

The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

PUBLISHED IN THE INTERESTS OF THE EPISCOPAL CHURCH

VOL. I NO. 2

HOBART, INDIANA, JANUARY 13, 1917

\$1.00 A YEAR

PROVINCE OF THE SOUTHWEST

TO MEET AT LITTLE ROCK, JAN. 16-19

What promises to be one of the best attended and most profitable meetings of a Provincial Synod will meet in Little Rock, Ark., next week, from January 16 to 19.

Every Bishop in the Province has promised to be present. Bishop Tuttle will preside. The Governor of the State, the Mayor of the City, the President of the Chamber of Commerce and the Bishop of the Diocese are all scheduled to make addresses of royal welcome to the delegates.

And then comes a long list of representative men to conduct conferences upon the several departments of the Church's activities: Bishop Wise and Dr. Gardner for conferences on Religious Education; Bishop Thurston to advance the interests of the Church Pension Fund; Bishop Kinsolving and the Rev. George Craig Stewart will handle Social Service.

The Woman's Auxiliary of the Province will also hold its meetings at the same time.

It promises to be "a great meeting" and will kindle enthusiasm for the Church's work throughout the entire Province. And in so doing it will be an added evidence of the value of the Provincial System, as lately adopted in the Church.

BISHOP SUFFRAGAN

OF CHICAGO INSTALLED

Rt. Rev. Sheldon M. Griswold, D. D., Bishop of the Missionary District of Salina (Kansas) has been transferred from that District to become the Suffragan Bishop of the Diocese of Chicago. The installation service was held in the Cathedral of St. Peter and Paul on Monday morning, January 8th. The Bishop of the Diocese had asked the Clergy to vest, and about one hundred of them fell into line. The Cathedral was filled with men and women from every part of the Diocese. After the usual Canonical papers had been read and Bishop Griswold had taken the vow of conformity, the Bishop of Chicago made an address of welcome in his usual strong, clear, incisive language, and Bishop Griswold responded in an address that will long be remembered. The celebration of the Holy Communion followed, the Bishop of the Diocese being Celebrant, and the Bishop Suffragan pronounced the blessing. Following the service a reception was given, and for an hour the two Bishops shook hands with the Clergy and Laity of the Diocese in attendance, and a few outside friends.

The event was a most cordial welcome to the man who comes to take the place of the lamented Bishop Toll and to be a "right hand of strength" to an over-burdened and over-worked Diocesan. Bishop Griswold in his address created a strong and favorable impression, and he begins his work with the confidence of the entire Diocese. As one man remarked: "He has been a Bishop for sixteen years, and knows what the work is; and he talked like a Bishop."

CRITICISM

We are attempting a difficult task. We know it.

We are very far from having struck twelve—we know that, too. We are trying to fill a need that every Clergyman knows is existing. The Episcopal Church needs a dollar paper that instructs and inspires. Every other religious body has such an organ.

We are not receiving any income for this service. Not a contributor is receiving a penny for his services. So at least we are not mercenary. We have no great experience in editing a newspaper. This may be self-evident. We believe that we can learn.

We cannot guarantee to write that which every reader will accept. How could we?

How are we to improve this paper?

First, by intelligent criticism, which we invite. Remember, we have limited ourselves to a dollar. And a dollar won't buy much in the way of outward form.

Second, by intelligent co-operation. If the thing is worth while we can do better if we have a large support than we can with a meagre one.

If we have the root of the matter,

SPRINGFIELD ELECTS A BISHOP

The Rev. Grandville Hudson Sherwood, Rector of Trinity Church, Rock Island, Ill., was elected Bishop of Springfield on the thirteenth ballot at a special meeting of the Diocese in Convention held in the City of Springfield, Ill., on Wednesday, December 27th. Sixteen Clergymen had been placed in nomination.

God of all dying, be Thou near,
Make Thy Great Presence ever clear,
Bring Christ and Cross to closing eyes,
Make Christ the victory, Christ the prize.

A BUDGET OF NEWS

HAPPENINGS IN MANY PARISHES

St. Luke's Church of Evanston, Ill., received the handsome sum of \$2,300 towards the Building Fund on Christmas Day. Of this amount \$1,000 was anonymously contributed.

Dr. Stewart gives a very interesting account, in his Parish Paper, of a notable series of meetings held in St. Luke's Parish House during the first two weeks in Advent under the leadership of Miss Victoria Booth-Clibborn. "Hundreds of men and

doctrine and fellowship and in breaking of bread and in prayers.' We believe in 'the communion of Saints.' But the foundation is, as the Epistle to the Hebrews says, 'repentance from dead works and faith toward God.' After that comes 'the doctrine of baptism and of laying on of hands.' The first thing is repentance; the second thing is faith. The meetings at the Parish House have not aimed at anything else than the one definite Advent call of surrender of the will to Jesus Christ, and we have had nightly evidences of their effectiveness. Night by night the promise has been fulfilled. Christ has been lifted up and He has 'drawn men unto Him.'

"We are glad that Miss Booth-Clibborn came. Our daily intercessions for her and for the meetings have been answered. We pray God to bless her wherever she goes. And we know that the meetings conducted by her have

'Left a result of holier lives,
Tenderer husbands and worthier wives,
The peace of God for the world's annoy,
Beauty for ashes, and oil of joy!'"

The Southern Churchman generously gives "The Witness" the following favorable notice, which we greatly appreciate: "The number received is full of original matter, under several departments, and gives promise of a live and useful publication. The purpose of the Editors is to publish a paper at a moderate price, which may be introduced, as far as possible, into every Church family. This purpose, we may say, is shared by the Editor and publishers of each of the general Church papers now in existence. The field, however, is a tremendous one, in which there is room and to spare for all. The Southern Churchman heartily welcomes this new contemporary, and wishes it every success in meeting the great need which it is designed to supply."

On the Third Sunday in Advent, Dec. 17, 1916, in Trinity Church, Crowley, La., the Rt. Rev. Davis Sessums, Bishop of Louisiana, advanced to the Priesthood the Rev. Menard Doswell, Jr. The candidate was presented by the Rev. C. B. K. Weed, Rector of the Church of the Good Shepherd, Lake Charles, La., the sermon was preached by the Rev. E. A. De Miller, Rector of All Saints' Church, Grenada, Miss., and the Litany was read by the Rev. Gardiner L. Tucker, Secretary of the General Board of Religious Education of the Province of Sewanee. The Rev. Mr. Doswell will continue in his present field at Crowley, Opelousas, Washington and Eunice, La.

St. Paul's Church, the Rev. Dr. Lewis Brown, Rector, Indianapolis, Ind., held the fiftieth anniversary of the beginning of services upon its present site, New York and Illinois Streets, December 24. The Church was founded August 9, 1866, and the first service held in Military Hall, upon Washington Street, September 2. Ground was broken for the Chapel September 25, and it was completed for the first service, Christmas Eve. Bishop Francis preached an admirable sermon in the morning, emphasizing the obligation resting upon those who were heirs of such a sacred past. In the evening Christ Church and St. George's united in the celebration. Rev. James D. Stanley, Rector of Christ Church, voiced the congratulations of the Mother Parish in most eloquent words and the Rev. George G. Burbanck was equally felicitous concerning St. George's Church. Mr. Meredith Nicholson read a paper upon the early history of the Parish which was a literary gem. It lifted the anniversary to the highest possi-

A God Speed From The Presiding Bishop

*My dear Mr. Sage: All hail to
The Witness! It means to enter
into City homes & farm houses,
into libraries & factories, into
schools & counting houses. I
think your scheme a right
good one & I bid you God speed.
Enclosed please find a scrap of green
paper to pay for my Subscription
for the first year.*

David J. Stewart
Bishop of Missouri.

REV. DR. GEO. CRAIG STEWART CALLED TO THE BALTIMORE CATHEDRAL

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., was unanimously elected, December 15th, the Dean of the Cathedral of the Incarnation, Baltimore, Md. St. Luke's Parish Paper, in commenting on the election, says: "He is not unconscious of the great opportunity for large service offered him in this call, nor of the honor done him and confidence reposed in him by the Cathedral Chapter, but his twelve years at St. Luke's have woven ties about his heart that make it difficult even to consider a change." So far as we know, Dr. Stewart has not up to the present time announced his decision in the matter.

Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.—The Acts of the Apostles.

The fetters of God are the symbols of liberty.—Sunday School Times.

women," he tells us, "have come to hear her, some out of curiosity, drawn by the name of Booth, some out of sheer loyalty to the Parish under whose auspices the meetings were conducted, but all who came went away saying, 'That was a wonderful message presented by a wonderful Christian in a wonderful way.'"

"For Miss Booth-Clibborn, daughter of the famous Marechale of France and granddaughter of the still more famous General William Booth, is a young woman of remarkable beauty and grace and power. She is one of the most gifted speakers we have ever heard. Master of four languages, her English is rich and chaste and beautiful, the ready instrument of a trained mind and of a life utterly consecrated to Christ. When she speaks, and while she speaks, not one person stirs. In the pauses the ticking of the clock sounds monstrous; she holds and sways her auditors at will; she is alight, aglow, radiant with the beauty of holiness, sweeping with her voice the gamut of human emotion and bringing every thought into captivity to Christ.

"We Churchmen know that Christianity is something more than individual conversion to Jesus Christ. It is also corporate fellowship in the Body of Christ. It is patient, humble, constant continuance 'in the Apostles'

(Continued on Page 4.)

PERSONAL RELIGION

AIDS AND HELPS TO RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

It requires a lot of courage to say this Collect, for not many of us act as if we really believe that God "governs all things in earth." We seem to be satisfied to say that He governs "all things in Heaven," because we do not spend very much time thinking about Heaven, and until death strikes at our hearths and hearts we are not inclined to dwell much on the thought that "Heaven is our home." As we grow older and we realize how many of our relatives and friends have gone ahead of us into the other world, we begin to feel that there is indeed truth in the old saying, "When we are young we think Home is Heaven; but as we grow older we know that Heaven is Home." But when we are young, Heaven for most of us is a long way off, and we do not pay much attention to it in our thought life, though the word may be often on our lips. "God's in His Heaven" is rather a popular phrase with a lot of us; but somehow or other one rarely hears anybody say, "God's in His world." We have sort of taken the world out of God's hands in our thought-life, and that is the reason we have taken lightly the thought that God "governs all things in earth." If men really believed that God "governs all things in earth," do you suppose the world would be so God-less as it is?

St. James had to contend with this same tendency to leave God out of daily life. Remember how he says: "Go to now, ye that say today or tomorrow we will go into this city and spend a year there and trade and get gain; whereas ye know not what shall be on the morrow. For that ye ought to say: 'If the Lord will, we shall both live and do this or that.'" The Collect gives a direct blow to the practical atheism of a lot of us Christians. That is why I said it takes a lot of courage to pray it; for if men really believed that God is indeed a potent living factor in their every-day life, are you not quite sure that they would treat Him and talk with Him in a way quite different from the way in which they usually do? As far as God's relationship to our every-day life is concerned, too many of us treat Him as if He was only good for the extraordinary affairs of life; and if we pray at all, we do it in the spirit if not in the actual words of the aged darkey caught in the deep waters of a ford and in apparent danger of being swept off his cart: "O Lord, please help me out of this! I never did ask you for anything before, Lord, and if you'll only get me out of this I'll never ask you for anything again."

It would pay us to pay some attention to the first two words of this Collect: "Almighty and everlasting." If we will say them with our heads as well as our lips; and if we will try hard to act on the fact that God is governing this present world, we will find that our supplications will take on new meaning, and the result of those supplications will most likely be that peace which the Church bids you seek for your life, because the promise reads: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This is a good prayer for a man to learn who has fallen into the dreadful habitual sin of worry.

Why not try the experiment this week of living every day on the theory which the Church has put into this prayer, namely, That God is indeed governing all things on this earth. Don't begin by trying to figure out how this phrase fits in with the European war difficulties. Begin by offering yourself to God, asking Him to use you to carry out His plan for governing your own little world, your own daily life; and in the light of that experience you will begin to find out things you never thought of before about God, and the war, and the whole business of living in this present world.

THE EPISTLE

Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business;

fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given in hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind, one toward another. Mind not high things, but condescend to men in low estate.

St. Paul's philosophy never left him up in the clouds. You will notice that his theology always bore a close relation to his conduct. He may start his Epistles with a "tangled argument of doctrinal discussion," but in almost every case "he ends with a series of practical maxims for the conduct of life." This is noticeably true in the twelfth and thirteenth chapters of Romans which the Church gives us as Epistles for the first four Sundays after the Epiphany. In today's Epistle we have St. Paul driving home the fact that God gave us gifts to use in this "low estate" of earthly life. God is going to rule this earth through men—through Christ Jesus working on the hearts and consciences of the men of this evil world who have their bellies filled with His hidden treasure. The reason God does not seem to govern all things in this world is because the men in this world have forgotten to give God credit for the treasures He has hidden in their innermost being. Just see how God plans to rule and govern this earth. "He that giveth"—money, time, food, advice, himself, his gifts—let him do it with simplicity; "He that ruleth"—himself, his family, his committees, his city, his state, his country, his Diocese, his Parish, his Mission—let him do it with diligence. By the way, study the derivation and meaning of "diligence." "He that sheweth mercy" to the less fortunate, the unfortunate, the offender, the transgressor—"Shew it with cheerfulness." And so the list goes on, no need to repeat it. Read over carefully and prayerfully the requirements which are listed in this Epistle and examine yourselves in God's sight on how well or how poorly you are qualifying; and maybe you will find out why your life does not bring you the joy and the peace you think you ought to have. How can God give us His peace all the days of our life, if we do not do these things which St. Paul enumerates as the duty of a Christian citizen, living for a while on this earth in company with a lot of other men?

THE GOSPEL

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee? Mine hour is not yet come." His mother saith unto the servants, "Whatsoever He saith unto you, do it." And there were six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them: "Fill the water pots with water." And they filled them up to the brim. And He saith unto them: "Draw out now and bear to the governor of the feast." And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him.

Here we have an example of God's "governing all things in earth." The Church puts before us this beginning of the miracles of Jesus as evidence that God was manifesting His glory through the person of Jesus Christ. That it was the act of God in the flesh done for love of His creatures. The miracles of Jesus Christ are a stumbling block to many people. If you are one of these people, buy a book called, "The Gospel of the Miraculous," written by the Bishop of London and published by the Young Churchman Company, Milwaukee, Wis. It will cost about one dollar, and it is worth a great deal more, because the Bishop, who used himself to stumble at the miracles, in this book shows us how to believe in these miracles and then how to glory in them. I cannot deal with the subject of miracles here. I just want you to remember that a miracle is not what that old darkey whom I have quoted thought it was: "A

change in the order of nature," but that a miracle is the simple assertion that God "DOES GOVERN ALL THINGS" by the present and perpetual power of providence, as against the theory that He "HAS GOVERNED all things, and is governed Himself, by the once-for-all enactment of an order of Nature, in which He is imprisoned, and with which He is powerless to interfere."

Not to believe in miracles is not to believe that God is in His earth. If we have read God out of everyday life, then today's Collect is for us mere "idle talk," and this Gospel is but a pretty sentimental tale. This day's teaching in Collect, in Epistle, and in Gospel, is to bring us up with a round turn, forcing us to decide whether or not we believe in the supernatural life. It takes a humble minded Christian to believe that "Earth's crammed with heaven, And every common bush afire with God," and it takes courage to live that faith in a world which puts God in the background instead of the foreground of life.

Let us believe that God does rule our life. Then we will be earnestly trying to co-operate with Him. We will offer Him ourselves, our souls and bodies to use in the miracle-working process of changing sinners into saints; and help Him rule His world through the medium He has chosen, namely, "Christ in you, the hope of glory," working in and through you, as He worked in and through the servants who bare the water-made-wine to the governor of the feast, and knew who had done the miracle.

It may not be amiss to ask you here to note that what Jesus says to the Blessed Mother is: "What is there between Me and Thee?" Bishop Doane says this question of our Lord to the Blessed Virgin Mary is a solemn protest at the start of Christ's ministry, against the thought of St. Mary's control over the actions of Her Divine Son. This protest by Jesus should make it impossible for us ever to look upon the Blessed Virgin as a Mediatrix between man and "The only Mediator." Only by remembering this can we keep sentimentality from playing havoc with the relations which sinful men are expected to have with God through the intercessions of Jesus Christ, and the Holy Ghost.

A MEDITATION

THE STRENGTH OF THE SPIRITUAL

There came Wise Men out of the East; out of the land of mystery, the land which has always held a fascinating sway over the imaginations of men. It is a land of strange contradictions—of passionate love, of intense hatreds, of eager adventure and of the quiet of mystic repose, of hospitality and of treacheries, of cruelty and oppression, yet sometimes of high thoughts and spiritual aspirations. The land of lassitude and inertia, yet the land where mathematics made its first calculations, and where astronomers, as these Wise Men were, first studied the stars; the land of monotonous sweeps of sand and the most vivid contrasts of human character and attainments, of cruel conquerors like Kubla Kahn, and high pure thinkers like Zoroaster; the land from whence has come all the great religions of the world.

Out of this East came three Wise Men seeking Christ, the new-born King. Their story has gone down into the heart of the world. The three Kings, Casper, Melchior and Baltasar, as tradition has called them, pure souls, thinking high thoughts, hoping for the coming of spiritual things. And as they hoped and prayed there was borne upon them the conviction that the One who would bring in the reign of spiritual things was at last born into the world, and a strange bright star rose on their horizon and seemed to lead them onward over the desert waste toward the land of Judea. And they followed it, these spiritual adventurers looking for the King.

And the first King they found was Herod of Jerusalem. He had been a great King in his day. The friend of Mark Antony, the Roman, he had been loyal enough and morally strong enough to resist the fascinations of Cleopatra when she had tempted him to disloyalty to his friend. He had built a splendid Temple in Jerusalem, and his reign had recalled something of the old time power and splendor of King Solomon. After the Battle of Actium, when all of the adherents of Antony went down in ruin, Herod had, by sheer personal charm, won the favor of Octavius and had been confirmed in the possession of his kingdom.

And the Wise Men came to Jerusalem, and they saw the greatness of the city and the splendor of the temple, and they had audience with the King, and they knew that this was not the power they sought, this power

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	First Lesson	Second Lesson	Second Lesson
2 S. after Epiph.	Gen. 24:29-51 Is. 54 Gen. 24:52-end	Eph. 5:15-6:9 27:28-end 6	Jer. 7:1-20	John 2:13-end
M.	25:1-18		Is. 43:8-20	3
Tu.	25:19-end	Rom. 1:1-25	43:21-44:5	4
W.	26	2	44:6-23	Luke 4:14-32
Th.	27:1-29	3	44:27-45:7	Matt. 4:12-end
F.	27:30-45	4	45:8-end	9:2-13
S.	27:46	5	46	12:1-21
For next S.	Is. 42:10-43:7	John 1:35-end	Ezek. 18	Luke 6:12-end, or

SUNDAY LESSONS. Morning. The first Lesson is the story, in part, of the successful visit of Abraham's servant to get Rebekah as a bride for Isaac. Would that our congregations would stand for the whole chapter. The Second Lesson deals with the general theme of marriage and of the mutual relations of parents and children, as well as expanding this germinal truth into civil society in the mutual relations of employer and employee; and treating the marriage relation as a symbol of Christ and His Church. This latter thought is also the teaching of the O. T. alternative lesson (formerly assigned to the third Sunday after the Epiphany, but more appropriate here), which also gives God's gracious promises to His Church, including peace (see Collect for the day) and lays a foundation for the Church's Missionary activity in the truth of the God of Revelation as the God of the whole earth.

The appropriateness of all this in connection with the story contained in the Gospel for the day, the wedding at Cana of Galilee, is obvious.

EVENING LESSONS. The second lesson takes the lead with the account of our Lord's cleansing of the Temple, a continuation of the harmonized life and taken from the same chapter as the Gospel for the day.

For the Old Testament backing of this we have chosen the chapter in which Jeremiah makes his plea for social righteousness against what we should now call "Churchianity, or false reliance on the 'Temple of the Lord.'"

WEEK DAY LESSONS. The morning week day selections are a continuation of the course reading in Genesis and the second lessons com-

plete the reading of Ephesians and begin Romans, which, as the Gospel of Sonship for the world, is mighty good Epiphany stuff. In the evening, the harmonized Life of our Lord is continued, with Isaiah for first lessons. As has been already pointed out, Isaiah, chapters 40 to 66 inclusive, contains the three elements of Redemption, Missionary Program and final Judgment. There is a certain analogy between Christmas and Easter, in this, that both treat of Redemption, the one through the Incarnation and the other through Death and Resurrection; and both are appropriately followed in Epistles and Gospels and Lectionary, by passages which stress application of Redemption to life. Redemption must in no case be confounded with Salvation. In the second year of the New Lectionary, Isaiah 40:66 is used with the same topical significance and at the same time, in its true historical connection, in Eastertide, in connection with redemption from exile. In the Prayer Book scheme, Redemption through Incarnation on Christmas is carried to a climax on the Sixth Sunday after the Epiphany; and Redemption through the Death and Resurrection of our Lord, goes on to the following Advent. What was said about Isaiah 40-66 applies, also, to the Epistle to the Romans, as applicable both to Eastertide and to the season of Epiphany. In addition to the Gospel of Sonship for the whole world, it also treats, in a most thorough fashion the subject of the relation between Redemption and Salvation.

Lessons for next Sunday:
Gen. 27:46-28-end. John 1:35-end.
Ezekiel 18. Luke 6:12-end, or Isaiah 42:1-43:7.

was merely material, the force of the earthly arm and the dominance of the human will. There was nothing spiritual, nothing of the soul. They must seek further for the power that was pure, that could hold sway over the spirits of men, and they asked for another King.

Despotic power, when it grows old grows always cruel and suspicious. And Herod's fears were aroused; the ancient prophecies were consulted and the Wise Men were sent to Bethlehem, and Herod cunningly told them to return and report to him if they found the King they sought. But the Wise Men were wise. They mocked Herod; "they made a child of the King, and when they came to Bethlehem they made a King of the Child.

They found no outward power in the Stable of that Inn. Only a gentle mother and an infant pressed to a woman's breast. It was a scene of utter weakness. But they bowed down to that weakness. Because it was the weakness of God, and they knew that the weakness of God is infinitely stronger than the strength of men. Here was material weakness but spiritual strength; here was weakness of arm but strength of soul, and they fell down and worshipped, knowing that their spiritual adventures were over, and their spiritual quest was won.

And from that day Christ has been recognized as the King of men, because He is the spiritual King. He is a revelation of the mighty power of naked spiritual strength. He mobilized no army. He wrote no laws. He only went about with a heart filled with longings which seemed all unsatisfied for the spiritual uplifting of His fellow-men. He lived a life of weakness, but it was a weakness which held in itself and gave freely to others the strength of God.

Why, He could not hide the power which His spiritual kingship gave Him over the hearts of men even under His humble life! He was a King under the dark Olive trees of the Garden of Gethsamane because He had power enough over His own will to say to His Father, "Thy will be done."

Pontius Pilate, questioning Jesus in his judgment hall, said, "What is truth?" and then he brought Jesus out to the portico of his Palace wearing the purple robe and the crown of thorns and though he knew it not, he could not help speaking truth when he pointed to Jesus and cried, "Behold your King." And those who hated his spiritual sway cried out once almost in despair, "See how we prevail nothing, the world has gone after Him." And hanging on the Cross He founded a spiritual kingdom which

was stronger than Rome and her legions. It was the compelling power and attractiveness of the spiritual. And it was so with His followers.

It was not by force of arm or strength of intellect that they influenced the world, but in spite of weakness they were made strong by their spiritual power, and through their spiritual strength they brought new and vigorous hope into the hearts of men.

And it has always been so. When the world is in its direst needs, then God has raised up men of spiritual strength who have brought deliverance to human society. There have been men in every age who have cried, "Give me strength, strength to live a man's life and do a man's work amid the difficulties and perplexities which beset within and without." And there are many in every walk of life who have found that the strength they yearn for can come from Him, who in the weakness of His human life had always the strength of God.

And that is the spirit of His religion. It persuades rather than compels; its weapon is influence, not power. And whenever the Church has used the power of arms or the power of persecution it has failed. "For the weapons of our warfare are not carnal; but mighty through God to the pulling down of strongholds." Mighty to the pulling down of the strongholds of injustice and oppression and vice and shame because it is the highest, noblest, purest influence which human society has ever known. It was to that influence which the Wise Men yielded themselves when they followed the guiding of the Star which led them to Bethlehem.

We can yield ourselves to that influence; being honest in our dealings with our fellow-men, not from counsels of prudence but from the very love of truth; keeping ourselves pure, not because we wish only to avoid the physical punishment of physical sin, or the complications of life which a breaking of the moral law brings with it, but honoring our bodies because He bore a human body when He was born into the world, giving to Him as the Wise Men gave, our gifts of service to His Church, because it is the highest cause to which any man can give himself—the spread of the spiritual influence of Christ in the world. And He does not want the crumbs which we throw Him which are left over from the table of our service of self—as Dives threw the crumbs from his table to the beggar who lay at his gate—He wants us to give Him ourselves because He gave Himself for the spiritual uplifting of the world.

H. J. M.

CHRISTIAN FAITH AND PRACTICE

WHAT THE CHURCH TEACHES

AND WHY WE BELIEVE HER

Edited by IRVING P. JOHNSON

II. RELIGION

Religion is no more confined to logic than is loving one's wife or playing the piano. It is an elemental and universal capacity with which man is endowed.

I can sing, therefore I must sing. I can love, therefore I must love. I can worship, therefore I must worship. I can! I ought! I must! Things that are elemental are not based upon logic, but upon instinct, or rather intuition. The only argument in the Old Testament for the existence of God is that of David: "My soul is athirst for God, yea even for the living God. When shall I come to appear before God?"

The religion of the New Testament does not come to us with the musty smell of books and libraries, but redolent with the fragrant breezes of Galilee and the fresh odor of the soil. It was taught not by philosophers but by men who lived very close to Mother Earth. Its argument for religion is a very simple one—the one which is behind every art and every industry of human life: "Ask, and ye shall receive. Seek, and ye shall find. Knock, and it shall be opened unto you."

The doors of opportunity swing open in every avenue of man's capacity only to those who ask reverently, and seek patiently, and knock confidently. It is these qualities which have opened doors to every artist and scientist and business man who has achieved success. It is the pioneer's faith in the unseen that has justified his action, whether it be the faith of a Columbus peering across the ocean, or of a Watt watching the steam from a kettle. Religion is the romance of every man's soul, and determines whether he shall cross the ocean with the faith of a Columbus or with the rebellious muttering of his grumbling crew.

Why, then, do we believe in God? Not because someone has argued us into such a belief (did anyone ever convince you of anything by argument?) but because the whole world has been born with the capacity for such belief, and you can no more stop it by argument than you could stop the world's love of music or of laughter by a sophistry.

The cynic may argue against one or the other, because he has not experienced the joy of either; but is the man who has not experienced a thing in any position to argue about its merits? Spiritual things are spiritually discerned, just as musical things are musically discerned, and neither can be appreciated by the deaf. If your soul is uplifted by a beautiful service or by a splendid orchestra, it is because your soul has the capacity to enjoy and is therefore justified in seeking to enjoy.

WHY GO TO CHURCH?

It may be that the majority of men do not go to Church, but the majority of children are religious if they have half a chance. Besides, what do the majority of men do particularly well? Do the majority of men on a jury think, or do the majority of men read good books, or sing correctly, or paint pictures, or vote intelligently, or succeed in business? What do the majority of men do well except satisfy the three animal appetites?

If only a small percentage of men are a religious success, we must remember that only about five per cent succeed in business, and less than that in intelligent initiative. Those of you who have read Elbert Hubbard's "Message to Garcia" will appreciate what I mean. Moreover, we have a great public school system in this country, with millions of students. How many form the habit of study? How many are still students, ten years after their graduation? Are schools therefore a failure?

Again, a good many people go to the opera merely for show. So, undoubtedly, do they go to Church. But if, on the edge of that fashionable throng, there is one poor little music teacher with the divine gift, the artist has not sung in vain; and just so, if there be one poor publican on the back pew of a fashionable Church, the worship has not all been ghastly.

Of all the stupid arguments against religion, the most stupid is that so many religious people are hypocrites. So are many business men cheats, and college professors ignoramuses, and married men brutes, and statesmen grafters, and so on. Unfortunately it is the same man in the pew whom you run up against in the street. Frauds are there to test your manhood, and your ability to be a gentleman or a Christian; no sane person should ever really suspect

find frauds missing in any walk of life.

It is so much easier to make a chromo than to paint a picture, and to play ragtime than a symphony. That is why so many are satisfied with chromos and ragtime. Religion is undoubtedly a gold mine, but there are few nuggets lying on the surface, and it is mighty hard to dig. Let us therefore make no mistake. Do not confuse the fact that you believe there is a God with the fact that you are practicing that belief.

THE VALUE OF AN OPINION

In the first three centuries of the Christian era the Christian religion was a life; then for ten or twelve centuries it was a deep conviction; now, in public estimation, it is an opinion. People pride themselves on having an opinion. What's it worth? There have been several billion people on the earth in the last few centuries and every one of them has had an opinion. Your opinion is the numerator one, and these several billions form the denominator in estimating the relative value of your opinion. Men have never tried to ascend into the air on an opinion; they want a fact, such as an aeroplane. Fortunately people who have an opinion that there is no such thing as matter, do not carry it to the point of neglecting their daily meals. But people confidently expect that their opinions will take them to Heaven! An opinion will not take you anywhere.

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The Christian religion is not an opinion about things. It is the life of Jesus Christ; that is, it is a fact, and you need to have something more than an opinion about that fact. You need to have Christ within you—not an opinion, not merely a conviction, but the facts of Christ's life.

It shall be the purpose of this series of articles to show to laymen what these facts are, and how they may be appropriated by us, so that our Christian life will be a reality and not an opinion; a fact and not a theory.

III. PROVIDENCE

God's Providence means His control over the world which He has created; His "looking out for" the beings which He has made.

The doctrine is a corollary of God's love, His wisdom, and His power. A God who is all wise, all powerful and all loving must take care of, and provide for His creatures.

WHAT THE BIBLE TEACHES

The Bible is full of the doctrine of Providence. God's care is over all creation. Psalm 104 shows how He provides for animals and birds. Job 26 to 29 gives the same inscription. Our Lord reminded his hearers that God gave to the lilies of the field their beauty—and if He so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you O ye of little faith. In another place He says that not even a sparrow falls to the ground without the Heavenly Father's notice. God's Providence is also over the destiny of nations. Isaiah xlv:21-28 and xlv, teaches that Cyrus was the instrument of God to work His will. Psalm 97, "The Lord is King, the earth may be glad thereof, yea the multitude of the Isles may be glad thereof. Clouds and darkness are round about Him." The fact that He is ruling the destiny of nations does not always appear to the eyes of men, yet none the less "righteousness and justice are the foundation of His throne" and will in the end so appear. Psalm 99, teaches the same great truth.

That God's Providence rules in the lives of men is taught by the stories of Joseph and of Moses. Joseph sold into slavery, yet exalted to the second place in Egypt and made the instrument by which his father's household is saved from starvation. Moses saved from death as a baby, and trained in the court of Egypt to become the savior of his people from bondage.

IS THE BIBLE TRUE?

But today men want to know not merely what the Bible teaches, but whether or not the Bible is true. There is a very real, and very serious problem which weighs upon the hearts of men in these days of world war, when the nations of "terribleness" seem to be winning all the victories. Does God care after all! Does

of necessity to the nation which has the greatest power of destruction, and the least conscience?

Does it pay to do right, or does unscrupulousness as long as it is not too open, win the most in the end?

The problem is no new one, but a very old one. The Psalmist felt it in its full force. Ps. 73, "My feet were almost gone, my treadings had well nigh slipped. And why? I was grieved at the wicked; I do also see the ungodly in such prosperity. Lo these are the ungodly, these prosper in the world, and these have riches in possession, and I said, Then have I cleansed my heart in vain and washed my hands in innocency." He had come to the point where he was almost ready to say that God did not rule—that righteousness did not pay. The solution is patience—wait awhile—time will show that God does rule—and only righteousness pays in the end.

The solution of patience is set forth in Ps. 37. Experience teaches in the end that God does rule. In times of stress we must simply fall back on faith and wait in trust. Verse 7, "Hold thee still in the Lord, and abide patiently upon Him." We cannot expect, at every moment, to understand fully all of God's ways, because His Wisdom is so much greater than our own.

HOW GOD GUIDES US

For the full and clear vision of God's Providence we need an extensive survey. If we look back over the whole course of our lives we can see how God has guided us, how His care has never failed, how even those times in which His care seemed most lacking come at last to appear as times of His wisest and most loving guidance. Or as we look back over history we are impressed by the fact that God does rule the destinies of nations. As the poet, Lowell, expresses it:

"Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadows,
Keeping watch above His own."

The habit of retrospection—of reviewing our life in order to see God's care and providence manifested in it is one which we ought to cultivate for the strengthening of our faith.

And by that habit we learn to see that God's Providence is over-ruling rather than fore-ordaining. We cannot say that God fore-ordained all things that have happened to us. Many things have come to us through our own sins, or the sins of other people, but God's Providence has overruled them to our good. He who "maketh the wrath of man to praise Him," has made all things—even the things which were contrary to His Will "to work together for good" for us. The Collect: "O God, Whose never failing Providence ordereth all things in heaven and earth," expresses the truth of experience God does rule all things, and so order them that in the end they work out His Will.

J. H. Y.

NOT UNDERSTOOD

Not understood, we move along
asunder;
Our paths grow wider as the seasons creep;
Along the years we marvel, and we wonder
Why life is life. And then we fall asleep—
Not understood.

Not understood, we gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die—
Not understood.

Not understood—how trifles often change us;
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood

How many cheerless, lonely hearts are aching
For lack of sympathy—Ah, day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away—
Not understood.

Oh, God! that men could see a little clearer,
Or judge less harshly where they cannot see—
Oh, God! that men would draw a little nearer
One another, they'd be nearer Thee—
And understood.

WHO'S WHO In The CHURCH

SKETCH OF REV. B. T. KEMERER, OF ST. LOUIS



The Rev. B. T. Kemerer of St. Louis Starts Jan. 1 On a Six Months' Tour for the General Board of Religious Education

For six months, beginning January 1st, the Reverend B. T. Kemerer, Vicar of St. George's Chapel, St. Louis, Mo., will be on the road as Special Agent of the General Board of Religious Education to do two things.

He will act as the Board's interpreter of the new Christian Nurture Series of Lessons.

He will gather for the Board such constructive criticism as may come to him while visiting the various centers of population.

After the Board had selected Mr. Kemerer for this highly specialized work, it appealed to the official Board of St. George's Chapel to release him from parochial duty for six months. The only argument that prevailed with the Board, was its conscious sense of making a definite contribution to the cause of Religious Education in the Church. As a result of this gift by the Parish the Church is to come into direct contact with a man who has made a distinct success of himself and a notable success in the field of Religious Education.

Mr. Kemerer has been actively interested in the St. Louis Church School of Religious Instruction, which is a product of the St. Louis Clergy that has been widely copied in other cities. He was its Secretary for the first two years, 1913-14. In 1915 he became interested in the Christian Nurture Course for Sunday Schools and conducted a Conference weekly for the Teachers of St. Louis in connection with the Church School of Religious Education that Winter.

Since 1908 Mr. Kemerer had been at work grading his own Sunday School, but he found no suitable material adaptable to a true graded system.

"And so, when the Christian Nurture Series came out in 1915," said Mr. Kemerer to an interviewer, "I immediately recognized in it elements of great value to a real graded system of Religious Education. I put it to work in my own Sunday School, and the results were impressive."

A PERSONAL SKETCH

The Reverend Mr. Kemerer is an interesting personality. His father was a Methodist Presiding Elder. He has a brother still in the Methodist ministry. It is a curious coincidence that he came into the Church under the influence of a Priest who was a former Methodist minister, was confirmed by a Bishop who was raised a Methodist, and ten years ago succeeded a former Methodist minister as Vicar of St. George's Chapel.

He is forty-three years old, having been born December 9th, 1873, at Vernon Center, Minn. In those days Methodist parsons worked under a two-year rule, that is, their term of service expired every two years. And so the Kemerer family was kept quite on the move.

Before he went to Hamlin University, St. Paul, Minn., in 1890, his education had been exceedingly fragmentary. He really began life as a "printer's devil," when 10 years old. He was so small that he had to climb up on the plate boxes in order to set type. But he learned rapidly. As a boy printer, he learned how to spell, as he never could have learned in school. "All the English I know I learned in the printer's shop," he remarked.

When 16 years old, he and his brother bought out a little weekly newspaper, the "Hector Mirror", at Hector, Minn. He had \$20, and his brother had \$70. Together they put this modest sum into the enterprise, and assumed about \$600.00 worth of debts. In 13 months they cleared off every penny of debt and sold the

With this capital, he and two brothers started their college careers. They took two rooms between them, and each had his turn at the cook stove. All of them became deft artists with the skillet and the frying pan. On Saturdays Mr. Kemerer worked as a printer, thus enabling him to make both ends meet while in College.

In his Freshman year, in 1891, he became class orator. He may then have prophesied the present war, for his class oration was on "Bismarck and German Unity". He was local Editor of "The Oracle", the College paper. In his second year, illness caused him to change his plans. He was obliged to leave the College campus, and after his recovery go back to the newspaper office. In 1896 he bought the Stewartville, Minn., Times, and sold it two years later. On October 1st, 1896, he married Miss Callie E. Frederick of Olivia, Minn.

Mr. Kemerer had started out in life with the idea of becoming an educator, but in 1899 he went to St. Louis and entered the employ of the Simmons Hardware Co. By 1902 he had risen to the position of Advertising Manager of the Company's retail store down town.

During this latter period of his life he came under the influence of Reverend Edmund Duckworth, Rector of St. James' Church, St. Louis. Mr. Duckworth presented him for Confirmation by Bishop Tuttle on Easter Day, 1900.

ENTERS THE MINISTRY

After a short period in the Church's life Mr. Kemerer decided to prepare himself for the Priesthood. Bishop Tuttle licensed him as Lay Reader in charge of Trinity Church, St. Charles, and St. Mark's, Portland, in the Diocese of Missouri. While serving as Lay Reader, he prepared himself for his canonical examinations, which in due time he passed. Bishop Tuttle ordained him to the Diaconate in November, 1903, and in November, 1904, he was advanced to the Priesthood.

Following his ordination, he became Missionary to the City Institutions in St. Louis. For two years he developed and extended the work and influence of the Church in these places. He established new work in three institutions, hitherto untouched by any religious work, and increased the paid staff of assistant workers from one to three. While City Missionary, he lived in Schuyler Memorial House (the Parish House) of Christ Church Cathedral. Here he came under the direct influence of the Dean, Rev. C. M. Davis.

On February 1st, 1906, St. George's Church was taken over by the Cathedral and became a Chapel, a part of the Cathedral work. Mr. Kemerer became its first Vicar, in succession to the late Rev. Dr. Robert A. Holland. On February 4th of this year he will return to St. Louis to celebrate the tenth year of his pastorate in this Church.

For ten years Mr. Kemerer has endeared himself to St. Louis by his innate modesty, his whole-souled application to the work of the Church, his foresightedness and energy in blocking out important work, and last, but not least, the charm of his fine personality, felt by all who have come into contact with him.

From 1906 to 1914 he was Chaplain of Bishop Robertson Hall, a Church School for Girls, and for the past six years he has been a member of the Missionary Board of the Diocese of Missouri.

St. Louis will miss him for the next six months. But St. Louis will feel compensated by the knowledge that the cause of Religious Education will be greatly advanced by his taking hold of this work to which he has been called by the General Board of Religious Education.

BERNARD GRUENSTEIN.

A PRAYER FOR TODAY

By the Late Bishop Carmichael
God of all anxious, Saviour dear,
Bring faith and comfort far and near,
Let weak hearts wait Thy Holy Will,
Speak to them gently, "Peace, be

What is it thou wouldst have done. that He cannot do if He think fit? And if He thinketh not fit, if thou art one of His children, thou wilt think with Him; thou wilt reverence His wisdom, and rest satisfied with His will. This is believing indeed; the rolling all our desires and burdens over upon an Almighty God; and where this is, it cannot choose but establish the heart in the midst of troubles, and give it a calm within the midst of the greatest storms.—Robert Leighton.

Be thoroughly, genuinely unselfish. Don't think about how you look, but about what you can do to make other

BUDGET OF NEWS

(Continued from Page One)

ble plane and depicted the work of the Parish completely. The midnight Communion brought out a congregation that filled the church. The early celebration upon Christmas Day was held in the chapel and the Rector preached in connection with the mid-day celebration, thus closing a very beautiful and helpful series of services.

St. Stephen's Church, Terre Haute, Ind., honored its seventy-fifth anniversary, St. Stephen's Day, Dec. 26. In the evening the Rector gave an admirable sketch of the history and he was followed by a series of addresses in the Parish House. Mr. W. C. Ball, presided. Letters were read from the Rev. Messrs. Dunham and McLean. Congratulatory remarks were made by the Ministers of the city, including the Jewish Rabbi. An appreciated and valued guest was Rev. James D. Stanley of Indianapolis, a former Rector, who reviewed his connection in a delightfully reminiscent way. Although the weather was most inclement, the attendance was very large.

The Indianapolis Churchman will appear at the beginning of the year under its new editor, Rev. A. L. Murray of Evansville. Several new features have been added and it will prove of great value to the Diocese.

Christmas was honored by excellent attendance everywhere in the Diocese of Indianapolis. The absence of settled Rectors at Richmond, Lafayette and Anderson deprived these Churches of their full quota of services, but the Bishop, assisted by the Lay Readers, saw that reasonable provisions for their care were made.

The vacancy at the Cathedral, Indianapolis, has been filled by the appointment of the Rev. John White, Rector of Zion Church, Oconomowoc, who took charge the first of January.

RHODE ISLAND NOTES

At Grace Church, Providence, which is located in the heart of the city's shopping district, a noon-day service with ten minute address is held daily from 12:30 to 1:30. The Church Clergy of the Diocese and Ministers of other city Churches assist the Rector in these services, which are a civic and social as well as a Church enterprise. The present policy is to have a man take the services for a week and to make his addresses a series on a single topic. During Advent the Preachers were the Rev. Gaius G. Atkins, Pastor of the Central Congregational Church, the Rev. A. B. Cohoe of the First Baptist Church, and the Bishop of the Diocese. Topics discussed were, Practice of the Presence of God, and The World Prepared for Christ.

The maintenance of these services is only one of several ways in which Grace Church is trying to make herself an inspiring force in the life of the city.

The dedication of the new building for the St. Elizabeth Home marks a decided advance in the work of that institution which exists to care for the homeless invalid. The old building was outgrown and outworn and had been damaged by fire. The new structure is much larger, thoroughly modern in design and complete in all its appointments. It provides a beautiful building for a blessed work.

The Church of the Redeemer, Providence, after about sixty years of life in its present location, has determined on removal to a more promising field. Almost no families of the Parish reside in the neighborhood which has become a congested foreign district. The property has been sold to the Roman Catholic Diocese for the use of a Polish congregation. Use of the Parish House is reserved by the Church until March, 1918, when they hope to have completed a new Church on a more favorable site.

A new Guild has been organized in St. George's Parish, Newport, called St. Martha's Guild. Its purpose is to deal with problems of the home and the family, and as a kindred subject, religious education. It is made up largely of heads of families.

At the last meeting of the Clerical Club, Mr. James R. Brown of New York spoke on Civic Righteousness, to attain which, he argued, it was necessary to adopt the program of the single-tax advocates. It was a very lucid exposition of the single-tax theory, and his apt stories and striking colloquialisms made his talk highly entertaining as well as illuminating.

A campaign to raise \$250,000 in ten days for the new Brownell Hall, the Diocesan School for Girls, Omaha, Nebr., resulted in securing nearly \$150,000. It is confidently believed that other subscriptions will be subsequently received. The work on the new buildings will be begun in the

ten acres donated by the George brothers at Fairacre.

It is a fact worth noting that three of the state officers of Nebraska who took the oath of office January first, are Churchmen. They are the Hon. Keith Neville, Governor, who is a communicant of the Parish of Our Saviour, North Platte; the Hon. Edgar Howard, Lieutenant Governor, a Vestryman of Grace, Columbus, and Charles W. Pool, Secretary of State, a communicant of Grace Church, Tecumseh.

Roy Howard Fairchild, a Senior in the Seabury Divinity School, was ordered Deacon in St. Mary's Church, Nebraska City, Nebr., the Fourth Sunday in Advent, December 24, by the Bishop of the Diocese, the Rt. Rev. Arthur L. Williams, S. T. D. The candidate was presented by the Rev. Wesley W. Barnes, Rector of the Parish, who had prepared him for the Seminary; and the sermon was preached by the Rev. Thomas J. Collier, Rector of the Church of the Good Shepherd, Omaha, who several years before had presented him for Confirmation at Oskaloosa, Kans.

Mrs. F. W. Loring, after a short illness, passed into life from the family residence in Sac City, Iowa, on Saturday, December 23rd. The funeral services were held on the following Tuesday and the body was taken to Oskaloosa, Iowa, where she formerly resided, for burial. Mrs. Loring was well known and highly esteemed throughout the Diocese of Iowa as an active worker in the Woman's Auxiliary. For a number of years she served faithfully and well as the Secretary of the Diocesan Branch of that organization.

OREGON NEWS

A campaign is on to raise \$17,000 as Oregon's share toward the initial \$5,000,000 to start the Pension System. Mr. W. J. Burns, a prominent business man, is heading a strong group of laymen, who plan through a six weeks' period to cover the Diocese. On February 11th all the Clergy, where distance allows, are to exchange pulpits for the sake of presenting the Fund, and the week later they will present the matter to their own people and take up the final offerings. The campaign will close with a large dinner for men and women, and a mass meeting in Trinity Church.

The Diocesan Committee on Christian Education has organized a Teachers' Institute in Portland which holds monthly meetings at the Cathedral Parish House. The attendance and interest have been surprisingly good. It is hoped that the Christian Nurture Lessons will be studied and discussed and, if possible, introduced generally next year throughout the Diocese.

The Portland Clergy have rented a suite of rooms down town as a clerical headquarters. A meeting is held every Monday morning with a faithful attendance of nearly all of the city Clergy.

A new Church was formally opened on December 17th at Bedford. Father Hamilton is Priest-in-Charge of the work. It is hoped to liquidate the small debt very soon, and then consecrate it, and dedicate it to the Evangelist St. Mark.

A helpful Mission was conducted in St. Mark's Parish, Portland (Rev. Fr. Simpson, Rector) during December, by the Rev. Fr. Hamilton of Medford.

Plans are afoot to raise a fund to rehabilitate St. Andrew's Mission in Portsmouth (North Portland). It is proposed to put new foundations under the Church and completely renovate the whole building.

Midnight Eucharists were sung Christmas Eve at Trinity and St. David's Parishes in Portland. All the Parishes report good Christmas services. The offerings of the children were given to the News Boys' Cot in the Good Samaritan Hospital, and the congregational offerings went to the General Clergy Relief Fund.

A Vested Choir of children sang for the first time on Christmas Eve at St. David's, Portland. This Parish has a Children's Service every Sunday at 9:30, at which this Choir will sing. "Alpha."

COLORADO NOTES

At the meeting of the Board word was sions held on Jan. 2nd, the Bishop Coadjutor requested the Rev. B. W. Bonell, the Secretary of the Board, to secure such facts regarding the Missionaries in the field as would

tion of Clerical salaries. The Bishop will be grateful for this information where it is given and Mr. Bonell and the Bishop will treat such information as of a confidential character.

At the meeting of the Board was received of the work done by the Rev. Mr. Dow in opening services at Rocky Ford, where a chapel has been rented and furnished, and a congregation has been gathered.

Rocky Ford is too promising a place for this Church longer to ignore it.

Action was taken looking to the putting of a Missionary at Lamar and Las Animas as soon as the man and the money could be secured. The Arkansas Valley needs our prompt and effective attention.

The Bishop has assigned to the Archdeacon (besides the occasional places which he visits) the care until June 1st of the following stations: Aguilar, Walsenberg, Alamosa, Monte Vista, Del Norte, Creede, Saguache, Villa Grove, La Jara and points adjacent, and he will give a regular schedule of visits to these places which the Bishop hopes to visit after Easter. He will have all the powers of a Rector in these places until the Council.

The Bishop visited St. Paul's, Fort Morgan (the Rev. C. A. Burritt), on Jan. 4th, and found a united Mission planning bigger things for the Church in that city, and devotedly attached to their Priest who recently declined to leave them for a city Parish.

We congratulate the Rev. Dow of La Junta in resisting a flattering offer in the South and in sticking to the Arkansas Valley.

The Bishop has not yet decided the matter of a permanent residence, but mail can be directed to 2011 Glenarm Place, Denver, Colo.

IS THE WORLD GROWING BETTER?

The question, "Is the World Growing Better?" put to a number of eminent men, is answered affirmatively, for the most part, in the January number of The Expositor. Charles W. Eliot, ex-President of Harvard University, is of the opinion that "No healthy person who has the habit of careful observation and orderly thinking can possibly doubt that the world today is a better place to live in than it was one hundred, five hundred, or a thousand years ago, especially for the masses, or the common people". The Editor of the Boston Globe is somewhat doubtful. He would have no difficulty in answering the question decidedly in the affirmative, "if it were not for the slaughter in Europe, but as long as our civilization permits such a slaughter-house to exist, we feel that we are very much more interested in trying to make the world better than speculating as to whether it is better". Bishop McDowell of the Methodist Episcopal Church gives the unique answer: "I think the world is growing better. I think it is also growing worse. 'The morning cometh and also the night.' In other words, the world does not go steadily and evenly forward in its progress." Henry C. King, President of Oberlin College, finds some comfort, "in spite of the intolerable war, in the splendid showing that is being made by the rank and file of the belligerents, and in the fact that it seems growing increasingly clear to all of them that they must plan for a peace better guaranteed than any the world has yet seen". John Wanamaker, merchant prince, statesman and leader in religious circles, is very optimistic. After giving several cogent reasons for his optimistic outlook, he says: "To sum it all up, there is no question but that the standards of righteousness are higher today than at any other period of the world's history." Samuel Gompers, President of the American Federation of Labor, thinks that higher ideals prevail today than ever before. "It is," he says, "by the ideals that we must judge any time or any effort. The labor movement has been a great harmonizing force that has been powerful in directing the consciences of all. The world's progress and the world's betterment is due in no small measure to the power and idealism of the labor movement." The most encouraging answer of all comes from Wm. J. Burns of the International Detective Agency. His world, however, is limited in his answer to the boundaries of Greater New York, which he thinks has been growing better and better for the past five years. "We are growing better today," he says, "than we have ever been in our history, and we are growing better all the time, notwithstanding that you may read in the daily papers concerning the commission of crime." We suppose Mr. Burns expects us to infer that if New York is growing better, the rest of the world must be

FROM FAR AND NEAR

MEN AND EVENTS IN THE WORLD'S EYE

Edited by GEO. C. SAGE

The Bishop of Rome seems to have noted the growing friendliness of the Anglican Communion and the Eastern Churches. The war is going to put a new face on the map of Europe, not alone politically, but as regards the Church. Perhaps Belgium, Rome's strong supporter, may from now on be less disposed to unhesitatingly follow the Papacy since the Papacy has been so forgetful of poor Belgium's wrongs. It may be, too, that Emperor Joseph's death has diminished the loyalty of Austria-Hungary to the Papal See.

Whatever the motive, Benedict XVI is it reported, is about to make overtures to the cultivation of more friendly relations with us of the Anglican Communion, and with the Russian Church. Of course Rome has never denied to the Russian Church the possession of a valid Ministry and succession. And now she explains that the famous bull of Leo is, after all, only the opinion of one pope, is not "de fide," etc. Query: When does the faithful Romanist know that the utterance of the Supreme Pontiff is "infallible"?

Here is the story as it reaches us—it has just come to hand:

Letters from the Vatican received by Dr. A. Palmieri, of the Library of Congress, a recognized writer on ecclesiastical subjects, announces that Pope Benedict XV. soon will appoint a commission of four Cardinals to renew a movement begun by Pope Leo XIII. and abandoned by Pope Pius X. looking to a reunion of Christianity and the cultivation of friendly relations with the Anglican Church. A public announcement on the subject from Rome is expected soon.

Dr. Palmieri said tonight that the new movement will be directed particularly toward the establishment of a reunion of the Russian Church and the Papacy and to a thorough re-examination into the validity of Anglican or Episcopal ordinations which was settled in the negative in a Papal Bull, "Apostolical Sedes", by Pope Leo X.

"The new Pope," Dr. Palmieri said, "has taken a considerable part in the efforts of neutral nations to establish peace among nations and the Vatican's efforts have been suggested not only by a humanitarian spirit but by a longing for Christian unity and ending the conflict which long has divided Christian Churches. Efforts of Leo XIII. for carrying out the reunion of Christianity were stopped by Pius X., who aimed at an inner reform of the Catholic Clergy and turned all his energies to the crushing of modernism."

"Benedict XV. thinks it is time to renew the policy of Leo XIII., and also that a re-establishment of a political peace would be the first step toward renewed attempts to stop the splitting of Christianity into a great number of sects."

"For this purpose the Pope intends to set up a Commission of four Cardinals who will devote their intellectual and moral energies to the study and solution of the difficult problem of religious dissensions within Christendom."

"It seems to the Vatican that the orthodox Slavs will be called to take a more active part in the life of Western nations, either Protestant or Catholic, and that it is necessary to come to an understanding with them in order to avoid evils produced by religious intolerance. The Commission of Cardinals also will cultivate friendly relations with the Anglican Church."

VALIDITY OF ANGLICAN ORDERS

"One of the most important tasks will be a re-examination of the arguments on the validity of Anglican ordinations. The Bull 'Apostolical Sedes' by Leo X. has settled in the negative the problem of that validity, but generally theological schools assume a more favorable attitude toward acknowledgment of the validity of Anglican orders."

Dr. Palmieri made public a letter he had just received from Prof. W. Ekzempiarski, editor of the Christian Thought in Russia, in which the Russian writer said:

"It is with a feeling of joy that Russians see their American brothers take in hand the initiative of Christian unity with energy and assiduity." "Of course, Rome cannot see with indifference the growing friendship between Anglicanism and orthodoxy." Dr. Palmieri declared, "and, consequently, the new Commission of Cardinals will examine whether American Christianity feels instinctively the need of harmonizing the various tendencies of Christian mind to form a

the first step toward a united Christianity."

WHAT HAS THE WAR TO DO WITH CHINA?

Nothing at all one would instantly say. Well, let's hear what our own Bishop Roots has to say. He was speaking the other evening before the Episcopalian Club of Boston, and made the following interesting remarks.

"I am very frequently asked whether the Chinese take very much interest in the war. I was traveling in the interior where the farmers raise American peanuts. I was asked, 'What is this European war? When is it going to stop?' I said, 'What do you know about the war?' They answered, 'The price of peanuts has gone down.' They were suffering because their markets were cut off."

"As we came past a little house by the road a Roman Catholic Priest who stood in front inquired, 'Are you the Bishop of Hankow? Our Bishop is here and wants to meet you.' We were received with the utmost cordiality. These two Missionaries—they were Belgians—greeted us most cordially. After the formalities were over, the Roman Catholic Bishop, a man 70 years old, with a long white beard, came up and took my hand in both of his and said to me, 'You are the first Americans that we have seen since the war began, and I wanted to take this first opportunity through you to thank the Americans for what they have done for my country.' That is one of the echoes of what you have you may imagine that it made a bond of union between us and those Belgians for Belgium, heard away off there in the interior of China! And gleans there in the heart of China. That is the sort of thing that goes on and links men together in the Kingdom of God. I believe that this is the kind of thing that is happening far more frequently than we realize and to which we may look with much confidence for some happy results springing out of the present terrible conditions in the midst of which our brethren in Europe live."

A SUGGESTION

"There is this one thing more I wish to say. That is to ask whether this Club through its individual members may not do something to promote a better understanding between America on the one hand and China and Japan on the other. It is too much to ask that we should consider putting some of our brains and of our money—I am not saying anything against military and naval preparedness—but is it not reasonable that we should put half as much brains and money into the business of understanding our international neighbors and making friends of them, as we put into the business of preparing to fight with them in case they quarrel with us? I believe that that is one of the supreme duties of America now in its relations with Japan, and China. There are important questions coming up, and, if we do not put our best-informed, largest-minded men, men with the broadest knowledge of international law and affairs, to study these questions and see what is the best arrangement to make, these questions will make us a great deal of trouble. If we do attack these problems in the right way we can make everlasting friends of both China and Japan."

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Application made for entry as second-class matter in the post-office at Hobart, Indiana.

EDITORIAL

The war is a terrible calamity. It illustrates our Lord's statement, "It must needs be that offenses come, but woe to that man by whom the offense cometh".

Sufferings and miseries are incidental to life's struggle. Indeed, "they must needs be".

But there is another view to take of calamities, a view that would seem to be the Christian view, and that view is that struggle is the price of growth. We open our geologies, and find that this world, with its green fields, placid lakes and babbling brooks, is the result of titanic forces,—earthquakes, upheavals, watery waves, intense heat, enormous pressure—and that out of it all has come God's green earth.

We open our zoologies, and find that hideous creatures, with sabre tooth and protruding tusks, battled for supremacy in pre-historic ages, and out of it all has come the flocks and herds upon a thousand hills.

We go into the forest, and all wild life is tragic—each animal pursued by those bent upon destruction, and in all probability awaiting a violent death.

We open our histories, and we find that great tragedies have made up life's story.

Most histories are a record of human conflict, and out of it all has come the nations of the earth.

We were speculating the other day on the great blessings of history, and we were surprised how many of them must have seemed like calamities to those who were immediately concerned. So we need a perspective to tell whether things are blessings or calamities.

One who stood in the judgment hall and heard sentence of death passed upon Jesus Christ, or one who had watched with the little band of faithful disciples at the foot of the cross, could scarcely have guessed that the Cross of Christ was to become the greatest inspiration to love that the world has ever seen.

Or if one had been present in the arena and watched the sickening sight of wild beasts being turned loose upon a little group of men and women, he could scarcely have guessed that the "blood of the martyrs was to become the seed of the Church".

Neither would one who sees the terrible slaughter caused by gunpowder ever dream that it was the invention of gunpowder that freed the world from baronial castles, with their silent dungeons and suits of mail, which protected beasts of oppression and tyranny. But so it was. Gunpowder did more for human freedom than all the other panaceas of that day.

And so if we had stood beneath the guillotine in the French Revolution, and seen the sight of royal blood flowing freely in the streets of Paris, we would never have realized that here was the earthquake out of which was to come the right of peasants to be treated as men.

It is hard to say what are calamities and what are blessings, either in the life of society or in that of the individual.

Some of the experiences which seem most tragic when they are being suffered are really what made you the man you are.

It is frequently true that a period of suffering has done a man more real good than the inheritance of a fortune.

It is no accident that the Litany puts together "In all time of our tribulation; in all time of our prosperity; Good Lord deliver us"! for tribulation and prosperity are alike in this, that either one may be a curse and either one may be a blessing—and that depends on a principle,—that it doesn't matter what happens to each of us nearly so much as it matters how we do take what happens to each. I have known many men who have been made fools by good fortune, and others who have been made saints by adversity.

Life is a hopper, and tribulation and prosperity are the grinders through which each life must go. If you are good wheat you will make good flour, and if you have been afflicted by the blight or heat or frost, it matters not what, then you will make miserable flour.

God will make bread of us, but we must assist in the quality of the flour.

And so, as we were going to remark—why are you excusing yourself from work because you don't like the preacher?

Maybe he has the very message that you need to test your patience and try your faith.

Or why do you fancy bores were sent into the world if not that you, being no bore, may have somewhat on which to try your charity?

Or why have we the poor always with us, if not that we may inherit eternal life by giving them their mess of pottage?

And that makes me think of something, of another strange fact: that, when organized charity fancies it has solved life's problems, when it has reduced the handling of poverty to a system, whereby the worthy poor are relieved, it must ask itself what of the worthy rich man who needs to touch the poor? We have invented machinery to do the work for him. He gives to an impersonal sufferer.

He loses the personal touch. The rich and the poor do not meet together, and the rich loses more than the poor by this failure.

All of which brings us to one conclusion, that man's judgment about life is very limited.

He sees a very little valley; he does not see beyond the mountains; he sees one side of a question, and makes his mistake by making deductions from this partial view.

By God's grace, calamities may become blessings, and by man's folly blessings may become follies.

We fancy that we have done much when we have made the world more efficient, to find that we have made it far less human. For just as the green pastures and the still waters came out of a chaos of forces, so will the Kingdom of Heaven come out of the chaos of human strife.

"In the beginning God created the heavens and the earth, and the earth was without form and chaotic, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

"And God said, Let there be light, and there was light."

THE STORY OF THE CHRISTIAN CHURCH

II. The Gift of Pentecost

As we have shown last week, the function of the Apostles, as sent forth by Jesus Christ, was that they should be witnesses of the facts which they had seen and heard.

What were these facts?

If you had been present in the upper room on the Day of Pentecost you would have seen one of these facts, which was the fulfillment of Christ's promise.

Christ's Promise

Let us consider what that promise was.

When the Apostles were feeling very sad because Christ was going to leave them (St. John xiv) "Let not your heart be troubled; ye believe in God, believe also in me".

And then He speaks to them about many things, but especially about the Comforter (verse 16): "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you."

And again (verse 26): "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things".

And again (in St. John xvi:7): "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you."

And again (verse 13): "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." This promise is not sufficiently emphasized in the teaching of today. Note that Christ makes the coming of the Holy Spirit as of more value to the Apostles than His own presence.

Christ dwelt with them, but the Holy Spirit was to dwell in them. Thus we see the three dispensations of God's grace.

In the Old Testament it was "God over them",—His Providence guiding them.

In Christ it was Emmanuel, which in the Hebrew tongue means "God with us".

In the Church which Christ founded on the Rock, it was to be "God in us", and of this promise He reminded them just before His Ascension (St. Luke xxiv:49): "And, behold, I send the promise of My Father upon you; but tarry ye in Jerusalem until ye shall be endued with power from on high."

And again (Acts I:8): "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

The Fulfillment

And so the Apostles were well prepared for what was to happen on the Day of Pentecost, especially as He had gone through a significant ceremony during the forty days between His Resurrection and His Ascension (St. John XX:22): "And when He had said this, He breathed on them and said, 'Receive ye the Holy Ghost.'"

The Day of Pentecost saw the fulfillment of all these promises, for they had tarried ten days in Jerusalem. "And when the Day of Pentecost was fully come, they were all with one accord in one place, and suddenly there was a sound as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost" (Acts ii:1-4). Here, then, was a fact, a gift of the Holy Spirit, which immediately manifested itself in curious ways, "because that every man heard them speak in his own language", and also "many signs and wonders were done by the Apostles".

Moreover, although before the Day of Pentecost, as a result of the labors of Christ and the Apostles for three years, the "number of the names were one hundred and twenty," yet on a single occasion, after the gift of the Holy Ghost, "there were added unto them about three thousand souls". Thus, directly due to this gift, we see the Apostles "endued with power from on high", even as Christ had promised them.

The question at once arises in the mind of an inquirer, "Was this gift intended for the Apostles only"? or "Did they receive it in order to pass it on to others"?

In the first place, we notice that it was not a gift given to good people scattered throughout Judaea, but to a body of men who had been prepared for it, and were bidden collectively to wait until they should receive it—and this they did.

It was given to the body of the faithful. And we find on further investigation that they did so pass it on. For note, that when the first missionary went out to preach the Gospel and to baptize (Acts viii:5) that as soon as he had made converts he sent back to Jerusalem for Apostles, "who, when they were come down (to Samaria), prayed for them that they might receive the gift of the Holy Ghost (for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost". Evidently the Apostles received the gift as a trust, to be passed on, not merely as a privilege to be enjoyed.

This is an important principle for us to observe, for it means that the gift which Christ promised and the Apostles received at Pentecost became a fact that was to be transmitted by the Apostles to others. It became the possession of all who "were added to the Church".

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THE CHURCH AND HUMAN LIFE

HOW CHRISTIANS ARE APPLYING THE GOSPEL

Edited by GPO. E. ATWATER

A WINTER PLAY ROOM FOR BOYS

One great need of every community is a Winter play room for boys.

For a village or a city to allow boys to roam the streets, or gather at undesirable places for lack of a suitable play room, is the height of folly.

A village may be so dotted with churches that their spires shut out the sun, and their bells drown the horns of its automobiles, but unless that village takes a human interest in the real needs of the community, the spires beckon and the bells clamor in vain.

A city may have its schools and hospitals, its parks and sky-scrapers, but unless that city is awake to a few simple needs of a large class of its younger citizens, it will become a city to be shunned.

The simple fact is this: Boys need a supervised Winter play room.

If some of the people who go to prayer meeting on Thursday would go also to play meeting on Friday and Wednesday, they would have a better chance to have their prayers answered.

If the effort of the Churches is to convert adult sinners, it has an endless task before it, with the numerical chances in favor of the sinners. But if the effort is to keep the young life unpolluted, then the Churches must face the facts. And the facts are that Sunday Schools alone and Church services alone will not do the business.

It's a long job to haul microbes out of a river at its mouth. It is much easier to find the source of pollution farther up the stream, and to prevent the microbes from getting into the river.

Every village has its crowds of boys. Every city swarms with boys. What are they to do this Winter?

Now comes some settled, sit-by-the-fire-and-spin person who says: "The idea! That's as easy as keeping out the moths. Each parent should assemble his offspring in the Winter evenings, and, gathering by the fireside with apples and nuts, they should play simple games, read good books, and regale themselves with wholesome conversation, or perhaps even indulge in a few conundrums, Bible conundrums preferred."

What a delightful way to dismiss the question. The whole boy problem settled in a word. That's the ideal, but what is the real?

The real is this: Time, a Winter

evening. Supper over. Mother tired, very tired, is trying to darn a few stockings. Father, home from a day's work, has put on his slippers, has taken the evening paper and his pipe, and is nodding in his easy chair. Or this: Mother is hurrying into her best gown, while father is worrying a new tie, so that they may go to the theatre, or a dance. Or: Mother is trying to quiet the baby, while father is going down to Bill's, or to the barber's, or to the lodge, or to see a man. Result: Jack and Jim are deprived of the stories, apples and nuts, and they sneak out. Where do they go? The parents may know, but probably they do not know. The boys pass five dark churches, seeking light. They pass many men. Some are going to a committee meeting at the Parson's to try to find a way to meet a deficit, or to discuss how to get people to church. Some are going to listen to a lot of platitudes at a lodge, feeling very virtuous because they listen to those platitudes, and some, who had no training in their own boyhood, are in search of the man they had to see.

The boys are neglected. When they grow up, some one will try to convert them. But they are "Church-shy". In their youth the Church meant sermons and prayers, and criticism, and appeals for money, and a general atmosphere of being shocked at a boy's ways and thoughts.

Then comes Brother Slowpoke, who says: "Let us assemble the boys in the church parlor and keep them from harm." The curious boys come. Brother S. delivers a lecture and introduces the parson, who does likewise. Then checkers and lemonade! Then a horrible scandal for one boy who breaks his glass in a sly scrimmage with another. A protest from the Ladies' Society that the boys are spoiling the carpet. Six or seven ominous scowls from the Sexton. Then disbandment.

This boy problem is a job for men who mean business. Then, men of the community, drop a little of your dignity and your pleasure, and get to it. It's harder than talking to Bill at the cigar store, but easier than working out the problems caused by neglect.

If any Church in your community had life enough to deserve the name of a living organization, it has strength enough to undertake this work.

The first thing to do is to provide a Winter play room. The possible methods will be discussed in early issues of THE WITNESS.

the powers of the Church, had by concertion seized him, and when they failed to persuade him that he needed a rest, they sent him off anyhow. He allowed that he didn't think much of their judgment in matters of pathology, and he was certain that they didn't know him. However, lest their concern for him should reduce them to the condition in which they believed him to be, he permitted himself to be disposed of for a couple of weeks for their cure, rather than for his own. So he was just kind of drifting, and we caught him as he was going by.

MISSIONARY ADDRESSES

These pioneer Bishops are always interesting, and always admirable, for one knows that in the sweat of their brow they are bucking conditions that call for the faith, strength and energy of the superman. But in the thirty-minute limit imposed upon them within which they are expected to set forth the labors of their whole Episcopate, the extent, nature, character and opportunities of their Dioceses, together with their special needs, and why these needs merit help, their public addresses, in course of time, become more or less conventionalized, or, so to speak, standardized. This is necessarily so when one is required to reduce his statement of a big subject to its lowest terms. But, to the public ear, the unfortunate result of this thing is that there seems to be a certain sameness to these addresses, though made by different men from different fields. It is probable that an account of the creation of Mars would not differ greatly from the first chapter of Genesis. Still, Mars may mean a good deal to some and, if we knew more about it, turn out to be important to us all.

BY INDIRECTION FINDING DIRECTIONS OUT

Be all that as it may, if you want to get something that will make you sit up and take notice, you should get such a Bishop into your study, and off from conventional ground. The latter may sometimes be accomplished at one stroke by asking some deeply strategic question, such as, "Do the hotels out your way furnish good cream for your coffee?" A state of mind is apt thus to be induced, from which, after the subsidence of certain preliminaries, an abundance of intimate detail proceeds with definiteness and rapidity.

ONE OF THE BISHOP'S TOWNS

We were looking over a map in an old atlas exhumed for the occasion. The scale was an inch to a week or so by stage. Two-thirds of the double page were taken up by a corn-colored area which the Bishop called his Diocese. "Do you see that place?" the Bishop asked, stabbing in the map a pencil hole the size of Greater New York. "That is the town of S—." There was no difficulty in seeing it—there was nothing else to see in the region—it had the town all to itself for forty miles in any direction. "When I first went to my Diocese," the Bishop continued, "I knew no more of it than a Cape Cod school boy. But I had made up my mind to go to every town within its borders, and see for myself just what and how things were. Very few towns had Church services, and for this reason also I desired particular knowledge of them. I didn't ask anybody any questions about them, for it was part of my plan to form no opinions in advance—to keep my mind, as it were, in a state of virgin impressionability."

COMPREHENSIVE PROVISION

"I knew that there was no Church, and I doubted that there was a Churchman in S—. So I wrote the Postmaster, asking him if he would find some one to act as my advance agent. In this letter I enclosed for the use of such agent a sheet of instructions, to the effect that he was to hire a hall for service on a given date, have placards printed for display in the windows of all the stores, secure as much space as possible in the local paper or papers for purposes of announcement, and to spread the news and awaken interest in such other ways as he could. I started after my letter in the course of a couple of days, and after a couple more, at about eleven o'clock at night, I was roused from my semi-vertical sleep by the stage-drivers call of 'S—'. I had arrived.

THE BISHOP'S RECEPTION

"The Postmaster had turned out to meet me, and so had the rest of the town, which consisted of his wife and two children. Yes, sir, that family constituted the town of S—. The nearest neighbor lived six miles off, and the distances to the others have never been measured. You see, they had to go to some common point for their mail, so they chose this spot because it was on the stage road. They had to give it a name for the sake of their correspondents, so they called it

'S—'. By the accident of location this house became the Postoffice, and so acquired a name, and that's how it got on the map."

"Did you have your service?" the Bishop was asked.

"We did," he replied, "and it was better attended than you might suppose. The Postmaster had revised my prescription according to his own diagnosis, and he had quite a handful of persons present next evening. It being mail day helped some."

SOME UNCONGESTED DISTRICTS

"Have you any other towns like that in your Diocese, Bishop?"

"They are all like that in certain considerable sections," he answered. "But S— is not so bad," he went on, for the day after the stage goes through a dozen or more teams get in with people after their mail. Now if you want to hear of some really lonesome places—"

We did not encourage him to tell of the really lonesome places. The town of S— was a sufficient meal of an evening for a New England digestion. That "One Day's Income" that the Board of Missions has charmed out of us for the past two years, in terms of personal service, doesn't look as big as it did.

DEEP-SEA FISH

Did you ever hear of Jack Rose? If you read the newspapers, you saw his name many times a couple of years or so ago, for he figured prominently in a trial costing the State of New York a great sum of money. Jack was the principal witness concerning a murderous row bred up about the doings connected with a gambling resort, the result of which, first and last, was the loss of several lives by violence. Having successfully threaded his way through the precarious position in which he found himself, Jack migrated to Connecticut, "the land of steady habits". Here, according to his own tell, he was looked upon by an Episcopal clergyman and induced to undertake a try at making good. The contract loomed somewhat large to under-world vision, and for a time the major part of the confidence necessary to its performance was furnished by Jack's spiritual adviser—the Rev. Joseph H. Brown.

A MESSAGE TO THE UPPER WORLD

But experience shows that another confidence becomes your own, if you will only accept its loan for a while—a general principle with which Jack was not altogether unfamiliar in certain of its applications. In genuine timidity, he was persuaded to address a Church congregation concerning the inside of some matters of which his auditors had seen but the outside—the factors involved in the life of the Under World. That was the date of the beginning of Jack's real endeavor. From then on he has appeared here and there to address those that care to hear his story and its moral. In an address recently given, he said this: "If society would spend a little more than it does for the prevention of disorder, it would not have to spend nearly so much as it does on the cure." He was speaking of neglected children, and his point was that as the twig is bent, so is the tree inclined.

A WELL-WORN MAXIM

This thing, in substance, has been said many a time before. "An ounce of prevention is worth a pound of cure" is said by mothers all over the land every time they thread a darning needle, and by every country dweller whenever he twists a replacing screw into the hinge of his gate. Nobody doubts its truth, nor is anybody greatly persuaded by its logic. It is human nature to accept a saying, if it hears it often enough, and then reduce it in exercise to its minimum application. So "an ounce of prevention is worth a pound of cure" is left to stockings, gate hinges and such like. It is found in every well-ordered household, as are darning needles and extra screws and the tea canister. And, like that last, preserves its contained excellence, principally, if not exclusively, for family use.

So it was no new thought that Jack Rose gave us the other day; it was only the extent of the application he made of it that arrested attention, and the presentation of his own sorry life, as one of the many, never touched by kindly solicitude, that aroused reflection. It is easy to dismiss Jack, and such as he, from mind, and so from heart and conscience, by labelling him and them a bad lot. But even Jack Rose must once have been a little chap. And besides, it is only fair to remember that upon the occasion of the only Christian advice that we know him ever to have received, he turned squarely to the light and fought for the upper air. Considering this rather singular business in relation to Church Extension, it would seem as if in a column devoted to this that the Rev. Joseph H. Brown were entitled to mention.

Sometimes it pays to dig as well as it does to travel.

QUESTION BOX

Edited By Rev. R. B. Pomeroy
Princeton, N. J.

FOREWORD

Every department of this paper has the task of making plain to you two things—its purpose and its method; the why and the how of its existence. Obviously we do not want to load up our columns with writing that gets no results and equally obviously we have no desire to put our product into such shape that it fails to produce the desired effect upon the reader.

In the case of the Question Box, the purpose would seem to be quite clear. It is of course to receive and answer questions about all sorts of Church matters, questions ranging from "Who introduced Christianity into Bulgaria?" to "Why do we add water to the wine in the Holy Communion?" questions on Church history and teaching, on matters of ritual, on Missionary matters, on anything that has to do with the Church life of any of our readers. And we think the purpose a useful one.

As to the method, the first step must be made by you. You must ask the questions. Of course, the Editor can write to some of his friends and say, "Please send me some questions," or he can even ask himself a few. But that is not what we want, for the reason that such questions would be almost entirely clerical, and we are anxious to be of use to Laymen and Laywomen. And to do this we must know what Laymen and Laywomen all over the Church are interested in, what they want information about. And we can't know this unless they tell us.

Then when the questions come in we shall try to answer them. Here comes in the question of method. We shall try to answer you as intelligently, promptly and fairly as we can. Just a word about those three words. First, intelligently: The Editor is not going to try to monopolize the answering. Fortunately, he is placed where he is in contact with men who are experts in many subjects, and he plans to draw on their knowledge. Promptly: Of course, questions must take their turn and there is only just so much space, but the Editor will try to expedite matters as much as possible. Fairly, and this is important. We want to give you an honest, unbiased answer without trick words or phrases, and uncolored by party prejudices. You may not always agree with us. We may not always catch just the point of your question and may not absolutely meet it. We may not be always accurate; but we want you to feel that we are square.

And let us make it plain that we are not going to conduct a department of controversy. We expect from you the same spirit we want to show. There is no room here for the trick question any more than there is for the trick answer, and any such contributions will go to the waste-basket. But there is a most cordial welcome for any sort of inquiry on any subject of interest to Church people, and if it interests you the chances are it will interest a good many more. So send them in.

"Just a word in closing," as some Preachers say, and you can hear the rustle all over the Church as the congregation sits up with renewed courage. You may send your questions to THE WITNESS, Hobart, Ind., or directly to the Rev. R. B. Pomeroy, Princeton, N. J. The latter is much the better way. Also, please place some signature as a means of identification. Your name will not be published.

Next week we begin the actual answering.

"I am real sorry for Mr. B—." Such was the remark of a parishioner who had seen the Rector fail in securing the needed co-operation to carry to completion a Christian work, which was of great importance. Rectors often are compelled to relinquish plans for want of a sufficient force to sustain them. But why this person should be so sorry for Mr. B—, the Rector, is strange. Of course it was kind to sympathize with him in his hour of discouragement; but the sorrow ought to have been expressed for those parishioners who allowed the project to fail. The Rector had done his duty, and he could well say, "Sorrow not for me, but sorrow most for yourselves, who have allowed this noble opportunity for good to fail simply by inactivity. Upon your shoulders rests the responsibility for allowing it to become inoperative; and for that an account must be rendered. In many particulars it is parallel to the occasion when many weeping ones followed Christ to Mt. Calvary. He turned and said: 'Weep not for me, but weep for yourselves and your children.' He had done His duty, and upon that nation rested a doom for their refusal to respond.

THE KINGDOM GROWING

CHURCH EXTENSION IN OUR DAY

AN APPEAL

Whatever value this column or department may have will consist in the telling of the many who don't know of the things worth while in the way of Church Extension that some do know. There is many a man in the Church who has worked out a plan and is working out a plan that would be of advantage in other places than his own district, if it were but known.

The purpose back of THE WITNESS is to make this column a clearing house of ideas to the sole end of the Church's advance. Surely in such a place, for such a purpose, a man can with propriety set forth a work of good promise, even if he has been the main factor therein. Do, please, send to the address noted at the bottom of this section an account of matters appropriate to the design of the section; as you understand that design in purpose and scope to be.

Within the past week two new Parish houses have been completed and dedicated in the Diocese of Western Massachusetts. Parish buildings are going up so rapidly here and there all over the land that they are coming to be regarded as matters of course, and so are taken very calmly. The fact that they are potent factors in Church Extension drops into the obscurity that familiarity so often provides. The two wings of a soaring Parish are the worship of God and social intercourse. The Church building provides for one and the Parish House for the other. A one-winged movement is a halting movement. Parish activities can and do exist without a Parish House, but they are sustained under less advantageous conditions. And conditions affect things in the long run, for they are not subject to mortal fatigue and exhaustion, and man is. And maybe this

is the place to say a little something in general about

MAN versus CONDITIONS

We are all familiar with the bill of specifications of excellencies and potencies submitted by Parishes looking for "new Rectors". These bills are very useful, not so much because they are realized in the final choice, as because they set before us, whenever a vacancy occurs, the constitution of the ideal man. Too much emphasis cannot be laid upon the attitude and effectiveness of the qualities required in a clergyman. But a disproportionate emphasis can be and often is laid just there. And the emphasis is disproportionate when the attention is centered exclusively upon the man, while Parish conditions are ignored. This sort of thing is pretty apt to issue in a very interesting through melancholy process of cancellation. x (the man) — y (the conditions) equals 0, when y is as strong as x. That much of algebra applies to things spiritual just as much as it does to things physical. The course of Church Extension would be much furthered if, upon the evening of the selection of the "Preaching Committee", i. e., the committee that is to look up a new Rector, there should also be chosen a Conditions Committee, the Chairman of which should be the Insurance Man, to look over the Parish. The other day the engineer of a heavy train claimed that his locomotive was not stalled by the number of cars, but by the snow drifts. The Division Superintendent accepted his statement.

A BISHOP AT REST

A Missionary Bishop from the Far West drifted in here the other night. He doesn't usually drift much, but a lot of his friends, including some of

THE CHURCH FAMILY AT WORK, PLAY AND WORSHIP

II. CONSCIOUSNESS

The first sign of self-consciousness that a child gives is when he begins to recognize his father and mother and to imitate the words which they use.

For all education is in the beginning a matter of imitation. It is only after much painful practice in imitation that we learn to be proficient in any art. So the conversation of a child begins in the imitation of certain sounds which come to have a meaning as the child grows into their full significance.

So before the child understands their meaning he is taught the Creed, the Lord's Prayer and the Ten Commandments and later on he grows up into their real meaning.

Some people have a theory that children should not be taught in religious matters until they grow up and are capable of understanding them, and our American system of education is necessarily based on this theory but it would hardly do in any science or art to expect understanding to come before practice.

The Church follows the natural method in training her children in the elements of religion in order that later on they may have a right understanding of the same. And so at a very early age I was set to learn and to repeat the Creed, the Lord's Prayer, the Ten Commandments, and certain parts of the service, and when my parents took me to Church I could take my part in the service because I had been taught these things.

At first there were just a few words which meant very much to me. I learned that I had a Father in Heaven and that He had a Son whose name was Jesus Christ and that His Mother was called the Virgin Mary. I soon learned that he died on the Cross and was buried in the earth but on the third day He rose from His grave and then went up into Heaven where He now is and that some day He is coming again on the earth to judge us all.

I learned also that there was a Holy Ghost although I did not really know much what this meant; I learned that there was a Holy Catholic Church but did not yet know much about this but I learned that Christ came to forgive our sins so that when He came to judge us He could raise us from the dead and give us life everlasting.

The thought that God was my Father and Christ was my Saviour and that there is a life beyond the grave made a very strong impression upon me, for never since I was a child has God been so real to me, for I was pure in heart then and it seemed to me that God saw everything I did.

And when I had committed a sin it troubled me very much and I used to tell God about it and resolve never again to offend Him.

It was a great help to me as a child to know the Creed and although I did not then begin to see all that it meant still it meant a great deal to me and as I grew older it came to be more and more full of meaning but never did the thought that God was my Father and Christ my friend and that sin was very wicked ever become more real than it did to me as a little child.

Again, the fact that I knew the Creed so well kept me as I grew older from getting wrong ideas of God and of His way of helping us. The Creed was like a road along which my life ran smoothly and without which I would have had many trials and probably been entirely lost in the wilderness of ideas which I found later on lay on either side of the road.

As a little child it was very fortunate for me that I had this road as it is a terrible thing to be lost in the wilderness.

III. PRAYER

At a very early age I was taught to pray to my Father in Heaven. Each night I said the Lord's Prayer, and that well known verse,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

I also was taught to remember my father and mother and my brothers in my prayers, and to ask God's blessing upon them. And to this day there is nothing quite so beautiful as to see a little child kneeling by his bedside in prayer to God.

(We are very thankful that no one ever teaches a little child to sit in a chair and put his head into his hands and pray to God.)

This saying of my evening prayer became such a habit with me that I never would have thought of going to bed without addressing my Heavenly Father. This habit of prayer made the fatherhood of God very real to me, and I have since thought that

without prayer God can never be real to His children. In the Lord's Prayer I not only learned this fatherhood but I learned to reverence God (for nothing teaches us the reverence of God like the habit of prayer) and I learned to depend upon God for my daily needs and to look to Him to keep me from sin.

Men may hold these ideas as a theory, but prayer is the putting them into practice and to my mind the best example of the power of the Christ and the value of it is to be found in the boy of fourteen or fifteen who has been brought up in the atmosphere of prayer, as contrasted with the boy of the same age who has never known God well enough to speak to Him.

Here we find the influence of Christ before the boy is stained by the world, and before his Christian life is made self-conscious by his theories of this or his prejudice against that. As the boy enters the period of youth he becomes self-conscious; he exaggerates the influence of his own particular view of God and the universe, and his vision becomes blurred by the sins of youth; but never does he forget the prayers of his childhood that he learned at his mother's knee, and many a man has been brought back from a far country to His Father's House because something has occurred which has recalled to him the faith of his childhood,—the faith that was made real by these early prayers, the influence of which has never been wholly effaced. God help the young man who drifts out to sea without this anchor which he can let down to prevent his total destruction.

The parents who neglect the prayers of their children have something to answer for in the day of reckoning.

IV. DUTY

Very early in life I learned the Ten Commandments. It seems to me too bad that the Church stopped here. Why not the Sermon on the Mount as well?

For the Ten Commandments teach us what we must not do but Christ tells in this sermon that which we must do.

But I suppose that any one who trains children learns that first of all we must say Don't! "Don't do this," and "Don't do that," are frequent words in training children.

So we are taught at first what we must not do; as we grow older we learn what we ought to do.

The growth from infancy to manhood is the growth from the duty of mere dependence into the joy of independent service.

So the Ten Commandments are as though he told the child not to touch the fire; but the Sermon on the Mount teaches us how out of the fire we can forge the tools of service.

And this training was very necessary.

We cannot begin too early to teach our children not to lie and not to steal and not to take in vain God's name.

But this would be poor meat on which to live for long.

What must I do to be a child of God?

I must love my Father with all my heart and mind and soul.

I must love my neighbor as a brother who has the same right as I have myself to the good things of our Father's House.

And right here I learn is the difference between the Kingdom of this world and the Kingdom of Jesus Christ. In the one I must struggle and push and climb to get as much as I can for myself, no matter how much others may need my abundance.

In the other, there is no need that my wealth shall deprive another of his share. It is like a home, where the wealth of one is the wealth of all, but love, and love only, can make this possible.

PRAYER

Few, very few—none but God's truest saints—can make long prayers; and when our Lord gave His model prayer, saying, "Thus pray ye," knowing our wants, knowing our nature, knowing our sole capabilities, His model was brevity itself. Prayer is no bare huddle of ceremonies, or heaping up of formal words in empty churches. Be they hurriedly babbled, or be they unctuously droned, or be they pompously rolled forth, they may be no more than the idle speaking and much speaking against which Christ warns us. Far better that our prayers should only occupy five minutes, and be sincere, rising like incense through the golden censer of our one and only Priest, Jesus Christ, than that they should be a spiritless mummery, or that they should resemble the idle vaunt of the Pharisee—a prayer kindled with the strange fire of pride, which "stank to heaven"—Farrar.

WHAT THE GENERAL CONVENTION DID

In this summary it is impossible to more than mention some of the legislation of General Convention. Many of the subjects mentioned briefly here will be treated more fully in articles later to be published in this paper.

Two new Missionary Bishops were chosen: Rev. Hugh L. Burleson, D. D., as Bishop of South Dakota, and Rev. Frank Touret as Bishop of Western Colorado. The consecration of Dr. Burleson is to take place about the time this paper will reach our readers. The Rev. Frank Touret has not yet indicated his acceptance of election. South Dakota, because of the peculiar problems of its Indian work, was felt to need two Bishops for its administration; therefore, legislation was enacted allowing the election of a Missionary Suffragan-Bishop. Later one will be chosen for this office in South Dakota.

The Convention refused to adopt more stringent canon on divorce. The Board of Missions was requested to make more adequate preparation for the Missionaries on account of the higher cost of living.

Suffragan Bishops may hereafter serve as the ecclesiastical authority in any Diocese which so provides in case of the absence or death of the Bishop, and their tenure of office will not terminate with the death of the Diocesan. The House of Bishops voted to give them votes in their body, but this action was defeated by the House of Deputies.

A new Hymnal was adopted for use; it does not take the place of the present Hymnal, but is additional to it.

Action was taken looking to the creation of a Missionary District in the Canal Zone, the Bishop of which should also have charge of the work in Central America when such territory is ceded by the Church of England.

A commission was appointed to visit Liberia and the French Sudan to investigate conditions and report upon the advisability of extending our Missionary work in that district. This is to be done before the election of a Bishop to Liberia.

A joint commission on parochial teaching Missions was appointed as well as another for the translation of the Book of Common Prayer into the Italian language.

Practically all the old members of the Board of Missions was re-elected, including Bishop Lloyd as President and the other officers.

A canon of far reaching import was one by which the Church's fiscal year throughout the country was made to begin January first: the committee in charge of business methods in the Church presented blanks which standardize parochial and Diocesan reports.

A revised Lectionary will be used for the next three years.

Final action was taken upon the Church Pension Fund, which is to go into effect March first, when it is expected that the five million reserve will have been raised.

A number of amendments were made to the offices of Morning and Evening Prayer, Burial of the Dead, and some new Prayers were adopted for special occasions. We shall note these changes in detail in later issues.

The Convention is to meet in 1919 in Detroit, Mich.

WHY?

"Why don't they fill the church, they ought to do it?"

You ask with deep annoyance, not undue.

"Why are they so selfish, not social a bit?"

Did you ever stop to think that "they" means you?

"How long will they give so little to missions?"

"Why don't they keep their vows faithful and true?"

"Why don't they improve general conditions?"

Will you ever stop to think that "they" means you?

"Why don't they build up the young people's meeting?"

And wake the prayer meeting up a few?"

Thus you knock, knock, knock, while Will you never stop to think that "they" means you?

If you've a little hammer, put it away; The world's dying for help, plenty to do.

Faithfully do your part of the work each day;

There is nobody to do it but you—

Begin by being unselfish and you will end by being happy.

Humility is not so much to think meanly of oneself, as not to think of oneself at all. The high places of God are very low. The lowly in heart find Him.—H. Johnson.

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER

I. THE PARSON

The Parson who undertakes to write of his office and his work must examine his motives with the keenest scrutiny. If he finds himself writing with malice or uncharitableness, or if he writes that which brings his office into discredit and thereby distresses his brethren or the people, then he should cast away his pen and hie him to his prayers. But if with honest intent he desires to bring to his readers a more adequate knowledge of his thoughts, his trials, and his joys in the inestimable privileges of his office, then he may safely trust his words to do their errand and carry their message.

If any word of mine brings pain, let it be forgotten, or at least let it be forgiven, unless it be one of those gentle words, spoken in love, that stings with a lashing fury those whose consciences by sin are accused. Then let it be heeded. It is not unusual for the most compassionate heart to be the source of the most stern rebuke, stern because culpable humankind can withstand any assault with more complacency than the persuasive tones of gracious affection. This is a truth the Parson must heed. He is not the accuser and judge, but the advocate and friend of his people.

In the midst of so much misunderstanding of his office and his purpose, it is natural that he should desire, at times, to speak freely and without restraint of his work and life as he understands it; that he should give expression to the various moods which follow so closely upon each other in his inner experience: that he should exhibit the fabric of his consciousness, so human and sympathetic to every feeling common to mankind, woven into one varied whole, by the interlacing warp and woof of high purpose and scanty strength, of noble ideals and miserable failure, of splendid intentions and feeble accomplishments, of the inner vision of the Kingdom and the outer contact with a Parish in which mingle every strength and weakness, every nobility and every commonplace experience of men.

What is his final conclusion about his office, as he meditates upon its diverse elements and as he stands apart and reflects upon his work and the kind of inner life the work develops within his heart? It is this: Could a young man know the richness of it all, could he feel the abundance of its interests and the vividness of its reality, he would forsake the meagre endeavor after selfish gain and seek the fulness of the work of the Ministry.

Its interest and its reality! Why, those are the very things the worldly man is doubtful about as he views the Parson going on his daily round.

Surely it cannot be interesting to the point of excitement to do that sort of duty! But it is. No man intent upon his fortune ever has a keener sense of a stimulating and invigorating impulse than the Parson, enthusiastic in his purposes. The result is not the same, oh no! but the chase brings zest and vigor. It is fascinating because no human concern or adventure is alien to his interest. In the variety of his work lies a charm that only variety gives. He probes into a hundred obscure byways of human life. He faces weekly a score of unforeseen and absolutely new combinations on the chess board of men's affairs. He becomes the companion and counsellor of high and low, rich and poor. He merges his personality for a time in a score of vocations and enlarges his mind by the new points of view. He contributes his portion of judgment, wisdom and skill and labor to numberless undertakings. The inspiration of his enthusiasm quickens every effort, either individual or collective, which it touches. His faith sustains tottering enterprises for the general good, and his convictions mould men's thinking by their very steadfastness.

Is it not interesting? And is it not real, too? There is no man whose life is so firmly planted foursquare upon the realities as the Parson's. If you doubt it, scrape an acquaintance with one. It is not hard to do. Let that develop into a friendship and then take his measure. You will find him no unreal idealist or impractical dreamer. I once knew a Parson whose friends discussed his probable career had he not gone into the Ministry. There was vast difference of opinion as to whether he should have become mayor of the city, president of the college, editor of the local paper or general manager of a railroad company. He became a godly Bishop instead and his power and influence turned many to righteousness.

The most cruelly real things in this world are sin, bereavement, poverty, and loneliness. The Parson faces them all; he maintains the organiza-

tion, often amidst crushing difficulties, which ministers to those afflicted with the burden of these realities. He does it the best way that he can, relying upon the greater realities, the things which though not seen are eternal. And best of all he does it from a conviction of the manifold privileges of such service. In other words he does it because he wants to do it and not because he has to do it.

The young man would go into the Ministry because it gives him an opportunity for self-expression that is found very rarely in other fields of work. Many of our most desired offices demand partial men. They claim his mind, that great material enter his all. If you want to feel the tug prizes may be strengthened, but they care not about his heart. They claim his talents, that mighty achievements may be enriched thereby, but ignore his character. Who cares for the personal ideals of the architect if his skill and art are sufficient for a worthy and enduring building? Who cares whether the manager of a railroad be a vulgar boor, or a vicious worldling, so that trains run safely and on time?

Not so with the Parson. His is the universal profession. No unused talent can lie hid in the napkin. He undoubtedly has not all the characteristics of the universal man; far from it. He has only the average assortment. But his work demands upon every little native talent you have then become the Parson! No slightest inward grace or gift or skill but struggles for expression under the inspiring warmth of your work. Your Parish arouses every capacity for organization, your necessities stimulate every instinct for finance, your social intercourse awakens every grace of manner, your civic usefulness encourages every intelligent sympathy with movements for the general good, your friendships kindle every spark of intimate consideration for your fellows, your ideals animate you with a passion like only to that of the poet, your works of mercy impel you toward vast sympathy for human woe felt completely only by the most richly endowed, your preaching spurs you to the most vigorous intellectual activity, and your convictions inflame you and others with the highest conceptions of duty and service and God. The work demands every atom of energy, talent, grace, culture, judgment, and righteousness in your whole being.

Would you not think it worth while to live and act under such a spur? Self-expression is the crowning success and reward of life, and the opportunity for self-expression is its chief boon. A double measure of this opportunity has been bestowed upon the Parson.

Remembering this, let us examine the colors and textures of the fabric of the Parson's inner reflections. If I speak of discouragements I remember that you have them too, and then mine help me to understand yours. If I speak of annoyances, that is from the lips outward because every life must be fortified against annoyances and they disturb not the deeper flow of life's duties and compassions. The Parson is completely human. If he were not he would be a useless mortal to minister to human kind. Amidst those same outer conditions of change and trial that effect his fellows he does his daily work. But it may not be amiss for you to borrow his spectacles for a while and to look at this old world through them.

Why will you keep caring for what the world says? Try, oh, try, to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people say is from pride. Hoist your flag and abide by it. In an indefinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.

Go as the angels go, in trustful obedience. Take each day as it comes and let it be a little life spent with Jesus. "Have I not sent thee?" Go with alacrity. "I will run the way of Thy commandments." Go as the angels go. For what does the word "angel" mean? Simply "a messenger." Go into your surroundings as a messenger of God your Father, with the Elder Brother by your side, and the Holy Ghost to strengthen you.

To look into a dull future and smile; to stay bound and not chafe under the cords; to endure pain and keep the cheer of health; to see hopes die out and not sink into brutal despair—here is courage before which we may pause with reverence and admiration.—Theodore Munger.