the men of our Communion who had answered the call to the colors, and who would soon return to their homes in New Orleans.

Fourteen Points of Heart Peace.

Lenten schedule for weekdays at St. Stephen's Church, Wilkensburg, Pa.: Holy Communion, Saints' days, Wednesdays, Litany and address, Fridays, children's half hour service, Maundy Thursday, Holy Communion, Good Friday, Three Hour Service, Easter Even, Holy Baptism. The Lenten card gives the following "Fourteen Points of Heart Peace":

- To claim God as the reality of realities.
- To practice persistently companionship with Christ.
- To pray daily in simplicity and earnestness.
- To frequently read the Holy Scriptures through devout spectacles.
- To never lose an opportunity for thinking kindly of, and acting magnanimously towards the other fellow.
- To keep up the struggle for noble thinking.
- To watch, unceasingly for the best in others.
- To cultivate the sense of humor.
- To eliminate from our nature all vulgar and mean streaks.
- To make the House of God our spiritual conservatory.
- To mingle with and love children.
- To make our dollars almighty in doing good.
- To ever keep young in spirit.
- To always listen with the idea of learning from everyone we hear.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

In Colorado, we have just been having our Annual Council or Convention. Our clergy have come into Denver from all over our vast diocese (as to square miles)—from the mountains and from the plains, from the dry, hot arid lands and from the rich, fertile irrigated lands, from small towns and from larger ones. Some have volunteered for the hardest and loneliest kind of an existence and they are getting it, but all are giving themselves in a most worthy way. I have been interested for a long while in the rural problems that confront our church and its workers. Here in Colorado the people living on the plains which stretch for miles and miles—vast distances—what we call the dry farming district, correspond with the rural districts of other places. I am trying to plan out some way by which I can visit all this region, be helpful, if I can, and learn much for my own benefit. Before another year passes I hope I can carry out my plan, as part of my work as Educational Secretary.

I have just been having a conversation with one of our young clergymen who makes his headquarters in a place called Sugar City and from there he tries to reach out and minister to the people scattered over a vast area. This is part of what is called the Arkansas Valley. When his people are sick they have none of the conveniences that are necessary, such as we have, and seldom realize that others have not. Perhaps no doctor within 60 miles, no needed garments for beds or for persons, no hot-water bags or such needed articles for a sick room. He is trying to get together such ordinary hospital supplies and then loan them wherever needed. He has no money to buy them and does not know how they are coming, but he is hoping and having faith that some who have will give to those who have nothing. Somewhere there must be some woman or group of women who would care enough to send him these supplies, so badly needed that to think of the conditions during illness would appall one. I asked him if there was anything else one could do to help, and he answered, "Magazines up to date that are good reading for myself—I have no way of getting them and women's magazines so helpful to housewives, and picture magazines for the tubercular ones who cannot read but must have something to vary the monotony."

If any who reads this wishes to help and can do so, write to the Rev. E. C. Schmeiser, Sugar City, Colo. He has a hard work and he is doing it well, as are many others working in that shut-off region of Colorado.

Don'ts for Mothers Whose Sons Return.

Mrs. Gariessen (a mother herself) writes to American mothers from the Y. M. C. A. Officers' Club at Limoges, France. "Her devoted work for American soldiers has won high praise from her associates." Her letter, which appears in the New York Times, is too long to re-produce here in its entirety, but I give a few of her "Don'ts."

Because it was impossible for the American mothers to be close at hand to realize all their dear ones were experiencing, as were the English and French women, she had hoped to return to the United States ahead of the army and have a series of talks, but as this could not be accomplished, she writes the letter.

"Your sons are changed. They are going home, after these intense months, with an entirely different outlook on life. They came to France unsophisticated. They are returning the most worldly wise men of the earth. They have seen the nations, America included, as they are, not as they thought they were. (Nations as individuals show their real characters only under tremendous pressure.) They agree with me that for several weeks after they get home you will spoil them outrageously—then you will begin to wonder. War has failed to brutalize our boys. They are as gentle and affectionate as when they left home—certainly they

are more simple and unassuming. There is not much of the egotistical ego left. These boys have told me tales so harrowing I have turned faint and dizzy. May not these ugly experiences have left a mental influence which will last for a long period?

Of necessity they have learned to be pretty good actors. All the stirring events of this great adventure have compelled our boys to think. They see life stripped of its veneer. They see conditions as they are, and they are not as they thought they were, and after the first burst of excitement at reaching America and joy of reunion with loved ones, reaction will set in. One may make a fool of himself, for the time being, another may act as a man of 75. Don't fret or worry. Be gentle, considerate, make few comments, don't ask embarrassing questions. Bide your time, use your ingenuity, make the home bright, cheerful and attractive. Serve dainty meals, use spotless linen, dress becomingly—in truth as you would for a lover—for your boy has been adoring and longing for you as you never can realize.

The reaction with John may be entirely different from that of Jack. After John's delirium of joy, he may choose the most comfortable chair in the house and sit and sit and sit. Don't worry. Let him sit and talk or doze to his heart's content. He has sat on boards, stoves and the ground all these long months and his bed has been worse. He is tired through and through, mentally, physically and nervously. Plan little amusements and pleasant parties, but don't let Mrs. Beaucoup Franc-Jones persuade you to bring your hero with "his distinguished service cross" to her dinner party to entertain her guests. Many are dreading just that thing. Men who have stood at the edge of life looking into the Great Unknown cannot endure much that smacks of artificiality.

Don't wonder or remark at a laxness of manners. If the polish has gone it will soon return.

As I have been intimate among the officers as much as with the privates, I am justified in saying that the only difference between them, taking them as a whole, is the uniform and Sam Browne belt. They are all American young men. (This condition is not in the other armies because of the large class of peasantry.) Many who came over here with no thought of religion are going back with many religious thoughts and definite ideas and ideals, while others who came over religious in the orthodox way are returning mystified and full of uncertainty and doubt. Some have become fatalists, which, I think is more unfortunate than uncertainty. All are in a transitional state of mind and this with reaction and re-establishment in business will make life for them none too easy for a while.

Of course you will be absorbed and thrilled with war stories, but after you have heard them a hundred times they may cease to haunt you. Make up your mind to listen patiently as long as you live. The experiences our boys have been through are too ghastly for them ever to forget. I am not going into the weary wait for letters from home, the homesickness, the actual fighting, the superhuman fortitude which I have seen in the hospitals or the return to you of the crippled and disfigured, but I am impressing upon you that the noblest, grandest and most definite work ever undertaken by women is now beginning.

The Honorable Mrs. Lyttleton, one of the most advanced of English thinking women as well as one of the most charming, said in an address in Paris: "Woman's work has not really begun; that will be in the reconstruction of home life after the men return."

If you have twenty ash trays in a room, don't be shocked to find ashes and cigar butts on the floor.

Remember also the sensitive nature of some of the men returning.

I learned that many of the wounded warriors of ours (during a time that I was in charge of an officers' club) did not wish to be

bothered or entertained—mostly they wanted to be let alone. They were so tired, but their pleasure in music was always great. What they require from you is mental nursing without their realization of what you are doing. I am almost inclined to have a card of Don'ts for the kitchen, for there are some foods which should never again be inflicted upon them, so much of it have they had—stews should be abolished forever for them, canned salmon, corned beef, hash, oatmeal, beans, bread pudding, also carrots and rice.

At a risk of sounding preachy I am going to caution you about relating too many trivial incidents or gossip about people. Much of this seems so petty after the tragedy they have been through. Although America is made up of people of every country in Europe, we are unlike any of them. We have melted into a very definite nation and that which strikes me most forcibly is the spirituality of America. It permeates the very air. Whether or not they realize it, these sons of ours, who had to drop careers and turn warriors temporarily, have highly developed spiritual natures. This accounts for much of which I wish I might write, but my letter is too long as it is.—Mabel Fonda Gariessen in the New York Times.

Noonday Services at Philadelphia.

Noonday services are being held at the Garrick Theatre, Philadelphia, during Lent, under the auspices of the Brotherhood of St. Andrew. Bishop Rhinelander gave the opening series of addresses. The other speakers announced on the program are Bishop Saterly, of Newark; Bishop Talbot, of Bethlehem; Dean Edwards, St. Paul's Cathedral, Detroit; the Rev. F. E. Seymour, St. Philip's, West Philadelphia; the Rev. Dr. John Mockridge, St. James'; the Rev. Z. B. T. Phillips, St. Louis; the Rev. G. W. Anthony, Wayne; the Rev. Dr. G. Craig Stewart, Evanston, Ill.; Bishop Woodcock, Kentucky; the Rev. H. Percy Silver, New York; the Rev. Karl M. Block, Camp Dix; Bishop Suffragan Garland; Bishop Darst, of Eastern Carolina, and Chaplain Curtis H. Dickens, of League Island.

Special Lenten Preachers at St. Ann's, Brooklyn.

The Rev. Dr. G. Ashton Oldham, rector, has announced the following special preachers for the Sunday evening services during Lent at St. Ann's Church, Brooklyn, N. Y. Dean Fosbroke of the General Theological Seminary was the preacher on Sunday evening, March 9th. The others to follow: March 16th, the Rev. Dr. William T. Manning of Trinity Church, Manhattan; March 23rd, the Very Rev. Dr. Howard Robbins, dean of the Cathedral of St. John the Divine, Manhattan; March 30th, the Rev. Dr. Stuart L. Tyson of Princeton N. J.; and April 6th, the Rev. Dr. Milo H. Gates, vicar, Chapel of the Intercession, Manhattan.

On Sunday morning, March 30th, Bishop Frederick Burgess will administer the rite of confirmation. On March 17th, there will be an organ recital by Homer Humphrey of the New England Conservatory, Boston, and on March 31st, by Karl Krueger of St. Ann's. The special evensong musical features will be continued.

Mid-Day Lenten Services, St. Paul's Church, Baltimore.

The following preachers have been announced for the mid-day Lenten services at St. Paul's Church, Baltimore, Md.:

Thursday, March 6th—Rev. Theodore C. Foote, D. D.

Friday, March 7th—Rev. Samuel McComb, D. D.

Monday, March 10th, Tuesday, March 11th—Rev. H. Percy Silver, New York City.

Wednesday, March 12th, Thursday, March 13th, Friday, March 14th—Rev. Robert Johnston, D. C. L., Philadelphia.

Monday, March 17th, Tuesday, March 18th—Rev. Wm. E. Gardner, D. D., New York City.

Wednesday, March 19th—Rev. Hugh Birkhead, D. D.

Thursday, March 20th—Rev. Philip Cook, D. D.

Friday, March 21st—Rt. Rev. Alfred Harding, D. D., Bishop of Washington.

Monday, March 24th, to Friday, March 28th—Rt. Rev. Charles Fiske, D. D., Bishop Coadjutor of Central New York.

VIEWS AND INTERVIEWS

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

An Old Fashioned Idea That Should Be Exploded.

"The spirit of man affects his mind, and the mind of man affects his body. The converse is also true—the body of man affects his mind and the mind of man affects his spirit. It follows from this," says Archbishop Duvernet in the Vancouver World, "that both the clergyman and the doctor should meet on the common ground of the mind of man if they are truly to cooperate in working for the highest welfare of mankind, 'a sound mind in a sound body.'"

"It is estimated that three-quarters of the ailments afflicting men, women and children have a mental, or at least a semi-mental cause. This is an age of great nervous strain. While fully recognizing the value of physical remedies, it is downright folly, amounting to criminality, to neglect at the same time mental remedies. Medicine, massage, electricity and rest have their proper place in assisting nature, but 'the spirit of life in Christ Jesus,' which emanates from God, is the source of all true vitality, and the disharmonies of the mind which are at the root of the physical disease can never be cured by anything less than mental treatment.

"The peace of God in the soul of man is the most powerful of all remedial forces at work in the constitution of man.

"The old-fashioned idea that the clergyman is attending the sick only to prepare them for death should be exploded. He is attending them to help them physically as well as spiritually through his ministry to the mind. In my experience in sick visiting I have known a patient tossing about with fever fall into a restful sleep after prayer and the repetition of such a text of Scripture as this: 'Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee.'"

The Family Pew and Family Worship at Home.

"The family pew is a thing for which we should pray, that it may come into being once again. We do not need rented pews for this. In a Church with free pews the family can easily have their regular pew and always use it. It means being in church on time. And it means being gracious to anyone who may happen to sit there too," says the Rev. Albert A. Clattenburg, rector of St. Peter's Church, Hazelton, Penn. "Family worship at home seems to be a thing of the past also. It could come back with profit to all concerned. To the loss of this acknowledgment of God's goodness is partially due the falling off of attendance in God's House on Sundays. Who is this God who is talked of in Church and Sunday School? The average child,

whose parents are not in Church every Sunday becomes confused when trying to reconcile the teaching heard at Church or Sunday School with the lack of it in speech or practice at home. The old-time family pew taught the children more than the parents can expect them to learn in Sunday School. The head of the house in Church regularly with all his family will do more to improve society and make our world 'safe for democracy' than any home discipline or lectures imaginable. From a practical standpoint it is almost valueless to have babies baptized if the parents are not going to see to it that the children are brought up as the Church of Christ has ordained they should be brought up. The Church takes it for granted that the parents are faithful in their duties, remembering always their profession, "which is to follow the example of our Saviour Christ and be made like unto Him; that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Taking for granted that the parents are faithful in all their duties, the Church addresses Godparents and sponsors: "Forasmuch as this child hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve Him; ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you; and that he may know these things the better, ye shall call upon him to hear sermons." And where is the child to hear sermons? At home, devouring a Sunday newspaper supplement? While off automobiling? While visiting some equally careless people on God's Day?

The thoughtlessness and carelessness of parents may be blamed for much that is harmful, but there can be no worse fault than this neglect of God's House on God's Day.

Lent is a time of special effort. This year ought to be the time for the beginning of permanent faithfulness on the part of those who have slipped back into unfaithfulness or have never tasted the joy of being faithful. The best kept Lent is not that one which sees the one keeping it in Church for every service during that season, and missing during the remainder of the year. The best kept Lent will be experienced by those who are faithful throughout the year. Who not only attend Church, but who also faithfully work in the organizations that are trying to make God's Church an effective part of His great work for men. So we say advisedly that the Lenten Season is a good time to begin permanent faithfulness.

Monday, March 31st—Rev. Wm. L. DeVries, Ph.D., Washington, D. C.

Tuesday, April 1st to Friday, April 4th—Rev. George Craig Stewart, D. D., Evanston, Ill.

Monday, April 7th, Tuesday, April 8th—Rev. Clifford Gray Twombly, D. D., Lancaster, Pa.

Wednesday, April 9th to Friday, April 11th—Rev. William H. Garth, Islip, Long Island.

Monday, April 14th—The Bishop of Maryland.

Tuesday, April 15th—Rev. Roland Cotton Smith, D. D., Washington, D. C.

Wednesday, April 16th—Rev. E. Dering Evans.

Thursday, April 17th—Rev. Wallace E. Rollins, D. D., Virginia Theological Seminary.

Friday, April 18th—Three Hour Service, Dr. Kinsolving.

ORDINATIONS.

On Sunday, February 23rd, in Christ Church, Newark, N. J., where he has been in charge, Rev. Louis W. Pitt, a graduate of the Berkeley Divinity School, was ordained to the priesthood by Bishop Lines, being presented for ordination by Canon Pennock. The Bishop was the preach-

er. Mr. Pitt will remain in charge of this Church on the east side of Newark, which was established by Rev. Robert Lowell, brother of the great poet, himself a distinguished writer, in 1840.

On Monday, February 24th, S. Matthias Day, in the Cathedral Church of St. Paul, Cincinnati, Ohio, the Rev. Elwood C. Boggess and the Rev. John K. Putt were advanced to the priesthood by Bishop Vincent. Mr. Boggess was presented by the Very Rev. S. B. Purves, Dean of St. Paul's Cathedral. Mr. Putt was presented by the Rev. B. N. Reinheimer, rector of Christ Church, Dayton, O. The sermon was preached by the Rev. Fr. Frank Gavin, S. S. J. E. Mr. Putt and Mr. Boggess will continue in their present positions as curates respectively, of Christ Church, Dayton, and St. Paul's Cathedral, Cincinnati. The following priests united with the Bishop and the priests already named, in the laying on of hands: Rev. G. C. Dunlop, J. H. Fielding, R. S. Flockhart, T. K. Hu, J. L. Meade, G. P. Symons and J. B. Van Fleet.

"The best remedy for a sick church is to put it on a missionary diet."

LAYMEN CARRY ON A CAMPAIGN

A Personal Service Canvass That Is Reaching and Arousing Every Member of the Rome, N. Y. Parish

An every member campaign for greater loyalty and interest was inaugurated at the beginning of Lent in Zion Parish, Rome, New York, under the leadership of the rector, the Rev. Eugene S. Pearce, strongly backed up by the wardens, vestrymen, and the Ignotus Club, a men's organization. The campaign has nothing to do with money. The parish was first circularized by the rector, wardens and vestry, setting forth the purpose of the proposed campaign and the plan, in which it was stated that, "The whole Christian Church is being aroused to the fact that the Sacraments, the Ministry, and the Holy Ghost of Christ must have greater support on the part of us who profess to believe in them. We are convinced that there should be a deeper expression of loyalty to the Church's services, for to have the clergy minister on Sunday to a quarter or half the capacity of the church building is not only poor business, but defective Christianity. And furthermore, it seems just and fair that ever Christian man or woman who is in any way allied with the Church, should give a larger amount of personal service in the common cause of righteousness in the world. These definite duties are placed before Church people by the great moral issues which underlie the present age.

The returning soldiers have been fighting side by side with men of other nations, and in our camps boys and men of many creeds and races have lived in the spirit of brotherhood. And they all have served. How can we get this spirit more firmly fixed in ourselves and in our Parish? The following suggests itself to us: first, we must know and believe that the cause of Christ is the greatest cause of all. In putting ourselves into God's work, we find ourselves brethren. Two boys are not brothers because they talk of brotherhood, but because they love and serve the same father, and it seems to us, therefore that "Our Father" ought to be the keynote of the project we are about to mention. We are all children of one family and we want the spirit of the family group. We must have it if we ever hope to spiritualize democracy. A parish is a group of people who together worship the same Father, and so they are really brethren. Do we always feel it and show it? Let us try that out for awhile.

Thus we of the parish, inspired by this spirit, work for the parish. We gather together with the family every Sunday. We put ourselves in the organizations of the Church and build up its influence by our devotion and sense of responsibility. What sort of work, do you suppose, the Red Cross would have done if the workers had gone or stayed at home just as they pleased?

So let us frankly ask ourselves, What is my Parish Church to me? Is it only a place where guilds meet, where the men's club has its suppers and the boys have their club activities? Is it only a place which I help to support by an annual pledge or contribution? Is it only a place where I attend occasionally? And in answering these questions, let us see to it as to whether we have the right sort of attitude toward the Church. All of us know that Christ had a higher mission for every one through the ministration of the Church and its services than purely mechanical activities, and down deep in our hearts we must acknowledge that every one of us has been called by virtue of His heritage to the propagation of the Faith through personal service, devotion and loyalty to the Institution founded by Him from Whom we derive every bit of spiritual help we get.

Lent is here. It is the Church's season when extra efforts are made to stimulate our loyalty to our Christianity. In view of all that has been stated, we your rector, wardens and vestrymen, feeling that we as churchmen and professing Christians and your appointed leaders in the parish life should do everything in our power to give this Church a larger influence, have decided to inaugurate a campaign for greater energy in the de-

votions of the Church and for larger personal service to the parish activities."

About eighty persons were engaged in carrying on the movement for the first two weeks. The men visited the men and the boys over eighteen in the evenings, and the women visited the women and children in the afternoons. Every person connected with the parish was approached and requested to sign the parish and personal pledge for service. When the retention slips are returned, membership committees from the various organizations will go out to conserve the results and it is expected that the canvass will last until the latter part of May. These committees are composed of persons who did not take part in the campaign at the beginning. The pledge folder contains six sections, as follows:

Front page: Every Member Campaign. For greater Church loyalty. Power is essential to accomplish this purpose. Power to extend the Kingdom within myself and others comes from God. Power may be appropriated by me through prayer and personal service. Regular daily prayer will attain more power than occasional prayer. The campaign needs power. Personal: I will make my contribution to which under God I am called.

Pledge for Parish service: That I may have definite service in the work of the parish, I desire to be enrolled in at least one of the parish organizations. Names of the organizations follow.

Pledge for personal service: Before God and my own conscience I will try to keep true for six weeks to the promises I make herewith: I will read the Bible every day. I will use one or more of the prayers on this leaflet every day. I will attend the Wednesday evening services during Lent. I will attend the Sunday services. I will share the Holy Communion at least once a month. If I have been negligent in my Christian duty I will promise to be more faithful in the future. I desire to enter a Bible class. I will bring others to the Church services. I will respond to the call of the rector for any reasonable personal service asked of me.

Prayers for the family, the parish. Two sections contain duplicates of the pledges for parish and personal service to be returned by the visitor to the rector.

The Ignotus Club is circularizing the men of the parish every week during Lent. Letter headings: Motto, "Zeal for Zion." Aim, "More Man Power in the Church." Investigate our aims. Give liberally of your time. Never forget our meetings. Our members are hustlers. Together we win. Understand!! We need You. Slackers not wanted. Character essential. Loyalty is demanded. Unity is expected. Brotherhood is developed.

The first letter issued was as follows:

To the Men of the Parish:

Now don't pull a long face! We are after something, that something is YOU. Read the slip you find in this letter. Sit down and think it over, then get up with a grim determination and prepare to do. Our main business is to help Zion Church and we want your presence.

Our next meeting falls on Wednesday, March 5th, the beginning of Lent. Let us begin keeping Lent by going to Church on Ash Wednesday night. The service is at 7:45 o'clock. Some of us will be at the door to see that you get a seat. Then after the service come to the "open meeting" of the Ignotus Club in the Parish Hall, where an interesting event will be demonstrated. No, it has nothing to do with money. If for any reason you are unable to attend the service, be sure to come to the meeting afterwards.

We don't want to shut off this letter without calling your attention to services on Sunday, March 9th. Come to at least one of them on that day. And we are asking this, because whatever else may be our business it ought to be our business to go to church and think great thoughts. Let this sink into our minds, that to be

absent from the ballot booth and to be absent from the services of the Church are kindred failures in our duty to God and society. Here's hoping that we will see you.

Yours for a GREATER CHURCH,
The Ignotus Club.

P. S.—And don't miss the "open meeting" and the "dialogue" on Wednesday night.

Different inserts accompany the different letters. The first letter contained the following insert

Wanted—Men!

Men with convictions, and men with a will,
Men to take hold when all others stand still,
Men independent of praise or of blame,
Men whose professions are not to their shame.
Men whose religion is vital and true,
Men who will give as they know they should do,
Men who on Sunday do not forget God,
Men to whom duty is not a barbed rod.
Men who feel shame for a half empty church,
Men whose neglect will not Christ's name besmirch,
Men who are challenged by things as they are,
To show that their manhood is not below par.

The program referred to in the letter consists mainly of impersonations by members of the Club of the characters in the Rev. Dr. Atwater's book, "The Episcopal Church and Its Message to Men of Today." The impersonators carry on the conversation, covering two chapters of the book at each meeting, which will enable them to complete the book by Easter. When the conversation is finished, others participate in the discussion led by men familiar with Church teaching.

Special services are held for the children every Tuesday afternoon. Moving pictures and lantern slides are used to illustrate the catechetical and Bible stories. Prayers are said in the church and the stories are told in the Parish Hall. The children have been given a Lenten attendance card, with the dates of the services. If all the dates on the card are punched the holder is entitled to a book.

FRANCE HONORS A BISHOP

(Continued from page 1.)

again if you call to us in your hour of need.

"The amphictyronic council of Greece was probably the first deliberative assembly formed between rival governments for offensive and defensive purposes, but the first real League of Nations is due to France. To Henry of Navarre who became Henry the IV and who not alone united in harmony Roman Catholics and Huguenots but proposed a scheme to join fifteen countries of Europe in a League of Nations. The 'Grand Design' offered by him to Queen Elizabeth of England in 1596 A. D. embraced six hereditary kingdoms, England, France, Spain, Sweden, Lombardy and Denmark; five elective kingdoms, the empire, Hungary, Bohemia, Poland and the papal states—four republics, Venice, Switzerland, Italy and Belgium. Ten necessary requirements are listed in Sully's Memoirs, not 14 as by President Wilson. Suspicions of the Hapsburg dynasty of the empire and doubts of each other prevented its adoption. Pray God that no such suspicion of each other's motives may delay its adoption at the present time.

"I was pleased to be asked to receive the delegation from Alsace and Lorraine when they landed in New York in 1917, and also to receive a cablegram of thanks from your illustrious President Poincaré through Prime Minister Ribot and Consul General Liebert, New York, and your president afterwards graciously added to his kindness by sending me his framed and signed photograph through the consulate. It was also my privilege to introduce the sale of the Verdun medals in America and to receive from the mayor and several other dignitaries of the city a personal letter of thanks. Monsieur Turinaz, Bishop of Nancy on the twenty-fifth of April sent me a most appreciative cablegram. My children who are also proud of their French blood will, I am sure, treasure these as well as complimentary comments on my fugitive verses

THE CHRISTIAN WARFARE

The Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, issued a Lenten Pastoral to the congregations of his Diocese, to be read in each church on Quinquagesima Sunday or on the First Sunday in Lent, as follows:

We have heard a good deal lately about the effect of the War on our soldiers, and about what they will expect in civil and religious life when they return. There has been a good deal of exaggeration in this talk, but nevertheless it suggests to me some thoughts for this year's Lenten Pastoral—my twenty-sixth. There are obvious lessons we may all lay to heart at this time. If not a spiritual campaign (which it often is), Lent should at least be a season of military exercise for those who have enlisted as Soldiers, as well as Servants, of Jesus Christ, pledged to fight under His banner against the World, the Flesh, and the Devil.

1. In an army there must be Discipline and Subordination. This has been thoroughly impressed upon our men in camp and at the front. Obedience to rules and to all in positions of authority marks the soldier's life. So in the Christian army. There are distinct rules of the Christian Church which we are expected to obey, and experience will confirm their value. Such are the observance of Sunday, making it different from other days, primarily a holy day and then a holiday; in particular, attendance at public worship on Sundays and the great days of the Christian Year—

which have been printed on this side and have received approval in the French press.

"There is a new tie which binds us together now. In the Revolutionary French soldiers died here in America for us and in many cemeteries on the day when we decorate the resting places of our revolutionary ancestors the tricolor is placed on their graves, which will remain ours forever. They contain all that is left of soldiers born in France who came to our aid. So thousands of American boys have died in France saying to the Hun 'You shall not pass.' Many parents and wives like President Roosevelt and his wife will prefer that their dead shall rest where they fell. So in your soil and your kindly keeping shall rest until the final assize our dearest and our best. And when the final dissolution shall take place and flesh and blood has returned to earth again your battle front will contain forever all that it left of our choicest and bravest sons."

QUESTION BOX.

(Continued from page 4)
can do everything, why does He permit evil.

It is manifest, therefore, that our definition of omnipotence needs revision. God cannot do the impossible. He cannot make evil, good or good evil, but I would rather say that God's omnipotence is limited by the very nature of existence than that He is cruel by nature. I am not wedded to any doctrine of God's omnipotence, but I am wedded to a fixed belief in God's holiness.

Now holiness is not innocence, but it is the voluntary preference of good, rather than evil.

If it is necessary in the nature of things that I shall overcome evil to attain holiness, then it is my business to try to overcome evil and not to fall back upon the paralyzing theory that my spiritual faculties must be dormant because I cannot understand some things. Our Lord tells us that evil does not flow into us, but out of our mouths comes the evil end. It does not have to come out, but it is the nature of the beast that it will come out unless we exercise our faculties.

Therefore I believe that God is good because I believe, with all its difficulties, that it is the only working hypothesis of a decent civilization, and I feel that a decent civilization is the one thing in life worth working for.

In other words, it is the only possible basis of human action that produces the results that I desire. The whole thing is a question of what you seek; if you hunger and thirst after righteousness, then you must begin with the faith that God is good. I believe that righteousness has been attained in that way and in that way only, and therefore I struggle after righteousness on these premises.

parades to salute our Commander; rules about the Sacraments, Confirmation following on Baptism and preparing us for the Holy Communion; regular reception of the Communion, carefully prepared for—slackness at or on parade would bring a sharp reprimand. These and other rules, about Marriage for instance, are not inventions of the clergy; the clergy as officers in the Army are bound to insist on the Commander's orders. Think of this, and whether we are paying due respect to the rules and officers of Christ's Church, as representing Him.

2. It is an Aggressive War in which we are engaged, to put down wrong, all that is contrary to God's will and against man's true interests,—falsehood and dishonesty, cruelty and uncleanness, selfishness and profanity. We are pledged to fight against these evils wherever we find them, in ourselves, in the family, in society and in business, in the State and in the Nation. It is said that an Offensive movement is the best form of Defense. This is certainly true in a spiritual and moral campaign. We shall preserve ourselves and others from the attacks of sin and vice by contending for virtuous and good living, by upholding the standards of right and truth. We must not be content with living ourselves in peace and happiness; we are to push forward and extend the kingdom and reign of Christ, which means freedom for all to be their best selves.

What efforts to realize it go along with the prayer we repeat, "Thy kingdom come"? Are we using personal influence to bring others to obedience to Christ, or in encouraging them in good ways? Are we bravely bearing our witness to Him in frowning down what we know to be wrong?

3. This will involve enduring hardship of one kind or another. We must expect to receive as well as to give blows. Sneers and ridicule are sometimes as hard to bear as the pelting of stones; loss of business or the alienation of friends may be as piercing as the sword or bayonet. We must train ourselves by voluntary discipline to be fit to take our place in the ranks. What self-denial of a real kind are we practicing—or do we need to practice—that we may be able to resist attacks of the spiritual foe?

4. There must be a determination not to bring disgrace on the Army, but to uphold its good name. Now often is the cause of Religion, of the Church, of Christ, discredited by the unworthy conduct, the inconsistencies, of those who bear His Name! Loyalty to our Leader, and to our comrades, should inspire and restrain us, like the soldier's respect for his flag and regiment.

5. One other thought cannot be passed over. In the European campaign no small contribution to the victory of the Allies came from the Unification of Command over all their forces. We must pray and use our intelligent endeavors to bring about a Oneness of the Christian Army. So long as our forces are divided, sometimes engaged in mutual strife instead of in a united witness for Christ and a concentrated attack upon His foes, our advance must be retarded. This does not mean either the sacrifice of principles, or the repudiation of our immediate superiors. Lawless individualism, such as we have seen in Russia, spells disaster for any cause. But it does mean a willingness to sacrifice preferences as distinct from principles, and an abandonment of all that is petty and narrow in temper and spirit; it means a readiness to learn of others as well as to contribute to their betterment, and a generous appreciation of their position and efforts; above all a thoughtful consideration of God's purpose and design in the matter, and earnest prayer that His Name may be hallowed, His Kingdom come, His will be done.

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits;
But men are slow and late.
Have we done what we could?
Have I? Have you?"

"The Kingdom of God is waiting for the hard-earned leisure of the business men."

HOW AM I TO REGARD MY BODY?

By the Very Rev. H. P. ALMON ABBOT, D. D.
Dean of Trinity Cathedral, Cleveland, O.

The Body for the Lord, and the Lord for the Body. I Corinthians vi. 13.

This body of mine which I occupy, and control, and direct; which is my possession, my dominion, my dwelling place, which is the citadel of my feelings, and the arena of my temptations—how am I to regard it?

This is one of the, if not the most, vital of religious considerations, a question, which is by the very nature of the case, forever immanent, and real.

Some regard the flesh as the antithesis of the spirit; the body, they say, is directly antagonistic to the soul. The flesh must be stifled; its very desire annihilated; before the Christian may hope to achieve the stature of Jesus Christ. The Body is intrinsically evil. Others, in excess of this view, get rid of, or attempt to get rid of, the difficulty, by asserting the nonexistence of the body. The flesh is an hallucination; an error of mortal mind, a creation of the distorted imagination. Only mind exists; the sinews, and muscles, the veins with their rich, red blood, the skin and bones are not, and, what is more, they never were. Still others believe in the perfectability of the body: it is the pliable medium of the soul's expression; the outward sign of an inward grace. The flesh is sacramental; necessary for the spirit on this plane of existence, and, transfigured, necessary forever.

It is a big question, my friends; and, we may not ignore the issue. This body of mine in which hot fevers dwell, where fierce passions are apt to run riot, where angry lusts are stirring; what am I to do with it? How am I to use it, and not abuse it?

As Christians we must seek our answer in the Bible. From all philosophies, and psychologies, from all the vagaries of ancient and modern thought, we must turn to the inspired word of God. In the Bible the matter is given an important place; the body is mentioned in the epistles alone some 50 or 60 times.

(1) What is God's purpose for the body? We find it in our text, "The Body for the Lord." The majority live as though the body were for the devil. To have a good time with; to drink and eat with; to cater to vanity with; to lust and sin with; that is the attitude of the world, of all profane speculation and practice. The majority live as though the body were to laugh and cry with; to love their friends, and hate their enemies with; it is a servant to be prostituted to the whims and predilections of its master; or it is a master, to do with its subservient slave as it desires. "The Body for the Lord"; why, that is naught else than a revelation. It was in the age in which it was uttered; it is in every age, when men are drawn away by their sinful lusts and enticed. It is a perpetuated apocalypse.

Christianity is the religion of the incarnation; of God domiciled in a Body; of the Eternal Word made flesh. Jesus redeemed not only the soul, He bought back the Body. It was the transparent medium through which He manifested His Divinity; it is today, and for all eternity, in its glorified condition, the instrument through which humanity is made known before the Throne of God in Heaven. The Body is Christ's property; He died for it on Calvary; it is His possession. "Ye are not your own; ye are bought with a price; therefore, glorify God in your body, which is God's." It is redeemed in order to be the NAOS, the shrine of The Holy Ghost; it is a Temple, and the Holy Ghost is the Tenant in possession.

The purpose of God, then, is ownership. It always takes two, however, to make a bargain. Spiritually, in God's dealings with men, this is pre-eminently true. On the one side are all the blessings of God; on the other side the power of man's appropriation. The Body is the Lord's by the right of creation and redemption; but practically each individual body is the Lord's only when it gives itself to the Lord. "Present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service." The Divine side of the matter is intact; it is on the hu-

man side that the failure, if there is failure, comes in.

Have we dedicated the body to God? There is the tongue: Have you given the tongue to the Lord? It is intended to utter His praise and worship; to proclaim good tidings to those who sit in darkness; to speak words of comfort, and loving kindness. Have you given it to the Lord? Alas no. So often it seems the very instrument of Satan. Its language is filthy, blasphemous, harsh, ungenerous, critical and untruthful. It is not your own: it is bought; bought with a price. The Tongue for the Lord—what a power for righteousness that would be in the home, the shop, in society. What a change would be wrought in the atmosphere of this Church and community.

There is the mind: Have you given it to God? It seems to be like the heaving depths of the restless ocean, apparently controlless of itself. How numerous and manifold are the images that crowd in upon it. Are there pictures in it that it would never do to hang upon the walls of your home? The mind seems to run of its own sweet will; to be the autonomous ruler of its predilections. Well; it is the mind for the Lord. Doubt is to be faith; obscenity is to be purity; despair is to be hopefulness; in the mind. Have you surrendered the mind to God?

There are our eyes: Have you made a definite dedication of the eyes to God? Few of us could honestly answer in the affirmative. The eyes for the Lord. That means that you are never wittingly to look upon a painting or an illustration; that you are never to read a book; that Jesus Christ could not look at, and read along with you. He that looketh after a woman to lust after her, hath committed adultery with her heart. How may we meet the test?

There are our hands and feet: Have you given them to God? The hands which clasp the chalice, and hold the Body of Christ, are they clean? Those feet of yours that walk the self same earth that the Master trod, do they ever carry you anywhere where Jesus could not go with you? Are they engaged in errands of mercy; are they to be found pointed in the direction of God's House? It is the hands and the feet for the Lord.

How about all the organs, and members, and functions of the Body; are they occupied in the service of Self, of the Devil, or of God? In our Communion Service we say, "We offer and present unto Thee, O Lord, ourselves, our souls and Bodies, to be a reasonable, holy, and living sacrifice unto Thee," do we?

Let us now make a surrender of our Bodies to the Lord. "Jesus, here is my body, stained and defiled, marred and sickly and sinful, a cauldron of seething iniquity. I offer it, such as it is, unto Thee. Thou hast bought me; I give unto Thee thy purchase. With all my lukewarmness, I would be thine." This is our bounden duty. Our bodies must be surrendered to God, as a spiritual deed of gift, made out by our own free will.

(2) How will God seal this dedication on the Divine side? We have the answer in our text, "The Lord for the Body." He covers everything. God will enter into, and take charge of His possession; He will erect an abiding tabernacle upon His property; He will reign as King of the bequeathed Kingdom. You do not know just what to do with the Body; you find the inward problem, the insoluble problem; well, give the Body to God, and the solution shines clear; the Lord for the Body; the temple taken charge of by its legitimate Caretaker. You do not know what to do with the tongue, the mind, the eyes, the hands and feet, the complexity of your emotional and sensitive self; well, it is The Lord for the Body. He knows how to speak, to think, to see, to move, to feel. He knows how to smooth the mountains, and exalt the valleys of your personality. He is the Omnipotent diagnostician of the problem of the flesh. "The Lord for the Body." It is not God the Father, nor God the Son, nor God the Holy Ghost; it is no division of the triune majesty; it is not this part of God, nor that part; this portion of Grace,

nor that portion; it is not a doctrinal section of Deity; who will come to fight with you against all your foes; it is The Lord; the Whole Lord for the Whole Body. Is there any possibility, then, of ultimate defeat if it is The Lord for the Body, and the Body for the Lord?

Let us make the great surrender, today, giving the body, all its functions and activities to God, and then we shall be Christians in truth, and come to live by the Blessed Law of Liberty; entering into that service which is perfect freedom. So, and only so, may we without a fear, approach the Sacred Mysteries.

I think it was F. W. Robertson who first made clear to me the truth that what we put into life is of far more importance than what we get out of it. Later I learned that life is very generous in its returns for what we put into it.—Winifred L. Taylor.

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