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THE MONTHLY MESSAGE
Published in the Interest of the
PARISH OF THE HOLY APOSTLES

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EDITORIAL

The war comes home to us more and more. We cannot feel it far-off and vague: it has taken hold of our
real life with authority. We cannot postpone our definite consecration one moment more! The significance
of" Good Friday declaration of war grows distinct. May the Easter, the Ascension and the Pentecost soon
follow

Self-denials and self-sacrifices beyond easy computation are at hand. The serious resolve against food-
vice, against alcohol, against fripperies and non-essentials, against luxuries and comfortable extras—this no
longer appears to be an individual and optional question but a question of keeping faith with the
Neighbor. Waste is thievery; self-indulgence is mutinous insubordination; frivolous vanity is
traitor-betrayal. The very crumbs that fall from our tables are needed by starving children
over-sea. We are indeed to learn what realms of Life may be tapped by seriousness and self-conquest. We are
"crucified with Christ," and the life-gift we make by our soldier lads is going to be our noblest affirmation of death
to earthly ideals and resurrection to God's work in the world.

The path of this grim necessity goes straight on into a different kind of existence. We are approaching the
experience of God-Militant! We are knighted with the sword bathed in Heaven, to kill war and its justification
for ever and ever! But we see Resurrection, and Life in the Kingdom of Heaven on earth, and the
By-and-by
baptism of Light beyond Calvary! A new birth must come of this travail! God give us long
thoughts, and long visions!

Another thought. We are tempted to forget that the Commandment still stands, "Love your enemies." They are enemies, of course, but we may not hate them. Our intercessory, cleansing pity must supplement our
endeavor to veto their cause. More defeat will not suffice; conversion is the true climax. We
have risen to holy wrath at the principles that make for inhumanity and abolition of liberty; but for the soul
for the soul of the Enemy
we must remember that the most-to-be-pitied victims of this spiritual enemy are those whose own
souls are overcome. Belgium is ravaged, but what is the ravage of Belgium beside the plight of
the raver's soul? Let us conscientiously pray for our enemies: let us travail for their new birth,
too. Of your charity, pray for the enemy, that God may give "repentance and a better mind" through Christ,
Jesus our Lord! Thus to our self-denials and arms and our Calvary-protest, shall be added the prayers that are so
essential to any completion of the task we take up as in our redeeming cross, in His Name!

(3)
Words of Greeting

FROM BISHOP CAPERS

Please allow me the pleasure of extending a word of greeting and God-speed to "The Monthly Message" of the Parish of the Holy Apostles. I have read the first number with keen interest and considerable pride. To say that it is worthy of the distinguished parish is not to rate it too high. I like the name you have given your magazine, for it suggests the true character of your parish: the life of the Parish of the Holy Apostles is a MESSAGE indeed; "edinion, known and read of all men." I suppose every parish has a message, but certainly the Parish of the Holy Apostles has a message that goes into the larger life of the Church, and therefore its magazine must have a larger influence. I bid it welcome in His Name and pray God's highest blessings upon it.

WM. THEODOTUS CAPERS.

FROM BISHOP STEARLY

I must send you a word of greeting with hearty congratulation upon the appearance of the first number of "The Message". Perhaps I may venture to say that the cuts upon the front cover are by no means the least interesting and valuable things in it, for they make for atmosphere; they are symbols of remembrance; they call for large thoughts, for wide interest and devotion.

However good the articles printed from month to month may be—and they will have to attain a high value to keep up to the standard set in this number—the message of the front page will be one making every month for unity, enlargements and loyalty.

No one was ever a member of Holy Apostles without loving it and being blessed by it. And prayers and intercession for its clergy and people go up from many who, like myself, have once shared in its great spirit, never cease to be thankful therefor and to ask good things from the Father of Mercies for all its present life and service.

WILSON R. STEARLY.

For the Republic of God

From a Sermon Preached on Palm Sunday by the Vicar of the Chapel of the Mediator

(St. Matthew xxiii. 35.)

Jerusalem stood for autocracy, a maximum of governmental compulsion, domination, and that Jesus hoped for a Church, a free, elastic, family-unity of humanity, a minimum of governmental compulsion, a true soul-communion universalized.

Autocracy is arbitrary. It amounts to the establishment of slavery. For the actions, the thoughts of men are not allowed individuality. "Conform!" is the threatening command. Policemanship prevails in dogmatism and in government as such. Democracy in its purity is never arbitrary. Its ideal is the opportunity of every individual to achieve character and then to impart it to all by the gift of that soul-self, in a communion of influence and indwelling. Anarchy as a spiritual ideal means simply absence of external compulsions and absolute reliance upon the trustworthiness of human nature. Quite probably the Kingdom of God will be thus anarchistic, because the spirit of God will be the spontaneity of every heart. But we are not yet in that Kingdom with any entirety. We are on the dividing line, however. We see that external compulsions belong in a certain stage of human development, and that stage is not the spiritual stage. Governmental compulsion would be unnecessary if everyone could be relied upon for character, would it
not? The mechanism of law-codes, courts, Athenian Creeds, fixed interpretations, making precedent the standard, etc., etc., all this is perhaps the law which is a pedagogue (the old slave whose duty it was to take the children to school) to lead us to Christ,—but it is not what Jesus wanted perpetuated for His own. The church He evidently thought of was the family-fellowship extended indefinitely, with all its "glorious liberty of the children of God." It was the establishment of love as the law within, which made any other law unnecessary. It was the new humanity, permeated by the Christ-life; the foretaste of the Kingdom of God; the infiltration of God and of Heaven as a Life from that which is to be!

Jerusalem started out to be a church. It ended by being a sacerdotal autocracy. Government reached its maximum, and the church really disappeared. It reminds one of that "Limerick-verse" of a popular college song; that

"There once was a lady of Niger
Went out for a ride on a tiger.
They returned from the ride
With the lady inside
And a smile on the face of the tiger!"

The church-ideal that started out to guide the tiger of mere dominance was dethroned and sworn away. It meant to be a law-giver! And God wanted it a church! Jesus died to give Himself as its spontaneous will!

Out of Mere Government into the Church of God!

We must look hard at certain badges which have been worn in times past. The hypocrisy (play-acting) of Pharisaism was not confined to that particular spot in the world's story. Many a plausible impostor says, "I am Christ." Many a bumptious enslaver of men claims the wrong name for himself. Red Riding Hood's grandmother may turn out a wolf. The Protestant may only set upon a rival ecclesiasticism over against the medieval papacy. The Puritan may exile Roger Williams for asking liberty for his faith. Socialism may be bureaucracy in practice. Let us put the right names to tendencies and things and refuse to be hoodwinked.

No matter by what name a movement calls itself; if it tends toward the establishment of "bossing," it is autocracy, it is policeman-ship. It is a maximum of what we usually call government. Even if it calls itself the church! The Jewish "church," the medieval "church," and modernizing modern tendency of the church, the attempt to police sincere convictions, in all this is government from without. The so-called "church" of the past and the so-called "state" have been identical in essence. Life was and is all of a piece. Feudalism expressed itself ecclesiastically and civically, but remained feudalism. Monarchy, absolutism, papacy; these were one state of mind for Europe. Enoeoplastic principles only were involved in the disagreements, that "lives cure like." It is of this governmental externality that Jerusalem was the symbol and incarnation. It was this ideal (?) that endeavored to enslave the Master of Living, shaking Him to conformities!

Please do not misunderstand this condemnation of the past in the light of Jesus' hope. We find no word anywhere that Jesus felt that governmental law-giving was wrong in its stage of human evolution. He found it unready to yield place to what He lived to bring;—that was its fault. It refused to be superseded. It would not admit itself outgrown by those who were "born of the spirit." The Church of which Jesus was the founder is the completion of the Kingdom into life. The Kingdom reaches down into natural existence and claims those who are capable of mystical education. It clothes existence with Life. It starts them to living in the power of Eternity. These individuals have a new law, "written on the tables of their hearts." They learn a new kind of relationship, "members one of another" by mutual community of character-indwellings. They find themselves conscious of relationships as being let down into life from the realm where relationships are perfect. (Spiritual relationships are the infiltration of Heaven.) And such soul-givers become the leavening church in the lump of externalism and lack of mystics. They are the Kingdom-nucleus, taking hold on the Jerusalem that is to make it the new Jerusalem out of the Heavens. They are the body of the redemptive Christ upon earth, doing His will, because He is their giver-of-Heaven. But they cannot rest until off life is lifted to this level of elastic interplay of personality and influence. The ideal of the Church Militant is the Church Triumphant-upon-earth-and-in-Heaven. The Lord's Prayer is its definition of work-to-be-done.

Pure Democracy and the Christian Fellowship Are One

MUST WE NOT SEE THAT THE CHURCH WHICH CHRIST INTENDS AND TRUE DEMOCRACY ARE ONE AND THE SAME THING? Is it a startling assertion to say: Oh, no! For we are able to ring the bell of hope, of the associations with the word, "church" which confine it to an ecclesiastical oasis in the desert of society. We see the church through Christ's eyes as the evolutionary agent for the permeation of human life in the Kingdom of God. We are not thinking only that individuals may pass already from death unto life; we are venturesome enough of soul to see society as a whole in the self-same process of transfiguration. The nation comes to immortality here and now by what we call pure democracy, exactly as the individual tastes the eternal life (in God and of God) by drinking the cup of redemptive indwellings. He drinks of Christian life IS democracy. Democracy is not strictly a government, but a religion, a church!

Do you not notice that every utterance of the representatives of true democracy is religious, accurately according to the terms of the Lord's Prayer? The Magna Charta is a new New Testament. The Declaration of Independence is a page from the Bible of the Kingdom-growing. The first signer of the Declaration, with a signature of redemptive blood, is Jesus of Nazareth; the second is Paul the Apostle; the third, Martin Luther! Are the theses of Wittenberg political or religious? Is the Freedom Revolution fought but the Reformation a-yestering? Is the war of the Allies not for religion's establishment on a larger scale than ever before? Is the establishment of democracy, political? Oh, my fellow Christians, have we realized how the Church of the White Christ is coming into its own with the sweep of what we thought only a new form of government? I like to recall Ellen Mulford's fine assertion that the only reason why Jesus did not talk of the Republic of God was because the word was not yet in existence. Surely that is what He meant. The Republic of God! Pure democracy, based on the character of its individual participants, free and spontaneous, each one giving all that he has and all that he is, of moral worth and forth-giving strength, to everyone else! "I am come that ye may have life and have it more abundantly," the animating axiom of each and all! Each one a Christ to his neighbor! Love the sole relationship, and that as constant as God! Heaven's will upon earth! This is the goal of Christ's death and new life! The Church of Democracy is at the threshold of the Republic of God! Pure democracy is the Church, in its largest, Christ-sease!

The War for Heaven Upon Earth

We have entered the war! Our souls are battling already for the cause of the democracy-church of the future. The issue is clear. Is the world to allow anti-democracy any longer? Must we not expunge what defies the coming of the Republic of God? Is not an autocracy that threatens the Church to be stabbed awake with reluctant judgment and Calvary-weapons? We are wrestling against "principalities and powers" for the simple liberty of Heaven-tasting humanity. We are crucified with Christ to bring the fellowship of His Name and His deed into resurrection power. The Republic of God must come!

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee: how often would I have gathered thy
Social Service: A Challenge to the Parish

The parish is the logical unit in all Christian activities. The early Church was made up of a number of loosely-related independent congregations scattered over the Mediterranean world. Though they recognized the personal authority of the itinerant preachers whom we call apostles and prophets and honored them as spokesmen of the Lord, yet ordinarily they looked to them- selves as the best source of self-supporting. If any of its members were in need the individual congregation looked after them—feeding the hungry, nursing the sick, redeeming the captive if possible, visiting the prisoner; they were near and dear, and the founding of them was the all-inclusive work of mercy which they performed in their corporate—congregational—capacity as unto the Lord. At the same time, in order to supply the means of what was then called charity and is now called social service, they did not encourage parochialism, idling at the expense of others—but sternly enjoined upon every member, if able, to earn a living for himself and those immediately dependent on him. “See how these Christians love one another,” was the relevant testimony of the pagan world; even Julian the Apostate, who tried to undo the work of Constantine and restore heathenism as the imperial religion, was forced to admit that Christian charity was the chief justification of the new faith and its main method of propaganda.

This was in a sense the heyday of Christianity. When the Church, charged with what many of its leaders called bigger things, departed from its simpler life, which had so largely depended on congregational solidarity, its charitable work, though increasing in scope, lost in effectiveness. No longer could it cope with the world’s distress when it ceased voluntarily to look after its own—this in no selfish sense, for, though charity begins at home, it spreads throughout society, providing the original responsibility is not lost sight of. The good example set by the early Christian congregations in ministering to their own needy had a direct influence on the outside pagan world, which are trying to relate other parishes through- out the country to social needs and endeavors. Some parishes have already seen and accepted the challenge: they are helping to make others see and accept it. In one of our parishes not far away a new scheme of organization has been adopted, following the plan of the Church’s national organization. That parish has now a special department of missions, a special department of religious education, and a special department of social service,—just as has the national Church,—and is, or was, looking about for a competent man to take charge of each phase of work. God speed its endeavors! Why should not the parish of the Holy Apostles do the same—or at least fully and definitely accept its responsibility in the newest yet oldest work of all—social service? As we saw above, the Churches organized by the apostles of old were distinguished for the very thing that our Church at large is now trying to induce separate parishes to do.

I said never yet oldest work. The spirit is indeed as old as Christianity, but the method is new. Not meant to relieve need and distress of every sort should be the aim of every parish, but to prevent it so far as possible. The “note” of modern secular philanthropy is “rehabilitation”—to set the dependent on his feet, to refit the ideal for a job, to convert the drunkard and the criminal into a respectable citizen; better still, to see that there shall be less, or no dependence, idling, intemperance, or crime. The basic problem, social workers, educators, and religious leaders, are coming increasingly to believe, is the problem of poverty, which causes various ills even more than it is caused by them. How to readjust the social and economic situation, so that more and greater good may be done, is the problem of justice between man and man, employer and employee, the state and the citizen, is the problem, which is indeed the problem of democracy. A great part of the world is now at war to deter- mine whether democracy, which means, or should mean, justice is if it to endure, shall survive, and our country is on the verge of being drawn into the struggle. Justice, if not a problem for the Christian and the Church, is a problem for no man and no institution. To establish right- eousness is to establish justice. This was the message of the Hebrew prophets and of our Lord, and has been the message of the greatest preachers and teachers of our religion through ninety centuries. What shall we do about it?

I believe you of the Church of the Holy Apostles can help. Use your eyes and your ears, your minds and your hearts, to understand the needs of your neighborhood and of your city. Use your money and your energy and your zeal to meet, or help meet, those needs. If there is an organization in your part of the community or elsewhere which should be meeting a need that you discover, co-operate with that organization in meeting the need. It makes no difference what the agency may be if it is sincere in its effort to serve. It may need volunteer workers whom you can furnish, it may need money which you can give, it may need encouragement which you can offer. Whatever its name, secular or religious, if it is trying to do God’s work of serving humanity, co-operate with it; don’t try to duplicate it or supplant it unless it is incapable of improvement. If there is no appropriate agency at hand, organize one of your own and point the way. Find something, in a word, that you can do as a parish in helping to improve conditions of life and work, of education and recreation, and do it in the name of your parish and of your Church. Study the problem: Read some books about it, such as Dr. Devine’s “Miami and Its Causes,” or “The Spirit of Social Work,” or Jane Addams’ “Spirit of Youth and the City Streets,” or Rauschenbusch’s “Christianity and the Social Crisis,” or Searls’ “Social Institutions and Ideals of the Bible,” and others that might be named. Have a monthly—or weekly—study class; attend meetings of social agencies where possible; pray without ceasing for God will open your eyes and strengthen your arms. Above all, remember that you cannot do this work of social service alone: as the term implies, you must do it with your fellows for your fellows: Christianity is a social religion; salvation is a corporate affair; the life eternal begins here and now in right relations with one’s fellows under God. May He aid you in His work.
Mohammedanism and the World War

The World War broke, and Turkey cast her lot with the Central Powers. The step was fatal. It not only sealed the doom of the Ottoman Empire, but at the same time, and this is a more important thing, it cut the life-tether that supported Mohammedanism as a great world political power. The two stood, and the two will fall together.

This alliance was not the work of the moment. Its seed had been sown quietly, but carefully throughout a long period of years. Germany, perhaps, was the aggressor. She had preceded on the assumption that Asia Minor, Syria and Mesopotamia were "her place in the sun," and she lost no opportunity to win the favor of the Turk, and establish herself there. The visits of the Kaiser, especially the second in 1898, when he visited Jerusalem and Damascus, and professed himself the "protector of 300 millions of Moslems," and the long series of commercial agreements connected with the construction of the Bagdad Railway are only illustrations of the methods which Germany used to extend her influence in the Near East. Within the past month, I was visited by a recent visitor to the City of Jerusalem that on the brow of the Mount of Olives stands a palace of unusual splendor and magnificence which the keeper claimed was erected presumably by the German people, for the purpose of education and philanthropy, but in reality by the German Government to be used ultimately as the residence of the German Military Governor of Palestine. If, however, Germany was the aggressor, the Young Turk Party at Constantinople operated gladly. In their eyes the German nation was the acme of all that is best. They admired her excellence and efficiency. They followed her. They sought her counsel, and placed her experts in positions of leadership and influence. The actual alliance between these nations, therefore, already existed. The donation by Germany of the Goeben and the Breslau, plus Admiral Suchon, and several million pounds in gold, was a mere formality by which this relation was declared to the world.

Turkey's part in the war is a matter of common knowledge. Only the future years, however, will be able to bear full testimony to the result upon Mohammedanism of this new alignment of the nations. We would, therefore, call attention here only to those effects which are already evident.

In the first place, the war has destroyed Mohammedanism as a world political power. In the Koran, Mohammed urges his followers to war upon the unbelievers, and promises an immediate and eternal reward to the soldier that dies while engaged in such a task. Many intelligent Christians have, even in the time of peace, trembled at the thought of the results should the Sultan exercise his rightful power, and summon the whole number of the faithful to this "Holy War." Two hundred millions of people, scattered throughout all nations and in arms, would indeed be a serious menace. At the opening of the war every true Mohammedan likely believed that his co-religionists everywhere would respond to such a call. It was this that the Kaiser counted on when he drew Turkey into the arena. He believed the Mohammedans throughout the world would hang together, and that they would do so under the leadership of their visible head, the Sultan of Turkey. He expected this religious loyalty to break England's hold upon India and various parts of the Mohammedan world, and they all testify to a noticeable increase in interest among the peoples of their fields. It is easy to believe that this is true. The Mohammedan world has been brought face to face with the Christian world in this great conflict, and the comparison has been to the credit of Christendom. Fair-minded Mohammedans see that something is lacking in their civilization, and are surmising that the thing which Turkey has lacked is the energizing influence of Jesus Christ. They have seen more, namely, missionaries dying on the field from exposure or fever while serving the sick and suffering. Whence is such love, many thoughtful Mohammedans must be asking? But there is a more beautiful sight even than this, and thousands of Mohammedans have witnessed it. A single illustration will suffice. In a Christian community in Northern Persia all the men had been slain. The girls and women were then marched before the Turkish official to hear their fate. This was his proposition: "Every Christian you shall lack nothing. Profess Him, and the desert will be your home." Without repining or delay, those brave women turned their faces to the desert and died. The blood of the Armenian martyrs, more than any other thing, will prepare the soil of the Mohammedan world for an abundant Christian harvest.

Will we, then, like true comrades, enter the gates which they by their sacrificial testimony of faith and claim for our Lord and theirs the lands which their blood has hallowed? Think of the opportunity that will soon await us! "When the battle of the kings is over, the battle of the King should begin." The task will be enormous. Mohammedanism has been, and will be, Christianity's most serious opponent among the religions of the world. In the past they have whipped us on almost every battlefield. Thank God the tide is now rolling backward. But the memories of past victory; the sense of superiority which has accumulated during the centuries, and which the humiliating experiences of recent years has not eradicated; the deep-set and ferociously-held convictions which have always characterized the
A Summer in Wyoming

It is a boast of Wyoming people that the sun shines there 365 days in the year: The writer has spent four summers and a winter there and bears witness to the truth of this saying save for a single exception, the day that he stepped from the train at Powell, near the eastern boundary of Yellowstone National Park, to take up his summer's work. The little town reflected the dull gray of the skies, and looked, indeed, gloomy and forbidding. All day long the drizzling rain continued, but just at evening the clouds vanished, the sky was flooded with the gorgeous crimson and gold of a typical Wyoming sunset. The purpling hills stood out sharp against the colored sky, while the cool evening breeze bore from the plains the sweet fragrance of the mustard, and the missionary, breathing in deeply the familiar scent, felt that it was, indeed, good to be home again.

The first problem, that of finding a place in which to live, was solved the following morning. The only available room was the "Vestry" of the little church. A cot, wash-stand, desk and two chairs were hurriedly mobilized, the ladies of the Guild provided the necessary bedding and a rug, and while the quarters were somewhat cramped yet they could have been much worse, and the "Sky Pilot" was settled and ready for business in short order.

Space will not permit a description of the work at Powell. It was the usual prosaic and unexciting work of caring for a mission already organized, and with a communicant list of forty. But the work at Lowell was of a different character, a virgin field for our Church, and hence intensely interesting.

Bishop Thomas had provided transportation in the shape of a Ford, and one could go from Powell to Lowell in two hours, if he did not get stuck in the sand half-way, with six miles' walk to the nearest telephone, which was not an unusual experience for one with a Ford.

Lowell is one of those interesting Mormon towns. For years none but Mormons occupied the valley and Mormonism was the only religion in the neighborhood. It is a strange religion. The Mormon believes in a plurality of Gods, the chief one of whom is Adam, who having finished his earthly course, set himself up as God of this planet, and any Mormon, when he hasbegotten enough children, either in this world or in the next, to start his own world, may do so and he will be its God. The babblings of the self-appointed Joseph Smith are looked upon as being the inspired word of God, even surpassing the Bible, and the Mormon Church is the authoritative Church of Christ.

For years Lowell knew no other religion than that of Brigham Young, but with the coming of the summer came a marked change. A beet-sugar concern built a large factory and the Gentiles began to flock in. Within a month the population had changed from 99 per cent. Mormon to only 65 per cent. No attempt was being made to minister to these newcomers and the Church was quiet to see and seize its opportunity.

On the missionary's first visit to the place of where to hold services presented itself. The Mormon Bishop generously offered the use of his "Church," in which, after the Sunday evening service, either dance or a wrestling match was held, and guaranteed a large congregation, which he throned the cassette to convert. Explaining that we had come in care of the Gentiles, and thanking him for his kind offer, it was decided to use the Baptist church, in which services had been for long time discontinued, and the windows of which had fallen before the onslaught of Mormon utrches, armed with rods.

A notice in the post office brought a congregation worth description. There were Methodists, Presbyterians, Lutherans, Adventists, Roman Catholics, a Christian Scientist, two Episcopalians and a liberal sprinkling of Mormons.

The service started with three or four songs from the old Baptist song books, the singing being ably directed by Mrs. H., who stood upon the platform and beat time with an improvised baton. There were no prayer-books, no vestments, nothing that seems to make up a dignified service. The sermon was continually interrupted with cries of "Amem," "God bless you, brother," "Hallelujah," but how these people did enjoy it! Every week we had such a service until, with the arrival of another church family, the nucleus was formed, and, slowly, very slowly, the service took on a more churchly tone.

The prayer-books came first and with it the game of "finding places;" the Mission Hymnal replaced the Baptist song book, next came the vestments, and when the missionary left to come East again and a priest came to take his place, a

GUILD was in the process of formation, several had signified their intention of being confirmed, and there was serious talk of a church building.

So goes the pioneer work of the Church! Slowly but surely forging ahead.

But a summer in Wyoming is not all work, and what an opportunity there is for play in the great West! There were the 65-mile trips overland to Meeteece to help dispel the loneliness of a brother missionary, and Meeteece despeyres description! A typical "Movie Town," someone has called it, and the name fits it well. The rough frame and log saloons, with the gambling den attached; the houses of shame across the river, the little log houses and more pretentious frame dwellings of the two hundred inhabitants, and above it all the white spire of St. Andrew's Church with its cross, a silent sermon day after day to those cow-punchers and sheep-herders (diamonds in the rough, some of them), who come from the range to "spend their substance in riotous living."

Then there is the trout fishing in those tumbling mountain streams, the big game hunting, the sage chicken shooting, the swimming, the camping in the mountains with the Boy Scouts.

A summer in Wyoming is beyond adequate description; the climate, the freeness, the health and joy that it brings can only be realized by experiencing it. And only one's own eyes the work which the Church has done and is doing can one realize the intense worth of it.

The whole West is charged with the thought, "Reaching forth unto those things which are without." The West is going for God, and as the farmers with their irrigation make the desert blossom as the rose, so just the Church with her Sacraments makes hardened hearts again soft and turns what was once a spiritual wilderness into the dwelling place of the Spirit of God. So come and see us at work, if you can, and continue to pray for us and to give us of your means, for truly the Church is doing God's own work in God's own country.

ROLAND H. PHILBRICK.
Church of the Holy Apostles

Register

Births

October 20, 1916—To Mr. Harry S. and Alice R. (Parker) Stone, a daughter.
March 26—To Mr. and Mrs. Elizabeth (McCaughtry) Mull, a son, Mark Haymer.
November 5, 1916—To George and Anna C. (Love) Black, a son, Robert Morris.

Marriages

March 9—John W. Hough, Jr., and Anna Florence Llona.
April 12—Norman Bruce Thomson and Florence May Snowman.
May 18—Samuel Arthur Fleming and Jesse Crawford.
April 19—John Byer Shields and Helen Chapman.
April 23—William Pendarig Toddy and Eva Anna Nagle.

Deaths

April 5—Thomas Lee Sowman.
April 14—Mary Eliza Cross.
April 16—Mrs. Mary E. Keddy.
April 27—Mrs. Emma Graham Smith.
April 28—Miss Elizabeth E. Robinson.
April 29—Miss Mary C. Hadler.
May 7—James McCracken.
May 8—Edward Cole.

Communicants Received

April 11—New members of the Parish to whom a cordial welcome is extended: Horace E. Hoyer.
April 12—Robert C. Marson, from the Church of the Mediator.

Communicants Transferred

April 5—Charles H. Buxton, to Chapel of the Mediator.
March 27—Lester Norris Kaufmann, to Chapel of the Holy Comforter.
April 16—Mr. and Mrs. Joseph K. Yocum, to St. Barnabas' Church, Kensington.
April 27—Mr. and Mrs. Clarence Bailey, to Memorial Church of St. Paul.
March 25—Mrs. Edna Marson (Rutherford) Kennedy, to the Chapel of the Mediator.

Communicant Removed

March 24—Percy Spaulding.

The Rector's Letter

The Parish and the War

No one wanted war less than did we of Holy Apostles; of that I feel sure. Up to the point where Germany broke its Sussex pledge I preached peace rather ardently, and you were apparently content to have it so.

Our friends the Friends did not more earnestly pray for peace than did we.

But when the moral issue grew sharply clear for us of the heart and brain and full measure of conscience. We echo the words of Germany's own greatest son: "Here we stand, God help us, we can do no other."

In pride not but as a simple chronicle we set down here what so far the parish has done.
The • _Month_ • Message of the • Parish of the Holy Apostles

First.—Every day fine, stalwart young men of this congregation are enlisting in Army and Navy. We do not know how many so far have gone to the front, but the list is being compiled and will be published later.

Second.—The vestry has offered to the government all the buildings and resources of this great parish for any use to which it may care to put them.

Third.—We have early organized an auxiliary of the Red Cross Society and are busily at work in the many phases of activity this enjoys upon us.

Fourth.—Of the four members of the church staff, three, the rector, the first assistant, and the lay assistant, have offered themselves for service, and the fourth would have done so but for his years.

It is not God's war, nor did He provoke it, and it is a wicked, if not a blasphemous thing to make Him responsible for it. Nevertheless, the cause of God and the battle of Christianity are being fought at the front today more than at home, and there the greater present duty lies.

In addition to these things we are planning to organize a company for the Home Defense League, and also to bring the boys of the church into one or more companies for military training. There are possibilities, too, of other and most important activities not yet so definitely decided upon as to justify specific mention.

In addition to all this the chapels are likewise organizing and marshaling their forces in a whole-hearted spirit of service equal to the Mother Church's own.

We are not glad to have to do all this, but sorry for the terrible necessity.

Glad, however, we are that we have strength and will to help when America sounds out the rallying call to her loyal sons.

We may well thank God that when first our country called this parish answered HERE.

G. H. T.

EASTER DAY

Large attendances marked the service of Easter Day. At 8 o'clock, 855 communed and at 10 o'clock, 819 were present. The grand total for the day, including the school, was 2915. Of these 965 received the Holy Communion.

In response to the suggestion of the Rector, and the efforts of "group leaders" appointed by him, the attendance of men was very large. At 8 o'clock 60 partook. At the 10 o'clock service the galleries were filled, and at the conclusion, they formed in the vestibule, and quietly and reverently came to the chancel rail, numbering 330, and received the elements of the Saviour's body and blood. It was a solemn and impressive sight.

The sermon was by the Rector, from the text, "That God may be all in all." 1 Cor. 15: 28.

In the afternoon the fiftieth anniversary of the Sunday Schools and Bible Classes was held. The singing, led by the choir, was hearty and inspiring, and the carols sung by the Beginners' and Primary departments, much enjoyed. The address was by the Superintendent. At its conclusion, Mr. Joseph L. Bailey, the Parish Treasurer, announced the amount of the Lenten offerings as $6,086.33. The doroxy was then sung, the Benediction pronounced and the exercises came to an end.

PARISH ASSOCIATION

The Executive Committee of the Parish Association held its stated meeting on Friday night, March 23. Representatives were present from the Woman's Auxiliary, Sisterhood of St. Mary, Mothers' Meeting, Young Women's Guild, Chancel Guild, Junior Auxiliary No. 1, Senior Chapter of the Brotherhood, Sunday School and Cooper Hall Advisory Board. The Rector presided.

The question of the annual spring festival was fully considered, and it was, on motion, decided to have the same on Wednesday and Thursday evenings, May 22 and 24. The Chairman appointed the following as "Committee of Arrangements": Messrs. Henry, William H. Marsh, Robert B. Moore, John W. Patterson, Miss E. J. Wilkinson, Miss Mary Flood, Miss Ruth J. Van Vranken and Mrs. William Kirkpatrick.

At a meeting of the Committee on May Festival, plans for an "Old Home Week" were submitted by the Rector. It is proposed to have special services and other particular events. A charge of ten cents will be made for admission. It was decided to devote the proceeds to Red Cross work. The following—members of the various organizations—compose the committee and will act in conjunction with the festival committee: Mr. J. L. Bailey, Mr. J. S. Cross, Mr. R. Adrian Casner, Mrs. A. M. Gray, Mr. C. B. Ginin, Miss Margaret Fresh, Miss Mary Hall, Mr. Harry Hodgson, Mr. James Niswagall, Mr. W. Oberhuber, Mrs. Elizabeth Patzer, Miss Florence Rea, Mr. J. J. Smith, Miss Clara Smith, Master Robert Seach, Mrs. G. C. Thomas, Mr. Robert Van Stan, Mrs. Wallace W. Virdin, Mrs. F. Lyman Wheeler, Miss E. J. Wilkinson, Mr. A. M. Gray, Rev. W. S. Neill, Deaconess Brookman.

VESTRY

At the annual election for vestrymen on Easter Monday, the following were elected:

William R. Chapman
Jerome S. Cross
J. Lewis Smith
Alfred M. Gray
George W. Jacobs
Wm. R. Chapman, Jr.
William G. Casner
William H. Funston
William A. Huey
Robert F. Shick
Joseph A. Perkins
Joseph L. Bailey

WOMAN'S AUXILIARY

The April meeting of the Auxiliary was held in the afternoon of the 5th week. The attendance was large and much interest was manifested. Tentative plans to increase the membership were suggested. The suggestion was offered to change the time of meeting to the evening. Reports were received from the various missionary committees, and the usual appropriations were made.

Church of the Holy Apostles

LENKEN OFFERINGS

The following is a list of the objects and appropriations of the Lenten offering, submitted to the Sunday School Council, and approved by that body.

To be applied to Holy Apostles' Apportionment:

Towards Bishop Hipps' Salary
Towards Bishop Rice's Salary
Towards Bishop De Haven's Salary, Health
Towards various Aid: J. A. Cliffer's Salary, Lasing, China
Towards various agencies, World Student Missionaries

For Work in the Foreign Field

$1,938.75

Designated Specified:

St. Andrews' School, Elgin
St. Peter's School, Fontana
Archbishop's Stewards
St. Luke's Hospital, New York
St. Philip's Hospital, Jamaica
St. John's Hospital, New York
St. Luke's Hospital, New York
St. Philip's Hospital, Jamaica
St. James' Hospital, Jamaica
St. Luke's Hospital, New York
St. Philip's Hospital, Jamaica
St. John's Hospital, West Texas
St. Luke's Hospital, New York
St. Philip's Hospital, Jamaica
St. James' Hospital, Jamaica
St. John's Hospital, West Texas
St. Luke's Hospital, New York
St. Philip's Hospital, Jamaica
St. James' Hospital, Jamaica
St. John's Hospital, West Texas
For Work in China
$8,072.00
For Work of Mrs. McCollough, Porto Rico
For Work for the Homeless, New York
For Work for the Homeless, New York
For Work in Porto Rico
For Work in Porto Rico

HOLY WEEK

Services were held every evening except Saturday. With the exception of Thursday and Friday they consisted of Evening Prayer, with addresses by the Rector and the staff. On Thursday night there was a celebration of the Holy Communion. Friday afternoon (under the auspices of the junior Auxiliary No. 1), stories from the last week of the Saviour's life were told by the Deaconess. These were illustrated by lantern slides.

On Good Friday the Three-Hour service was conducted by the Rev. Gustave S. Carstenes, D.D., of New York, and in the evening the rendition by the Choir of the sacred cantata, "The Crucifixion," by Stainer. Baptism was administered Saturday afternoon to six infants.
Great praise and credit are due the Choir for its excellent work on Good Friday and Easter Day. It was fully up to its usual high standard. And the same may be said of the Junior Choir. Its members were faithful every Tuesday evening in Lent, Thursday in Holy Week, and at the early service on Easter Day.

The decoration of the Church was in the hands of the Chancel Guild, assisted by Messrs. James and Richard Stewart, and Samuel Moore. The plants remaining were distributed to the sick by the Junior Chapter members and Chancel Guild on Monday morning.

OLD HOME WEEK

May 28th to 30th your old church wants you to come back for a day. We have not forgotten you. Come and say your prayers with us again.

ORDER OF SERVICES AND EVENTS.


1:30 P. M.—Reunion of Sunday School and Bible Classes. Old officers on platform and addresses by them. Old teachers and scholars back in all classes. Hymns with the old tunes.

4:15 P. M.—Grand Patriotic Service. Flags of all the nations in alliance with the United States in the war in the church. Special patriotic music. Sermon by Bishop Rhinekaelder.

Dinner will be served at one o'clock in the Phillips Brooks Building at a charge of 25 cents. This arrangement is made so that you can spend the day here, attend all the services and between times renew old acquaintances in social intercourse.

Send word, if you can, that you will be present at the dinner, so that we may know approximately how many to provide for.

We shall plan, however, to have enough for all who come.

Come and spend the day with us at your old church home.

Evening service omitted.

Monday, May 31st, 8 P. M., in the Parish House—Joint meeting of all the organizations of the Parish and Tableaux. Reports by them.

Following this there will be an Illustrated History of the Parish.

A PRAYER, ON ENTERING CHURCH

O God, who makest Thyself known in the stillness, let me feel Thy presence in this sacred place; make me to be of the company of brave saints who have worshipped here in spirit and in truth; through the voices of men and the instruments of praise give me to lift my heart to Thee; and so, O Lord, purify my life that, going forth into the world, I may go in Thy strength and in Thy love; through Jesus Christ our Lord. Amen.

PERSONAL

We extend our sympathy to the Misses Elizabeth and Sarah Nye, Mr. John B. Hippwell, Mrs. James Brown, Mrs. Caroline Fritz, Mr. William K. Haight, Miss Beatrice M. Owen, Mr. and Mrs. Daniel Quigley, Mr. William Berger and family, Mr. John C. Ferguson and family, Miss Reba F. Baird, Mrs. John McCandless and family, and the family of Mr. Edward Riley, in the bereavements they have recently sustained.

JUNIOR CHOIR

It was a jolly lot of youngsters that gathered in the Girls' Gymnasium Easter Monday afternoon. The Deaconess was in charge, and after games and entertainment by a sleight-of-hand performer, all adjourned to the Guild House parlors, where refreshments were served. Place cards and favors were at each place.

The Rector then told the children of his desire to have a "Junior Choir" in the school as well as the church, numbering one hundred. Those present expressed their willingness, and on the spot, the project was launched with satisfactory results. The success of the Junior Choir in the church service is very encouraging, and the Rector feels that its efforts are a real contribution to the worship.

THE YOUNG WOMEN'S GUILD

The Young Women's Guild, the leaders firmly believe, is a marked step in the direction of meeting a distinct need in our Parish life. We all are making efforts to fill acceptably the different places in church to which we have been and shall be called. We feel that "knowledge is power" and that whatever increases our knowledge will increase our efficiency in various spheres. Therefore the Guild aims to be educational. Now Education is applied knowledge, and to be truly educational we must be practical.

That the Guild has measured up to these two standards is not to be denied. Note our courses in Dressmaking, Embroidery, Cooking, Millinery, etc. Note also that only the best teachers having practical experience are engaged and that the dues are nominal, being One Dollar for a series of ten lessons, thus placing the instruction within the reach of all.

Again the Guild aims to develop the social life of its membership. The "four-fold fully rounded life must include this phase.

We do not believe with the old clergyman who, being asked during the Men and Religion Forward Movement as to his Church participating in the Social Service Program, answered "Count our church out, there are too many socials now." We hold that there should be less "preaching" of Social Service and more practising it. The Guild believes in serving where service is demanded; in bettering and making happier our fellows, in encouraging the spirit of proper association and in co-operation.

Thus in back of all our classes, in back of the Church of the Holy Apostles.

Dancing, the Social Evenings, the Story-Telling groups and the Suppers served for the convenience of those living at a distance (and other members who enjoyed them) is this thought: That there is a demand for our Society could not be better evidenced than by the fact that our average yearly enrollment totals 150, and when we consider that the work is self-supporting then the measure of success is largely increased.

But too many of our girls over fourteen years of age fail to take advantage of the privileges thus offered, and too few of our people give the work serious thought. If they did its needs would be anticipated and the opportunities would largely increased.

It is all religious. It is all the work of the Church. Many instances could be cited of girls lonely and without family ties who have been brought nearer to the Christ through the Christian companionship and friendships thus formed.

Such work we believe must rank high among the basic needs of the Church.

ELIZABETH J. WILKINSON, Treasurer.

LETTERS FROM THE FRONT

Rev. Sir and Friend—

I was glad, indeed, to hear from you, and to know that you had so lately visited my aunts. They need consolation if any one ever did. I was also glad to hear that you had offered your services as Chaplain. It is a good thing to practice what we preach, but most of the time it is easier to preach. I wish, as you say, that I could be in your regiment, but I have learned that you are not consulted in the army, you are ordered, which, of course, is the only way. I was happy when our President decided that the time for "turning the other cheek" was past. I thought it had passed before he realized it, but he knows best or he would not have the position he has. I intend to get a Sunday off in about two weeks and I will try
and come down to church. I like the army very well. I would be in it for good if I could get some rank to start with, but going in as a private, such as I am at present, does not appeal to me. Guard duty gets monotonous but that is what we are here for; perhaps something more exciting may come later. Our captain told us when we received an order, to obey it at once, and whistle while we were doing it, and if we did not obey, we would be made to whistle a different tune. I have tried his plan and it works fine. I would rather whistle my own tune than do it under compulsion. Hoping to see or hear from you soon again, I am,

Yours truly,

J. C. NAVY.

SISTERHOOD OF MARY

This organization held its monthly meeting on the 23d ult., 60 persons were present. Regrets were received from the president, Mrs. George C. Thomas. Deaconess Brookman presided. Routine business was transacted. It was agreed that the usual booth at the May Festival would be taken, and the Secretary, Miss Holson, and the treasurer, Mrs. Bailey, were appointed a committee in charge. The address of the evening was made by Mrs. Effingham Perot. It was entitled, "Ministering Lives," and was a series of interesting and helpful personal experiences, some of them dating back to the Civil War.

THE WOMAN'S LENT MISSIONARY SOCIETY

This organization completed its Lenten work for the Bishop Randall Hospital, Lander, Wyo., and the articles have been shipped. They consisted of a number of surgical articles, nurses' shoes, table covers, napkins, Turkish and other towels, pillows, blankets, tray covers, bandages and bed gowns. The following donations: 18 pairs of stockings, 7 sets pajamas, 4 white aprons, 8 pairs sleeping boots, 18 packages malted milk, 5 pounds corn starch, 2 pounds rice and 31 books. Value of box, $146.34. Junior Auxiliary No. 2 also sent a box containing baby articles.

FLAG RAISING

The new flag donated by members of the congregation was unfurled to the breeze on the 19th ult., in the presence of a large number of persons assembled around the flag pole in the schoolyard. The Clergy, the two choirs, a number of Boy Scouts in uniform, under the direction of Captain Andrew T. Ferguson, took part in the ceremonies. "The Star-Spangled Banner," "Our Father's God to Thee," were sung, and appropriate prayers said by the rector.

Another flag, the gift of Miss Mabel B. Hall, has replaced the one on the flag staff at Cooper Hall.

SCHOOL DEPARTMENT

New scholars to whom a cordial welcome is extended: Walter Ziegler, Primary Department; Frank McClintock, Jr., Miss Gilbert's class.

MUCH APPRECIATED

CHEYENNE, WYOMING,

April 30, 1917.

My Dear Dr. Topp,—

Just a line to acknowledge your letter of April 25th, and to thank God for this fine appropriation which the Sunday-school council has made to the Wyoming. I never was in worse case than this year, and this increased appropriation from the old Sunday-school fills me with joy and thanksgiving.

Will you kindly thank the Sunday-school and all those concerned in this notable appropriation, and assure each and every member of that warm-hearted appreciation and love for this noble assistance as passes my ability to express.

I note that you have volunteered for the service. So have I. Believe me,

Faithfully, N. S. THOMAS.
Memorial Chapel of the Holy Communion
TWENTY-SEVENTH AND WHARTON STREETS

The Chapel Directory

Organizations

THE ADVISORY BOARD
Representatives from the Vestry
Mrs. George W. Jacobs
Mrs. William A. Hout
Mrs. James S. Crotchett

OFFICE HOURS
The Vicar—Tuesday and Friday, 11:00 A.M. to 1:00 P.M. Thursday, 7:00 P.M.
The Parish Secretary—Monday, Wednesday and Thursday, 10:00 A.M. to 12:00 M., Thursday, 7:00 P.M., and Saturday, 1:30 P.M.
Note—Please come to the Parish Office for all Parish calls.
In case of urgent need, call key lock.

Calendar

Sundays
6.00 a.m. Holy Communion, quiet
10.30 a.m. Holy Communion, family
10.50 a.m. Morning Prayer and Sermon
12.00 noon The Men's Ode
5.30 p.m. Evening Address

Week Days
7.45 a.m. Wednesday, Thursday and Address
10.00 a.m. Holy Days, Holy Communion

MONTHLY MEETINGS
7.45 a.m. Second Monday, Business Session of Men's Ode
9.00 a.m. Second Monday of the year, Monthly Session with the Junior Students
11.00 a.m. First Tuesday, Staff Meeting, Church of the Holy Communion
8.00 a.m. Third Thursday, Social Service, Social Service and Officers
8.15 a.m. Third Thursday, Business Session of Parish Aid
8.00 a.m. Fourth Tuesday, Business Session of Parish Aid
7.45 a.m. Second Thursday, Business Session, Church of the Holy Communion
6.30 a.m. First Friday, General Conference
10.00 a.m. Fourth Friday, Social Service, Men's Ode

WEEKLY MEETINGS
Monday
5.15 P.M. Girl's Friendly Society Candidates
Tuesday
10.00 a.m. Scout Pits and Camp Corps
12.30 p.m. Men's Ode Soup No. 126
Wednesday
7.45 a.m. Sunday School Superintendents
8.00 a.m. Sunday School Superintendent
10.00 a.m. Girl's Friendly Society Girls
12.30 p.m. Girl's Friendly Society Girls
Friday
3.00 P.M. Mother's Meetings
3.45 P.M. Chapel School Conference
Saturday
10.00 A.M. Junior Auxiliary

Girls' Friendly Society
Mrs. Charles Kohn, Chairman
Mrs. Thomas W. Hunter, Secretary
Mrs. David Judson
MRS. FRANK HOUT

Standing Notices
The Choir should always be consulted before arrangements are made for Baptisms, Marriages, and Funerals.

Baptism
Third Sunday of every month at Morning Prayer. Meet at 10.30 a.m. in Parish Office, Mrs. Charles F. Schreiner, in charge. In case of illness consult Vicar.

HOLY COMMUNION

Solemnization of Matrimony
By appointment with the Vicar. The Blessing should be consulted as early as possible in order to avoid friction.

Special Offerings

January....Ministers and Hospitals
February....The Vicar's Fund
March.....Ministers and Hospitals
May.....Church of the Holy Communion
April.....Good Friday, following the Vicar's Fund
May.....Easter Day, Special Offering for Church Expenses
June.....Ministers and Hospitals
July.....Church of the Holy Communion
August.....Disburse Board of Ministers
September.....Ministers and Hospitals
October.....Irrigation Fund
November.....Ministers and Hospitals

Masonic Chapel of the Holy Communion

Girls' Friendly Society

Miss Mary H. Kohn, President
Mrs. H. Bont, Vice-President
Miss Marion Knowe, Secretary

BAKER'S BRANCH
Mrs. Charles Schreiner, Secretary

The Men's Own
Mr. William A. Hout, President
Mrs. Frank Hout, Vice-President
Miss Florence H. Mason, Treasurer
Mr. William A. Hout, Secretary

The Choir
Mr. Howard E. Ridgwell, Chairman
Mrs. Mary A. Mason, Secretary
Miss Catherine Knowe, Secretary

The Sunday-School

The Vicar, Superintendent
Rev. W. H. E. Ridgwell, Assistant Superintendent
Mrs. E. M. Ridgwell, Secretary
Mrs. L. E. Mason, Treasurer

SUNDAY-SCHOOL CHURCH
Miss Lillian Knowe, Chairman
Miss Florence H. Mason, Secretary
Miss Catherine Knowe, Treasurer

TEACHERS
Primary
Miss Mary Kohn, Miss Florence H. Mason, Miss Mildred E. Mason, Mrs. Charles G. Oren, Mrs. Robert C. Oren

NON-COHERENT
Miss Mary C. Knowe, Miss Florence H. Mason, Miss Mildred E. Mason, Mrs. Charles G. Oren, Mrs. Robert C. Oren

MOTHER'S MEETING

Miss Margaret H. Kohn, Chairman
Miss Florence H. Mason, Secretary
Mrs. David Judson, Treasurer

Girl's Friendly Society

Miss Margaret H. Kohn, President
Miss Florence H. Mason, Vice-President
Miss Margaret H. Kohn, Secretary

Gold medal for perfect attendance. Let us carry this inspiration and zeal with us into all our coming days of chapel life. The great danger in all intense joy is activity in reaction. This is seen in Confirmation very often; persons make their profession of Christ with great enthusiasm and with intense religious joy, but fail to endure and keep that experience an abiding possession. The Church suffers much from the "stone-ground" Christian—not much depth of earth. Fails to endure and bear the heat and burden of the day.

THE VICAR'S STUDY

My Dear People:

The Vicar's study is a place where we can gather and think about the things that matter to us. It is a sacred space where we can reflect on the great events of the world and how they affect our lives. The Vicar's study is a place where we can come together to share our fears and hopes and to find comfort and strength in each other. It is a place where we can find guidance and direction as we navigate the challenges of life. The Vicar's study is a place where we can pray and find peace. It is a place where we can find the strength to face the trials of life and to overcome our fears. The Vicar's study is a place where we can find the wisdom to make wise decisions and the courage to follow through with them. It is a place where we can find the guidance to live a life that is true to our values and to our convictions. The Vicar's study is a place where we can find the strength to be the best version of ourselves and to make the world a better place. It is a place where we can find the peace and serenity that we need to live a full and meaningful life.
I believe there is some special work of each member of the chapel to do, according to his several ability, if he only finds it. And if you cannot find it, come and consult the vicar and see if he has any plan in which you can find a happy service for yourself and the Church life. After all, the Church is a family and each ought to contribute something to the strength and usefulness of that family. Do not be one of the drones in this life. And the secret of all happy service lies in this attitude, viz., "What can I contribute to my Chapel life?" There are always some people in this world who are asking, "What can I get out of it?" Verily they have their reward, but it is not the reward of that blessedness of entering into the joy of their Lord.

Before us lies the task of mutual service and of community betterment. Let us all get in line and carry our share of the responsibility and of the privilege.

Your sincere friend,

H. L. H.

The Parish Register

Baptisms

"Holy in word and life,
Grant us to be known,
O God, as our children.
"Easter, may we be renewed in Our Lord Jesus Christ to whom we are now baptized.

Mar. 18. — Walter Camac, Amos.
Apr. 7. — Easter Even.
Apr. 7. — Florence Green.
Apr. 7. — George William Kappes.
Apr. 7. — Sophy Young McCarron.
Apr. 7. — Thomas Myers, 3d.
Apr. 7. — John Arthur Puring.
Apr. 7. — John Ross.
Apr. 7. — Rose Fremad Robb.
Apr. 7. — Albert Lewis.
Apr. 7. — Robert Anderson Wilson.
Apr. 15. — Harrison Money Gately.
Apr. 15. — Katharine Elizabeth Graham.
Apr. 15. — Robert Kilpatrick, Jr.
Apr. 15. — Thomas Raymond Lenzend.

Communicants Received

From Church of the Saviour:
Mrs. Irene Patterson Rawlings.

Communicants Transferred

To Church of Holy Apostles:
John William Young, Jr.
To St. Matthias:
David Maginnis.
Mrs. Sarah Chinnery.
To All Saints, Darby:
William H. Billsborough.
Mrs. Margaret H. Ruffner.

Burials

"Blessed are the dead who die in the Lord."

Feb. 25. — Lewis Jackson.
Apr. 2. — Jennie Griffiths.
Apr. 12. — Annie V. Lewis.
Apr. 21. — Elizabeth Ellison Martin.

Confirmation, April 3

"That they may continue thine forever."

Russell Lamont Baker.
Irving Francis Boice.
Anna Donaldson.
Anna Longstreet Haines Fitzgerald.
James Gilleen.
Florence May Gillen.
Anna Kennedy Harrison.
Annabelle King.
Agnes May Layher.
Wilhelmina Smyth McKay.
Olga Bertha Gilleen.
Katharine Isabella McRae.
Margaret McCoulough.
Florence May McCreary.
Margaret Elizabeth Mary Pople.
Isabella Jane Pople.
Mary Matilda Potter.
Harry Scott Wallace.
Elizabeth Young.
Andrew Harvey Williamson.

Easter Day, April 9, 1917

Lenten and Easter Offering, Memorial Chapel of the Holy Communion Sunday-school

<table>
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<tr>
<th>Class</th>
<th>Ministerial Name</th>
<th>Total Easter</th>
<th>Easter Day</th>
<th>Total Lenten</th>
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<tr>
<td>O.</td>
<td>Mr. T. J.</td>
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THE MEN'S OWN

During the past month a new movement has taken root in the chapel which promises to be of great value to the parish life. It is a man's movement known as the "Men's Own." The purpose of the movement is to promote greater fellowship among our own men; give a hearty welcome to all newcomers and strangers; study the religious, social and civic needs of the community; and tie ourselves to real social service.

The Men's Own meets every Sunday at 12 o'clock; they are dismissed promptly at 12:45 p.m.
Hearty singing and a study of some vital topic is our program. Once a month we have a social evening. We admit anyone to the meetings without any formality.

The movement has started with earnestness and a determination to succeed. Fifty men signed an agreement to sustain these meetings for a period of six months. We have eighty-five members enrolled and have had an average attendance for the two meetings held of fifty-one.

These men are in earnest. On Friday, May 25th, they are going to have a Home Defense Rally and Dr. Joachim, a former Lieutenant, N. G. P., will be present.

You will hear good things from this movement for men by the men. It is their movement, now that the vicer has launched it, and the men of the chapel are on trial and we know that they will stand the test. Are you a member? If not, get behind the movement.

COMMUNI CONSENSU

Congratulations from your oldest daughter, Mr. Rector. Three years of able administration and of affectionate leadership have inspired our confidence in you and endeared our association with you. We are not afraid to speak out and tell you that we rejoice in your leadership, because of your fairness and good judgment at all conferences. We feel that behind all our efforts there is the loyal support of a liberal soul. And under your guidance this great institution challenges our best efforts. Surely it has been helpful to meet with you and discuss the problems common to us all; and the harmony of the staff is a tribute to your leadership.

Three years in this parish has as much crowded into it as would be found in five years in many another. May many happy years of service here be granted to you and to us.

A NEW ORGANIZATION

The Chapel Aid sprang into life about two weeks ago. Mrs. Thomas Bawden is the directress, and she is assisted by an able corps of faithful women. This organization will have charge of the supper end of all our chapel affairs where refreshments will be served. We must get our kitchen in shape. The beginning has been made. A coal cook stove and gas stoves have been installed in the kitchen, with all arrangements for hot water. The stoves came from the vicarage, and have been put in first-class condition. We are now a complete set of dishes; re-stocking of cooking utensils, linoleum on the floor, and a complete renovation of the pantries. Once these things are in order we purpose to keep them that way by the efforts of the Chapel Aid. All dishes broken will be replaced by the organization using them. So we are going to select a permanent stock.

Now who will help us along? We need over one hundred dollars. But every little helps. Send in your donations in money to Mrs. Bawden. And do it now.

CHAPEL REPRESENTED

By a resolution of the vestry it was determined that one delegate to the Diocesan Convention should be elected by each of the parishes. The Holy Communion, being the oldest daughter of the parish, has the honor of having the first delegate. Upon recommendation of the Chapel Committee Mr. David Gray was chosen. Mr. Gray deserves this honor. No man works more faithfully than Mr. Gray. The work of chapel treasurer is a very arduous one, and the duplex envelope has increased the work. We appreciate this faithful service and congratulate him for the honor conferred.

THE ANNUAL CHAPEL MEETING

The annual parish meeting was a great success. The new Advisory Board was elected by the people, and is as follows: David Gray, Thomas Bawden, Harry Collins, John Uren, Francis Larkin, Frank Naunty, Hugh Gallagher, Robert Neely, Joseph Russell, James Peoples, John Devitt, Alexander O'Neil.

Reports from all the leaders of the chapel organizations were read and showed the societies in good conditions. After the reports, refreshments were served and dancing followed. We expect to make this an annual affair.

(26)
These "scattered dry bones" can live by the in-breathing of that "power from on high." It is yours for the asking. God grant that we may all seek it.

The Vicar adds a word in connection with the close of his eighth year in charge of the Chapel. They have been years of sunshine and shadow, more of the sunshine, we are happy to say. These years have brought us nearer to each other and nearer to Him who is our Lord and Saviour.

There has been as can be readily seen, progress and growth in both material and numerical measurements. It is difficult to measure or estimate the other vast spiritual—that for which ministers are sent, and churches and parish houses are built—the 'building up of Christ in you.' The first is only a means to the second.

The administering of the Sacraments and the teaching of the Word have brought a joy of heart and comfort of soul that no one can take away because of the consciousness that some were coming who were sincere and intent on hearing the message spoken.

If the success of a man's ministry was measured by official acts and things done, alone, we could safely and modestly say—"quite so"—471 baptisms, 411 presents for confirmation, 97 by transfer, 117 marriages, 355 burials, new Church built, organ put in, etc., in eight years—but not in those things alone, not numbers primarily, but character building into the likeness and fulness of Christ in the hearts and minds of the souls committed to his care and cure, both by preaching and living. The full measurement of this cannot be taken this side the grave, not until then. He says, "Give an account of thy stewardship." Our hope and prayer is that the years yet to be in our ministry here may be more fruitful of good works.

The Vicar cannot close this word without an expression of his unbounded gratitude to his members here for their hearty support and loyalty in our common work, and also to the other members of our Parish, who in their official capacity and otherwise have been most kind and sympathetic in all their relations and associations.

Before the close of another eight years—if we are here that long—may we have enlarged our parish house, to meet our growing demands; pay off the mortgage of $6000 on our church building, and have secured an assistant for your Vicar—but if this last is too long, you will have to get both a Vicar and a Curate. We can keep at it in some fashion, but not in the way to meet fully and completely the Church's opportunity in this growing section of our city, where there is yet so much to be done. Perhaps in this connection it might interest you to know that the offerings for "Salary of Vicar's Assistant" to date amount to $57.57. This has come from a very few of the members. We want all to use the special envelope marked—For Salary of Vicar's Assistant—in order that this fund may grow. The Parish is not able to add this extra expense to the Church budget. It must come from our own efforts. One envelope each month with 25 cents in it, and if you cannot give that much give what you can.

With deep gratitude to our Heavenly Father for His favor and blessings of the past, and appreciation to you, my friends, and with prayers for us all for strength and grace now and the days yet to come,

Faithfully your friend and minister,

John R. LOGAN.

Register

For March and April

Baptisms
March—Marie Hensley, Clarence Murray Williams, Elizabeth Dobris Watson and Raymond Frederick Douglas.

April—Reported under Easter Even.

Marriage
March—Horace R. Brown and Ada Smith Cokie.
Communicants Received
Mis. Eda B. Parker, from Trinity Chuch, Vineyard, N. J.; Mrs. Coes B. Stewart, from Holy Trinity Chuch, Philadelphia; Mrs. Teresa DeCosta Williams, from Pro-Cathedral Chuch of the Nativity, South Bethlehem, Pa.; Mr. Richard J. M. Lewis, from St. John's Chuch, Parish of Clarendon, Jamaica, B. W. I.

Burials
March—Vincent Beckford, Mrs. Annie Waters. April—Charles Watson, Edith Patterson, Thomas I. Feagans and William J. A. Reid.

ANNUAL REPORT
In the parochial report—May 1st, 1916, to same date 1917—sent to the Diocesan Convention, the following statistics were given:


Removed—by death, 4; revision, 6; transfer, 1. Present number of members—581.

Marriages, 29. Burials, 40. Public Services—Sundays, 115; other days, 63. Total, 178.

Holy Communions—Public, 58; private, 30. Total, 88.

Persons Receiving—2987. Sunday School officers and teachers, 46; scholars, 600. Total, 646. Kindergarten teachers, 2; scholars, 190.

CONGRATULATORY
The Vicar and members of the Chapel of St. Simon extend to our beloved Rector, the Rev. Dr. Toop, our hearty congratulations on the completion of his third year as Rector of our great parish with its many and exacting duties and responsibilities. He has measured up to them all in such a positive yet kind manner that he has greatly endeared himself to us all. We hope for many more years of his wise and helpful leadership.

APRIL OFFERINGS
The following are the offerings of the Chapel of St. Simon the Cyrenian for the month of April, 1917.

Chapel Expenses:

- Envelopes: $251.20
- Loose: 11.50

Total: $262.70

Benevolence and other objects:

- Commission Alms: $42.49
- For Salary of Vicar's Assistant: 18.43
- Vicar's Fund: 10.34
- Domestic and Foreign Missions: 6.08
- Mortgage Fund: 30.08
- Pipe Organ: 6.70
- Geo. C. Thomas Memorial Fund: 158.01
- Good Friday Offering (Designated by Vicar): 17.58

Total: $314.67

Church Total: $581.37

Sunday School
For Missions, Easter and Lent: $918.83
For Expenses: 20.25

Total: $939.07

Complete Total: $1125.44

PARISH PARTY
Our first Parish Party has been set for Thursday evening, May 17th, when we hope to have our largest family gathering of the members of the Chapel. Some of our best talent have been asked and kindly consented to take part in a short program. We want every member to come. Refreshments will be served and an Orchestra has been secured. This will be at the time of the eighth anniversary of the Vicar, but is not to be observed primarily as an anniversary celebration, but a large family gathering of the members and regular worshippers in which we hope for all to become better acquainted.

Donations for expenses will be gladly received.

OLIVIA BROWN, HLEN AUGUSTUS BROWN, BERNARD ASHBY BROWN, JR., HAYWOOD ISAAC BROWN, SADIE CLARKE, RACHAEL MARGUERITE CLOUGH, ROBERT THEODORE EDWARDS, MARY EDITH EDMONDS, WILLIAM GARDNER, JR., FRANCIS HAROLD LANCASTER, ANNA GERTRUDE LANCASTER, LYMAN BEECHER MILBURN, JOSEPHINE ELIZABETH MARRIOTT, JAMES HOWARD PARRISH, MARY ELIZABETH PEARSON, DIAZ GLENN RICHARDS, THORNTON TRYSAYAN RUFFIN, DOROTHY MAY RUFFIN, ALPHONSO HAYWOOD RUFFIN, GERTRUDE ELIZABETH TAYLOR, MARGARET SAUNDERS, MILDRED IDA TAYLOR, MILDRED ELLA TIMBERLACE, HUMPHREY DIONIS BLEWITT AND LOUIS ALONZO YATES.

Three others who had been previously baptized were received into the Church by the sign of the Cross.


NOTES
A special sermon will be preached to the Chapters of the Brotherhood of St. Andrew of Phillips Brooks Memorial, and the Chapel of St. Simon's, May 27. All men are cordially invited.

Sunday, May 27, being Whit-Sunday, there will be the usual annual Corporate Communion of all of our Confirmation classes, at the 10:45 a.m. service.

Members of the Flower Guild will have their annual Birthday Party, Thursday Evening, May 24.

EASTER-EVEN BAPTISMS
One of our happiest and most enjoyable services in connection with Lent and Easter was on Saturday, April 7th, when twenty-eight were baptized by the Vicar and a reunion service of sponsors and children. Mr. David L. Witmer, our annual visitor at this service, made a very strong and appealing address on the Responsibility of God-parents. The Vicar also gave a "talk."


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The following were baptized: Reginald Brooks Anderson, Mary Esther Brown, Evelyn
ANNUAL PICNIC

Just a foreword about this big annual affair in the life of the Chapel and School. The date has been arranged for Thursday, July 19th, at Maple Grove. This is the only place in or near Philadelphia where we can combine both profit and pleasure. We have been promised that the Grove is to be put in better shape and more amusements provided for the children. It is to be a combined outing for Church and School. The children will be taken out in special cars and refreshments served free. The Church people will provide dinner and all sorts of refreshments. The admission is 25 cents for adults and 15 cents for children under 12 years, not of the School. Pay at the gate as you enter.

There will be a baseball game, races and other amusements for the afternoon, for which prizes will be given. A good orchestra will be in the pavilion. Let every member and friend go and enjoy the day with the children in God's big out-of-doors. Keep the date in mind, Thursday, July 19th.

PRAYERS—ASCENSION-TIDE

Ascended Christ, great Lord on high, to Thee we bow. Great Son of God to Thee in Heaven be honor, praise and glory ascribed.

In Thee is all merit, good, and excellence that is in Heaven or earth, for Thou art God and the earth is Thine, and we but moths fluttering for a moment about the flame of life.

As Thou didst live so teach us to live, as Thou didst win the victory grant us to win, as Thou art in Heaven so bring us at the last to be, for there is no rest without Thee.

Give us often to gaze into Heaven, and as often Heavenly Visitants to bid us to life's tasks and the look adown the longer road, even to the end.

Wean not our hearts from the world and its sweet and precious things, but win them unto Thee through the gifts of Thy bestowing.

Lift not our minds too far beyond the things of time and sense, but give us such use of them that they exalt us body, soul and spirit unto Thee, O ascended and present, triumphant and tender Christ. Amen. —G. H. T.

WHITSUN-TIDE

O great eternal Spirit, pure and holy, lift Thou the weights from our hidden eyes that they may see even as Thou, unstopp our ears that they catch the deep whispers of truth, free our spirits from evil to take flight with Thee across the wide spaces of holy endeavor. Thou broodest over all God's work in care and love, so teach us ways of quietness and musing peace; Thou comest as the fire in flaming wrath, so give us wrath like Thine, scorn of untruth and hatred of paltry ends; Thou dost purify life and sanctify it, grant us the high privilege of aiding in Thy task; Thou maketh Christ known to human hearts, the truth in Him and all the joy and beauty, so make us living epistles of Him to others.

Give us to hear the rushing mighty wind of Thy presence, to feel the touch of flame; afford us the many tongues of love and the burning heart; touch our lips with coals from the altar that they be pure and true.

As Thou art Comfort unto us give us to comfort others, and to speak to souls given over to the allurements of the world the things that belong unto their peace. Take up Thy lodging in our heart and be its loved and privileged guest and not only so but make it Thee, Thine own very self in purity and peace and power. Amen. —G. H. T.

PERSONAL

Our sympathy is extended to Mrs. Aurelia Peagam and family, Mr. Chas. H. Vance and family, and Mrs. Smythe Nicholson and family, in the bereavements recently sustained.

The flowers on the Altar Sunday, May 13, were the gift of Mrs. Mary Jobs, in loving memory of her parents.
not so many reasons as there were excuses for the after-Easter drop. (I recognize that it is not particularly our own problem, for the Mediator seems to suffer less than most.) People do not so much go away as stay away! Should we recognize “Spring fever,” perhaps, as one of the subtlest workings against character, if it tempts us to forget our steady duties and our self-expectations? I cannot (although I have tried all possible extenuations) quite accept the anti-climax of the Easter-to-Trinity season. Am I wrong? They say that a golf-stroke, to be as it must, have a good “follow-through.” That is what we will strive for now—a good “follow-through.” As your grateful minister, who is so much moved by your co-operation, enthusiasm, consecration and corporate will, so abundantly made clear, I am simply urging you to do by the witness you have so amply given, as little as you can. Let us not “let down” before Trinity Sunday and Sunday School week! In another column you will find the announcement of the Residency work which is now that enthusiastic loyalty that characterizes its every activity.

I want immediate word of any of your boys’ enlistment. We shall have the list of our own lads where all can see it. Add them to your prayers and I shall be glad to forward to them at any time any remembrances you may care to send.

God guide us all and make us His means of self-consumption in the Peace that passeth understanding. But may He forbid us to say “Peace, peace, when there is no peace.”

Most unfailingly your friend,
PHILIPPE E. OSGOOD.

A MEMORIAL SERVICE

At the evening service, Sunday, May 27th, the Philadelphia Veterans of Foreign Service will attend in a body. The sermon (by the Vicar) will be on “Memorial Day as a Witness.”

RED CROSS PLANS

In the furtherance of our Red Cross plans in connection with the neighboring churches we are making slower progress, perhaps, than we might if alone. But the result will be more sure and the work more soundly based if we “make haste slowly.”

Announcements of definite plans will be made
at the Parish Party, Ascension Day evening (May 17th). Let everyone interested surely come at that time. We ought to be able to start work immediately then.

In the meantime may we have the names of those who intend to join our Auxiliary? The dues are one dollar. One does not want to make request for permission to organize until a reasonable membership is assured.

ASCENSION DAY (Thursday, May 17th)
Holy Communion at 7:30 a.m.
Holy Communion and address at 10:30 a.m.

CARD
Have you signed this pledge card yet in our "Parish Promise" as part of "our bit?"

"For their sakes, I faintly worship."
Because I am ready to deny myself, in order to keep my spiritual vision clear and to help others to self-control by the comments that my prayers for them are class of self-indulgence: I hereby pledge myself to refrain from all beverage use of stimulants throughout the period of the war.

Name __________________________
Address __________________________

"SUNDAY-SECHOOL WEEK" PROGRAM

SUNDAY, JUNE 10th
8:00 a.m. Holy Communion.
10:30 a.m. The Commencement Service of the Missal Schools. Illustrated address by the Vicar. Presentation of certificates of Honorary Promotion. Presentation of Luten Honor Roll Pins. Award of prize essay. Presentation of Diplomas (from school to school). Special music by the Sunday-school Choir and the regular choir.
2:30 p.m. Exhibit open for the last time.
8:00 p.m. Evening Service.

REGISTRAR'S REPORT, APRIL 23, 1916, TO APRIL 9, 1917
To the Members and Friends of the Chapel of the Mediator
I beg to submit the following statistics of the Chapel for the year ending April 9, 1917:

Number of Communicants on list April, 1916-1917= 482
Communicants received during year by transfer- 39
Communicants received by confirmation- 39
Communicants placed on list by their own request (no records available)- 12

Total- 592

LOSES
Lost by transfer to other parishes- 3
Lost by death- 4
Names taken off Communicant list by own request of removal or non-attendance- 11

Present number on list- 574

TUESDAY
8.00 p.m.-Parents' Meeting. Special speakers from the General and Diocesan Boards of Religious Education. The Mystery Play and Movement of the Vicar's Bible Class.

WEDNESDAY
3.00 p.m.-"Mother's Meeting" under the auspices of the Kindergarten and Primary Departments. Infant Rall babies and mothers, too. Games for the little folks. Refreshments.
7.45 p.m.-Evening Prayer.
8.15 p.m.-Final sealing of the Vicar's Bible Class.

THURSDAY
8.00 p.m.-The Parish Party. A good entertainment is expected and a final family gathering. The Mystery Play will be repeated.

SATURDAY
The Sunday-school picnic.

SUNDAY, JUNE 10th
8.00 a.m.-Holy Communion.
10.30 a.m.-The Commencement Service of the Missal Schools. Illustrated address by the Vicar. Presentation of certificates of Honorary Promotion. Presentation of Luten Honor Roll Pins. Award of prize essay. Presentation of Diplomas (from school to school). Special music by the Sunday-school Choir and the regular choir.
2:30 p.m.-Exhibit open for the last time.
8.00 p.m.-Evening Service.

THE PARABLE OF A PRODIGAL FATHER

The following article has appeared in several publications. Some of our readers may have missed it. If so, read it now—it has a vital message.

A certain man had a son. And this son said unto his father: "Father, give me the portion of thy thine, and thy attendance and thy companionship and thy counsel which faileth to me."

And he presented unto him his living, in that he paid the boy's bills, sent him to school and Sunday School and tried to believe he was doing his whole duty by him.

Not many days after the father gathered together all his interests and ambitions and took a journey into a far country, in a land of real estate, bank accounts, hogs and cattle and other things which do not interest a boy, and there he wasted his precious opportunity of being a clum to his boy.

When he had spent the best of his life and had made much money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship, for he would have been satisfied with himself with the hawks that other men did eat, and no man gave unto him any real companionship.

But when he came to himself, he said: "How many of my acquaintances have boys whom they understand and who understand them and who seem happy in their comradeship, and I perish here with heart-hunger. I will arise and go to my son and say unto him: 'Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'"

And he arose and came to his son, but while he was yet afar off his son saw him and was moved with astonishment and drew back and was ill at ease. And the father said unto him: "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me and let me be thy friend."

But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship, but I got a good deal of the wrong kind, and now, alas, I am wracked in soul and in body, and there is nothing you can do for me. It is too late, too late, too late."—Our Young Men.