

The Witness

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

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MISS EMERY RESIGNS

FORTY YEARS OF SERVICE

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It is with regret that THE WITNESS notes the retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary. In this sphere Miss Emery has labored for forty years. The Church is well pleased that she has consented to continue that portion of her former work with which she has been generally most closely associated, namely, as editor of the Auxiliary pages of The Spirit of Missions. The following minute was unanimously adopted by the Board of Missions at its meeting in New York of December 13th:

"The retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary affords to the Board an opportunity to give expression to the affectionate regard in which she has long been held by us all. Under her wise guidance and the inspiration of her leadership the women of the Church have accomplished great things for the extension of the Kingdom. Her wisdom, her graciousness, her courage, her zeal, are qualities which we of the Board will strive to emulate. Her retirement cannot be permitted to deprive the mission work of the Church of her help and counsel. She will always be regarded by the Board as an adviser and a colleague. By the Church her services will always be held in loving and grateful remembrance."

Miss Emery has sent the following letter to her many friends:

I am writing you because you have seen my resignation as Secretary of the Woman's Auxiliary.

You do not need me to say that it has been a great privilege and joy to have held the office for forty years, or that I would not lightly give it up. You have given me your loving confidence so long, I am looking for it also in this.

My belief is that the great advance of the Woman's Auxiliary is to lie along the lines of diligent and prayerful study and the development of missionary training in our young people in co-operation with our Parish Clergy and the Superintendents and teachers in our Sunday Schools.

The recent gains in the growth of mission study among us owe much to the schools—as they may well be called—conducted at our last three Triennials under Miss Lindley's leadership; the Sunday School plan—inaugurated at our last Triennial in St. Louis—is her own. By placing her for the next three years at Secretary of the Woman's Auxiliary, the Board giving her—and you with her—the opportunity to develop both plans in such a way as to show the Church, at our next Triennial, their value. They are plans which appeal to our younger women with peculiar force. It is my earnest prayer that they may be the means of raising up a great company of young women to share with us in all the tasks of the Woman's Auxiliary and to carry on its work without break and in the most entire harmony.

For this is not a farewell letter. To give up office does not oblige me to give up work, and that I am still allowed. The box work will continue as for years past under the care of Miss M. T. Emery. Bishop Lloyd and Miss Lindley have asked me to continue to edit the Auxiliary pages of The Spirit of Missions, and in this I shall more than ever want your help. Will you not tell me where they have seemed inadequate, what kind of matter you could spare from them, what you want to see in them, and add your experiences in study and Sunday School and Junior work, the latest and most telling news from the mission field, questions you would like to have answered? All will be welcome.

And through this year I am to follow with you in our Pilgrimage of Prayer. Please call upon me for any helps you may need, and please tell me of your week when it has passed.

I expect to be at the Missions House to see our Auxiliary and missionary visitors, with more time, perhaps, than heretofore, to make them welcome. I am hoping also to visit when desired, and to help you as I may be able in telling of the Auxiliary and the work.

I want to be your friend and helper still, but I shall feel an added joy in your faithful friendship, as I see you giving to Miss Lindley in her new responsibility and office an ever growing affection and the heartiest and happiest co-operation.

With loving thanks, and best wishes for this New Year and all the years to come, Yours very sincerely,

Every Clergyman should read the latest work of the Rev. R. J. Campbell, who has lately become a Priest of the Church of England, coming to us from the Congregational Ministry. The title is, "A Spiritual Pilgrimage." It is a truly remarkable book.

IN MEMORIAM

HAMILTON WRIGHT MABIE OF NEW JERSEY

In the death of Hamilton Mabie, the Church loses one of its illustrious sons.

It was the Editor's privilege to be in charge of Calvary Church, Summit, N. J., during last August and to come into close personal contact with Mr. Mabie, who for many years before his illness, was the Warden of that Parish.

It is among our pleasantest memories of 1916, that we were thus privileged to meet Mr. Mabie and to learn the lesson of his simple faith and to realize how grace was to be found in this living Epistle of Christ, known and read of all men, and loved for those winsome qualities which make for sweetness and light.

At the very highest round of literary attainment, he remained to the end a lover of mankind and one who showed that worldly distinction can be coupled with child-like humility.

May the good Lord grant to him eternal rest and let light perpetual shine upon him.

BISHOP LLOYD THINKS THE WITNESS IS NEEDED

Thank you for letting me see THE WITNESS. It seems to me to be a good beginning of a useful undertaking. I hope the Church will realize the value of such a paper to its work, and will give it hearty support. In my judgment, you have met an acute need of long standing, and the Church is under obligation to those who are willing to bear the burden. I hope that generous support will prove its appreciation.

Yours very truly,

A. S. LLOYD.

TRAGIC DEATH OF BISHOP LONGLEY'S SECRETARY

The Rev. Harold E. Ford, Secretary to the Rt. Rev. Harry S. Longley, D. D., Suffragan Bishop of Iowa, died at 10:00 o'clock on Wednesday morning, January 11th, at Des Moines, Ia., as the result of being overcome by smoke in a fire which threatened the members of his household on the previous day. The Des Moines Capital says:

"The Rev. Mr. Ford sacrificed his life to save those near and dear to him when he rushed through smoke, inhaling the fumes, to awaken his father and two aunts sleeping on the floor above.

"He was dragged unconscious from the house by his aunts, the Misses Ellen M. and Louise M. Ford, who, with the Clergyman's father, Edward M. Ford, reached the street half suffocated and scantily clad.

"The firemen arrived just as the ment shortly before 7:00 a. m. The smoke was detected by the Rev. Mr. Ford, who hurried to investigate. When he reached the first floor dense smoke and flames were coming from the basement, which was a seething furnace.

"The Clergyman called to Dudley Warner Fitch, who lived with the Fords. Mr. Fitch rushed to a telephone and summoned the fire department. The Rev. Mr. Ford hurried to awaken his father and two aunts.

The firemen arrived just as the Misses Ford were literally dragging their unconscious nephew from the house.

"The Rev. Mr. Ford was removed immediately to Bishop Longley's residence, where he died on Wednesday. He had been suffering from an asthmatic condition for some time prior to the fire.

"The deceased was born on Staten Island, N. Y., and educated in the American metropolis, where he was graduated from the General Theological Seminary and from Columbia

University. He came to Des Moines three years ago to become Secretary to Bishop Longley. He was Treasurer of the Board of Missions and editor of the Iowa Churchman.

"The funeral was held Thursday morning at St. Paul's Pro-cathedral. The body was taken to New York for burial."

We know a Parish of over 100 communicants, not one of whom took a Church paper until THE WITNESS came on the scene. Fifteen have already subscribed, though strangely enough, no Vestryman is included in the list. Some Parish, hey? What?

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A BUDGET OF NEWS

HAPPENINGS IN MANY PARISHES

A Social Settlement Hall is to be erected in the near future on the old site of the Church of the Incarnation, Dallas, Texas, in honor of the Rt. Rev. A. C. Garrett, D. D., Bishop of the Diocese. The good Bishop is greatly beloved by his people. It is said that one of the motives prompting them to erect this building in his honor is their grateful remembrance that a number of years ago when a purse was presented to him to cover the expenses of a trip to Ireland, the land of his nativity, he used it instead for the erection of the little flame church then far out in his See City.

"The forming of the Billy Sunday Corporation inspires the fear," in the imagination of the editor of the New York Sun, "that not even salvation is to remain free."

places in the Missionary Dioceses, whom the Church through the living voice, can only reach at very infrequent intervals. To such, the 'Silent Missioner' will prove a welcome weekly visitor, and constitute a mighty auxiliary in supplying the 'things that are wanting' in the strengthening and extension of the Church in those secluded localities."

We are indebted to The Messenger, the Parish paper of St. John's Church, Lancaster, Penn. (the Rev. Dr. George Israel Browne, Rector), for the following interesting bit of history:

"High up on the spire of the famous old Hadley Church in Massachusetts, called by President Dwight, of Yale, in his historic 'travels,' 'the finest Church in the country' (of that day) was placed the Hadley weathercock—famed in song and story. During that period it was considered the most distinguished of all forms of weather vanes for churches. It warned all Christians not, like Peter, to deny their Lord.

"It was Bishop Bowman's choice for St. John's—the pet of his heart. Just about that time a new breed of fowl was introduced into Lancaster, so it was considered a great piece of wit to call St. John's the 'Shanghai Church.' We quote below from a classic poem written by the wife of one of the Pastors of Old Hadley.

"The Rev. John Browne, D. D., the brother of the Rector's grandfather, after having been Pastor of the Pine Street Church, Boston (now the Tremont Temple), and founding a Presbyterian Church at Cazenovia, N. Y.; tutor at Dartmouth and Trustee of Amherst, died as the well-beloved Pastor of Old Hadley's Congregational Church, which was the mother of all the Churches in the Connecticut Valley, including Jonathan Edwards' Church at Northampton.

The Hadley Weather Cock

"On Hadley steeple proud I sit,
Steadfast and true; I never flit;
Summer and winter, night and day
The merry winds around me play;
And far below my gilded feet
The generations come and go
In one unceasing ebb and flow,
Year after year in Hadley street.

CHORUS

"I nothing care—I only know
God sits above! He wills it so;
While round about and round about
and
Round about I go.
The way of the wind, the changing wind,
The way of the wind to show.

"Another verse reads:
"Though all things change upon the ground,
Unchanging sure I am ever found.
Though many a man betray his trust;
Though some may honor sell, or buy,
Like Peter some their Lord deny,
Yet here I preach till I am rust.
Blow high, blow low, come weal or woe,
God sits above!
He wills it so, etc."

At the suggestion of one of the older members of Christ Church, Lensdale, R. I., the Rector, the Rev. Albert M. Hilliker, has arranged for a series of reunions of Confirmation Classes, inviting all confirmed persons of the Parish in four groups, asking each company to two services, one for preparation on Wednesday and one for reconsecration and Communion on the following Sunday. Those who were confirmed by Bishop Clark attended the preparation service held for them on Wednesday evening, January 17th, and they will make their Corporate Communion in the Church

(Continued on Page Four)

CHRISTIAN FAITH AND PRACTICE

WHAT THE CHURCH TEACHES

AND WHY WE BELIEVE HER

Edited by IRVING P. JOHNSON

III. THE OLD TESTAMENT

If religion deals with facts, then, like all other facts in life, it has a beginning and a development and also certain principles along which it develops—that is, it has a history. So the Old Testament begins with the Book of Genesis, which means "beginning," and starts with the phrase, "In the beginning."

There are three fundamental facts in the Old Testament:

- (1) The fact of God—"Hear, O Israel, the LORD thy God is one God."
- (2) The fact of man's sin and his responsibility for that sin—"The soul that sinneth it shall die."
- (3) The fact of the coming of a Messiah Who should deliver man from his sin—"Who should deliver their soul from death."

These facts are revealed to man continuously, but it took hundreds of years for man to assimilate this revelation, for the Hebrews were a solitary people in the midst of idolatrous and sinful nations. This process of elevating man so that he would be capable of receiving Christ's message, was a slow and patient process which followed certain definite lines.

(1) The relation between God and man was by covenant between God and Abraham (who was the first Hebrew). As you can readily see, a covenant is a fact, and not a theory. God made certain definite promises to the Hebrew: That in Abraham's seed should all the world be blessed, and that Abraham's seed should inherit the Promised Land; and Abraham promised, on his part, that he and his seed should believe in Jehovah and obey His commandments. So the basis of the Hebrew religion is the fact of a contract between God and man, which the Hebrew recognized even if he did not always observe it.

(2) This covenant relation involved a genealogical record, which was faithfully kept all through the Old Testament; and it is with this genealogical record that the New Testament begins. The covenant involves that "the seed of Abraham" shall be preserved, and we shall note how faithfully the line is preserved, in the same way as in the evolution of animals, where, by a process of natural selection, the favored species is preserved at the expense of myriads of those which are lost. So we find the line of Isaac is taken while that of Ishmael is dropped, Jacob taken and Esau dropped; and thus through the whole career of the Hebrew people their prophetic instinct followed the line of the Messiah, even though they themselves were destined to repudiate the only worthy Messiah that their expectation produced. Thus God's contract with His people becomes an historic fact in the consciousness of those who wrote these sacred books.

(3) The contract between God and His people is embodied in a ritual worship of animal sacrifice, in which certain vital principles are maintained.

(a) That sin, when it is finished, bringeth forth death.

(b) That without the shedding of blood there can be no remission of sins.

(c) That while God's law is like all other laws, severe and imperative, yet God's mercy, like a father's, is ever ready to forgive when Israel acknowledges its sin and repents.

The Passover Feast was the great recognition by which Israel was annually reminded of God's mercy, and the Day of Atonement was a similar reminder of Israel's need of that mercy.

The Old Testament is not so much a revelation of God's nature to man as it is an accommodation of God's holiness to man's need. The morals of the Old Testament are, as we ought to expect, elemental, just as the revelation of God was only partial.

"Verily Thou are a God that hidest Thyself," said the prophet, and the pillar of cloud by day, and the veil in the Temple hanging perpetually before the Mercy Seat, reminded Israel that God was concealed rather than revealed. The Old Testament seems like a piece of smoked glass through which only such solar rays come as the eye can receive. So the revelation of God on Sinai was more than their eyes could endure, and they begged that they might see His Face no more.

The Old Testament is not a work of the imagination, but, like Mother Earth, it is true to facts, and brings forth briars and wheat in the same patch. It is life, and not philosophy—fact, and not opinion. It has one

main purpose from which it never deviates, and that purpose is to prepare a people for the Christ, to make ready a people prepared for the Lord, to give the world eventually a John the Baptist and a Virgin Mary, a Saul of Tarsus, a John, and a Peter—the final remnant of the chosen people without whom Israel would have been like Sodom and Gomorrah. The promise made to Abraham has become a fact in the birth of Jesus Christ.

If you are mining precious metals you keep to the vein, no matter through what kind of rock it runs; so if you would profit by the Old Testament you must keep to the vein that runs through the hard rock and not be diverted by the unpromising character of the rock. Thus God's promise runs like a vein of precious metal, until it terminates in the glorious treasure of Jesus Christ.

The unfolding of revelation is a most stupendous wonder, but no more wonderful than Nature. It is like God's world—it is true to fact. In that particular it is unlike the sacred writings of other ancient writings that contained much truth and from which the Hebrews borrowed generously.—Abraham from the Chaldees, Moses from the Egyptians, the Prophets from the Persians,—but among none of these ancient religions was there a covenant with God working out in a specific line toward a glorious end.

The ancient Greeks were a marvelous people, but they lived in the past—a past about which their poets sang, their sculptors carved, their historians wrote. Indeed, Renan says of the Greeks, "The greatest miracle on record is Greece herself; nothing moves in this world which is not Greek in its origin." The Romans were a splendid people, practical, resourceful, masterful; but they lived in the present, and their great men were their soldiers and their legislators. Also, in the day of her supremacy, Rome, the Eternal City, was a standing miracle to the nations about; and when Rome fell (in 476 A. D.) many thought that it indicated the end of the world. The Jews were no more wonderful, no more miraculous, than the Greeks and the Romans, except that they lived in the future and that their great men were their prophets, who saw visions. So the Bible of the Jew is not the only miracle in history. All history is miraculous in that the apparently unrelated and irresponsible acts of men have all been directed to a common end, which we call civilization. History is the tracing of the purposes of God in the gradual development of men's acts.

As we shall see, these nations were all equally necessary to the work of Jesus Christ, but the Jews were the torch bearers who kept aflame, during the dark ages of the world, the facts of God's unity and man's responsibility and the coming of the world's Deliverer. Each people were God's creatures, each doing a marvelous work, all necessary to the culmination of God's great plan; but the Hebrews were chosen to do a unique work (yet none the less necessary because unique), and the Hebrew people remain as witnesses to the fact that they are unique, unlike any other people in the world. Their individuality is so exceptional that, without an altar and a country, and without a capital, they have remained a peculiar people unto this day, an abiding witness of what they have been.

SACRAMENTAL GRACE

NO. V.

Our Church teaches that the Sacraments confer grace to those who rightly and with due preparation receive them.

The Catechism teaches that a Sacrament has two parts—"the outward and visible sign," as water in Baptism, bread and wine in the Holy Communion, and the "inward and spiritual grace."

The outward and visible sign was "ordained of Christ Himself as a means whereby we receive" the inward grace.

So the 25th Article says Sacraments are "effectual signs," that is, signs which accomplish that which they symbolize. As water symbolizes cleansing, so the Church teaches that Baptism cleanses the soul from guilt. As bread and wine symbolize nourishing, so the consecrated elements of Holy Communion effect the nourishing of our souls by the Body and Blood of Christ.

SACRAMENTAL GRACE DENIED

Today the Church's doctrine is denied by many "who profess and call

themselves Christians". Forms and ceremonies are considered of little value, and even as being in opposition to the Spirit. Grace through the Sacraments is regarded as limiting God to bare and empty forms, whereas in reality the Spirit comes direct to the individual soul, without mediation of a priesthood or a sacramental form. Yet the very people who repudiate the Sacraments ordained by Christ as means by which God's grace comes to men, and assert that God is not "tied" to the water of Baptism or the elements of Holy Communion, say "Billy Sunday brought God to Boston". "There cannot be a revival unless we build a tabernacle and have a particular Evangelist." They seem to feel that the Holy Spirit is "tied" to the tabernacle and sawdust trail.

NAAMAN REJECTING GOD'S APPOINTED MEANS

Naaman rejected with scorn the means which the prophet indicated for his healing. The Abana and Pharpar, as rivers, were indeed superior to the Jordan, but neither they nor it were able to heal leprosy, apart from God's power and God's direction. It was foolish in him to reject the way which God had opened for his healing. So water has of itself no power to cleanse the soul, but when God connects forgiveness with Baptism, it is foolish for us to criticize God's method, or to call the Sacrament an empty form. No form is empty if God stands behind it, with His promise of help to the man who comes with sincere desire for help.

The New Testament does so connect Baptism and forgiveness, Acts xiii:16; "And now why tarriest thou? Arise and be baptized and wash away thy sins" were the words of Ananias to S. Paul, after he had been converted, and after he had been restored to sight. St. Peter, in reply to the question, "Men and brethren, what shall we do?" a question of those who were "pricked at the heart," converted by his sermon, replied, "Repent and be baptized, every one of you, for the remission of your sins, and ye shall receive the gift of the Holy Spirit". Forgiveness and the Holy Spirit he associates with Baptism (Acts ii:37-38). Sacramental grace is the teaching of the New Testament. If we reject the doctrine, we part company with the Apostles.

THE SACRAMENTAL PRINCIPLE IN COMMON LIFE

The Sacramental principle—the union of the outward and visible with the inward and spiritual is a fundamental principle of life. Man is himself the union of a physical body and a spirit. The flag is Sacramental, a piece of colored cloth which symbolizes the spiritual principles of the nation. A book is Sacramental. By the means of paper and ink ideas are conferred upon our minds, education and inspiration may be given to us. A check is Sacramental, the outward and visible sign of value. As paper, its value is infinitesimal, but it confers its face value, provided the man who signs it is good for that value. The Sacraments are in a sense checks drawn upon God, good for the full value of the promises which He connects with them. The connection of spiritual grace with outward forms which God has appointed as the means of conferring that grace is most appropriate to the Religion of the Incarnation—the religion whose centre is God Incarnate in human nature.

J. H. Y.

WHAT IS VICTORY?

I. John v:4-5; Hebrews xii:3.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, as a means of strengthening character—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any position in life, any solitude, any interruption—that is victory.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality, of which you are not the cause—that is victory.

When you stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

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.

THE CHURCH AND THE NATION

(An address delivered by the Rt. Rev. Theodore Irving Reese, D. D., Bishop-Coadjutor of Southern Ohio, at the Joint Session on Missions at the General Convention in St. Louis, October 25, 1916.)

PART I.

All the appointed speakers at these joint sessions on Missions except myself have been Missionary Bishops, but I wish to emphasize the fact that the territory which I represent is essentially missionary and presents one of the most strategic missionary fields for the Church.

The Central West is the heart of the American continent. It holds in its bosom the bodies of the original inhabitants, the Mound Builders; the body of the first American, Abraham Lincoln, and is daily leading into the responsibilities of citizenship, multitudes coming here from every kindred and nation. According to the judgment of President Butler, of Columbia University, and of Dr. Charles Eliot, President Emeritus of Harvard, the Central West is where you find the typical American. With an unquenchable idealism, and faith in the promise of American life made by God to our forefathers, he believes with all his soul in the great future for this country, to be entered into not automatically, but by the right arm of personal responsibility and effort. It is a significant fact to remember that since the Civil War, those great leaders and statesmen, who have contributed largely toward the moulding of the ideals of the nation, have come from this territory of the Central West.

Here also you find a people with a passion for education which finds expression in the establishment by the state of the great universities, sending forth a mighty host of young men and women mentally and physically prepared to take up the duties of citizenship and to make their contributions to the unsolved problem of democracy.

The states of the Central West were business ventures, cradled in utility and though today they possess untold wealth and property, there is probably no place in the country where it is more difficult to raise money for educational, philanthropic and religious purposes. The wealth has been earned by thrift and hard work. It has not been won by speculation or inherited from the past, and because earned with difficulty, the people part with it in the same manner. This fact seems to be known in the Church at large for when the Missionary Bishops appeal for money they generally skip the whole Central West and go east of the Alleghany Mountains. They may obtain by this appeal money for their work, but we have lost the missionary enthusiasm and inspiration which they could have brought us. Because of this strategic position of the Central West, the heart of America, it presents an unparalleled opportunity for the missionary work of the Church.

I have been asked to speak of the needs and conditions of the Central West. Let me mention the conditions first, for only by the understanding of these can we behold the needs.

1. The Conditions of the Central West

The Central West knew no Colonial Church. It was not until after the Revolutionary War in 1807 that James Kilbourne, a Deacon of the Church, came with the Scioto Land Company, founded the town of Worthington, O., and organized the first Parish West of the Alleghany Mountains. Later came Philander Chase who, by his tireless efforts ministered to the scattered communicants of the Church in Ohio, became its first Bishop and founded Kenyon College, the only Church College in the whole Central West.

It was the successor of Chase, Bishop McIlvaine, who preached the sermon at the General Convention of the Church in 1833 in Philadelphia, which awoke the Church to her missionary responsibility for this part of the continent. The Church realized herself to be a missionary organization, responsible as a whole for the carrying of the Gospel. Then the great procession of missionary pioneers went forth. Bishop Kemper and Lloyd Breck from over the mountains entered the wilderness of the Northwest and founded Nashotah. Bishops Whipple and Hare passed through to take up their work with the Indians and built Faribault and Seabury. Later came Bishops Tuttle and Talbot. Through the work of these great pioneers the Church throughout this vast territory was known and respected. "The Wilderness, and the solitary place, was glad for them."

After the first Missionaries had passed through, the Church on the other side of the Alleghanies became involved in controversy and internal

dissension. Missionary activity stopped and while the Church slept, down the Ohio River, across the mountains, along the shores of the Great Lakes, came the pioneer Preachers of the Methodist, Baptist and Presbyterian Communions. They were noble and God-fearing men and it is due to their self-sacrificing efforts that this whole territory was saved from paganism. Then when the Church East of the Alleghanies again woke to her responsibility, the Church which had been a pioneer in this territory was considered an alien. It was occupied by other Christian Communions. Then was heard the romantic missionary appeal of the Far West, and appropriations for its maintenance were made accordingly.

Now note the irony of history. The state in which the first Parish West of the Alleghanies was organized, is now the greatest Methodist state in the Union. The city in which the first Diocese was organized is now the greatest Methodist city in the world. Bishop McIlvaine, the successor of Chase, whose message awoke the Church to her missionary responsibility, was compelled to say to the Church people in Eastern Ohio: "I have no money or men to give you. All my appeals have been in vain. You will have to identify yourselves with the religious bodies of your community." So that today many of the largest Methodist and Presbyterian Churches in Eastern Ohio were founded by communicants of the Church but their grandchildren and great-grandchildren have grown up to hate their Mother. The result of these conditions is:

(A) **The Church Is Numerically Weak**—The Church in the Central West is numerically weak. The ratio of communicants to the population in the Province of New England is 1 to 44. In the Province of New York and New Jersey it is 1 to 45. In the Province of Washington, 1 to 60. Cross the Alleghanies, and in the Province of the Mid-west the ratio is 1 to 138. In this Province and some Dioceses like that of Quincy and Springfield, the ratio is 1 to 560. In the Province of the Northwest it is 1 to 135; in the Southwest Province, 1 to 278.

When you recall that the average ratio through the Church is 1 to 99, the numerical weakness of the Church in the Central West is evident.

(B) **The Church Is Misunderstood**—The Church in the Central West is misunderstood, disliked and hated. Let me illustrate this correctly, and what I say is of conditions in cities of less than 100,000 inhabitants.

Here, for example, is a city of 8,000 inhabitants. We have one or two Churches in it. An emotional revivalist comes to the city. He begins his six weeks' campaign of meetings in the tabernacle. Our own Church refuses to identify herself with the campaign or close its doors and deprive her people of their religious privileges. Therefore we are considered by the community as not Christian. We refuse to condemn without qualification all amusements and recreation such as dancing, card playing, the theater, and smoking. Therefore we are considered not religious. We refuse to identify the Church with the Prohibition movement, which in the Central States is largely political, and to have our Church placarded with large campaign signs. Therefore we are regarded as a Church which is on the side of the liquor interests.

We do not as a rule exchange pulpits with the other Ministers in the community, and because the interior of our Church is somewhat similar to that of the Roman Catholic Communion, we are considered to be Roman Catholics in disguise.

All these facts and influences place us naturally in a position of splendid isolation in the community. In such conditions it takes thirty per cent more effort and consecration to get results than in the conditions existing in the East. The men, however, who are doing the work in the Central West understand loneliness, persecution and discouragement. They have not the advantages or the external comforts and privileges which exist elsewhere. Were these Clergy in a missionary district their name, picture and work would be kept before the whole Church by articles in The Spirit of Missions. But in the Central West they are somewhat buried from the sight of the Church at large. They are not here in this Convention, so cannot speak for themselves, but I want to tell you what splendid, humble, noble men you have working in obscure places for the Kingdom of God through his Church and all honor to them in their work in which by the Grace of God they are learning to "walk and not faint." These conditions, such opposition, spell opportunity.

(To be concluded next week.)

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER

II. THE PARISH

If you were a parson, you would speak with a certain pride of "My Parish". No Colonel speaks of his regiment, no Captain of his ship, with more consciousness of possession than the parson speaks of his Parish.

He has a double image of it. It may be a group of people or a locality. The latter is by far the more interesting idea. The Parish is the village, the small town, or a section of the great city. Localize the Parish and it becomes picturesque. It has a charm of definiteness. One may take a good map and draw a red line about it.

You know the comfort of looking at a good map. I saw recently a map of the United States Geological Survey, and I found the very road over which, as a boy, I used to walk barefoot to the country postoffice, that I might see the baseball scores in a city paper. I saw a little dot which the whole-souled surveyor put down to mark the very barn where I spent many a day trying to bury myself to the neck in the oats bin. I have half a notion that should I put that small dot under a powerful glass I could see the weather-stained boards of that barn. Mark Twain has given us a never-to-be-forgotten cave, and Defoe has made every boy long for an island. But most boys must be content with a barn. A good barn must be an old one filled with unexpected treasures. It must have a chest of forsaken tools, bits of chain, cog wheels, anything that suggests machinery and power. It must have a roomy loft. Surprises may lurk here. I once hunted in a dark corner of the loft for a litter of kittens, and found instead a nest of hornets, who welcomed me cordially and warmly. If kittens need guardians, provide hornets.

But I am wandering from the Parish. The Parish has an individuality. The very word has the Greek word "oikos" woven into its fabric. That Greek word means house. It is the place where he feels at home. It is that domicile which he must keep in order. It is his household. The priest is the good householder and housekeeper. No wonder he loves that Parish. Hawthorne saw his old manse with the eye of the spirit, and we are richer in vision because of his picture of it. The plutocrat of today, who never heard of Hawthorne, and who cannot see in an old house all its throbbing associations, may say, "If I had that old house I would remodel it and build an addition and make it the finest house in the neighborhood"; but the true lover of this world's lasting treasures says, "This house, as it is, is the symbol and monument of the struggles of a race of worthy men and women. Destroy it and you destroy a thousand associations and memories, more fruitful of good and happiness than all the restorations of your restless gold." So the true priest loves the Parish as it is. It is the part of God's footstool where his spirit is to prevail, if at all, where his hands are to sow, reap and gather, where his mind is to enlighten and his life is to inspire. It is his homestead from his Heavenly Father. While in his Parish he feels like the farmer who paces his acres, and has a pride that his foot falls on his own land.

It may be a very commonplace bit of the footstool which he has inherited. It may have its sordid streets; but even the most sordid of those streets may have a radiance all its own, because from one end to the other he once prayed, with all his fervor, that a blessed child might be spared to its agonized parents. Past the mean houses, past the squalid sheds, past the ugly alleys hastened the priest, while upward rushed his prayer. He did not know it then, but those very sordid surroundings burned themselves into his consciousness and gave him a lasting sense of the unequal struggle that man wages with life if God is forgotten. On his return, hours later, the child out of danger, and the parents comforted, the consciousness of those buildings was mingled with his thanksgivings, and he had woven into the fabric of his life an experience which never permitted him to see on that street the ugliness of the surroundings, but the intensity of parent love and the goodness of God.

Can a Parish long remain commonplace that becomes transformed by such experiences? Does the lover criticize the unpainted door when in answer to his knock that door is opened by his loved one? Does the father allow aestheticism to control his temperament when the soiled hand of a beloved child reaches out to stroke his cheek in trust and responsive love? So with the priest. The mansion has no allurements that the

and his footsteps go indifferently, with eager tread, where God leads him, whether through spacious parks to that hearth where gracious prosperity consecrates both heart and purse to Christ, or through crowded little streets where noble simplicity gives its mite of possession, but wealth of affection, to Christ.

O yes, the Parish has its shadows as well as its lights. Some parts of the map are shaded, and he goes with heavy heart into these portions. Not necessarily because they are mean and unattractive. Sometimes they are not mean, but blossom as the rose. "Surely God is known in these palaces as a sure refuge." That is the thought of the priest as he sees such material blessings. "Surely here may appeal be made and the satisfied life will pour out of its abundance to lighten the burdens of the many. His humor helps him in recognizing that children, no matter how old, playing with their toys, invent their own rules and methods of procedure, and interference or suggestion is met with petulance. The priest can but turn away, not judging, for he is not the judge, but laughing at the solemn and self-important way with which the dead-in-earnest imitators of real burden-bearers manipulate their playthings. But his pride must step in, too, or he may be overawed into thinking the game important, and with genial tolerance he must regain his vision of the eternal realities with which he deals. And then, because "noblesse oblige" and his superior, though humbly expressed, breeding in the household of God, and in consciousness of life's real meanings, he will be driven to his knees in supplication that the eyes of the blind may be opened and the days of their "make-believe" may pass; that their meagre souls may be enriched and their knowledge of God may be increased until it becomes the driving-power of their lives.

There are dark places in the Parish, likewise, where real squalor exists side by side with spiritual impoverishment; where the light and warmth of the Gospel seem not to penetrate. They are dark indeed, for humor fails here to sustain the despairing teacher. He longs for a miracle. If he is not careful, his human perverseness will assert sway, and he will say, "O well, they are hardened beyond hope. Let them go". Not so, for once in a while, by sorrow, sickness or death, the door opens but a crack. There he must put his boot in.

So the weather-beaten old Parish is his in its length and breadth. People walk the streets dimly supposing, if they think of it at all, that they are under the protection of the Flag. Side by side with the Flag is the Cross. They are under that also. The priest hinders no man in his movements in the Parish, but he says, "So long as you are here you must breathe its air and absorb the diffused elements in its environment." So it becomes his notion first, and later his conviction, that every man, woman and child is a parishioner. There he is right. The priest stands ready to do for each one what God would have done for each one. Can he do more? Or less? He prays for all in the Church. The bell rings into every man's ears.

So day by day the Parish grows dearer, more rich in human life and experience, and in the heart of it is the priest reconciling men to God. That cannot be commonplace. So if you hear that your parson has a call to a prosperous Church, and has not gone, remember that he has enriched his own Parish by love, until the others seem poor by comparison. When he does go, it may be that his human heart has grown too sensitive to the trials and thrusts, by reason of that very love.

BUDGET OF NEWS

(Continued from Page One)

on Sunday, the 21st inst. All who were confirmed by Bishop McVickar, are invited to the Wednesday evening service, January 24th, and to the Holy Communion, January 28th. All who were confirmed by Bishop Perry are asked to attend a preparatory service Wednesday evening, January 31st, and to the Holy Communion on the following Sunday. All who have been confirmed elsewhere than in Christ Church Parish are invited to special services on February 7th and 11th. These services promise to be mutually helpful and spiritually quickening.

NEW HAMPSHIRE

A notable celebration took place

St. Paul's Church, Concord, in recognition of the one Hundredth Anniversary of the organization of the Church, January 5th, 1817. At that time ten men formed St. Thomas' Mission, later, in 1835, changed to St. Paul's Parish, now, with its offshoots, having eight hundred communicants. On Wednesday night, January 3rd, about two hundred men and women sat down to the anniversary banquet in the Memorial Parish House. The speeches after the dinner were carefully prepared historical addresses upon the following topics: "The Historic Parish;" "Dr. Eames and the City and Parish in His Time;" "The First Vice Rector, Dr. Roberts;" "Bishop Niles as Rector." Other speeches on the program: "Parish Finances," "The Present Parish and the Future," were postponed to a later date. Hon. Edward C. Niles, son of the late Bishop, acted as Toastmaster.

On the actual date of the Centennial Anniversary there were celebrations of the Holy Communion and Choral Evensong. At the latter service the Preacher was the Rev. Brian C. Roberts of Westboro, Mass., who grew up in the Parish during the thirty years of the incumbency of his father, the Rev. Daniel C. Roberts, D. D.

Sons of the Parish, the Rev. Mr. Roberts, the Rev. Lawrence Piper of St. Stephen's College, and the Rev. Sheafe Walker, recently ordained, took the Epiphany Celebrations in the Parish Church. The afternoon and evening were given over to receptions at the Rectory, Rev. W. Stanley Emery and Mrs. Emery receiving, assisted by ladies of the Parish. The Bishop preached at the Sunday morning Celebration and in the evening there was a united Missionary service at the Church with the united Choirs of St. Paul's Church; Grace, East Concord; St. Timothy's; St. Luke's and St. Paul's Mission, Millville, all within the city of Concord, with representatives from all these daughter Churches and from the Orphans' Home, St. Mary's School and St. Mary's Church, Penacook. The sermon was by the Rev. William Porter Niles, of Nashua, who grew up in the Parish.

The prayers were read from an old Prayer Book given to the original St. Thomas' Mission in its earliest days. The congregations saw for the first time the new silk flags of the Nation and of the State reaching from the pillars at the West end of the Nave towards the middle aisle. The Rev. W. Stanley Emery, Vice Rector, deserves the very greatest credit for an anniversary week rich in memories and rich in promise.

DIOCESE OF BETHLEHEM

The Winter session of the Archdeaconry of Reading, Pa., was held at All Saints' Church, Lehigh, the Rev. Winfred H. Ziegler, Vicar, on the 8th and 9th of January, with Bishop Talbot and twenty-four of the Clergy in attendance. Evening Prayer was sung on Monday evening and the Bishop and the Archdeacon, the Ven. H. E. A. Durell, both made brief addresses. The preacher of the evening was to have been the Rev. Archibald Bradshaw, of Trinity Church, Easton, but as he was kept away by the death of his sister, an illustrated lecture on "Interior Decoration" was given in the Parish House in its place, by Mr. Nicola D. Ascenzo of the D'Ascenzo Studios, Philadelphia. On Tuesday morning there was a celebration of the Holy Communion at 7:30 a. m., with the Bishop as Celebrant. After breakfast the Archdeacon read his report which showed that the work in the Archdeaconry is in a very good condition. At Wind Gap the work among the Italians has been given to the Rev. F. C. Capozzi. This is one of the most important foreign work in the Diocese and was given a splendid start by the late Rev. D. A. Rocca. Great things are looked for at the hands of this energetic Priest as the work is very promising.

The Archdeacon and the Secretary and Treasurer, the Rev. Robert Nott Merriman, were both unanimously re-elected to serve the Archdeaconry for another two years of office.

After other business was disposed of the remaining time was given up to the hearing of papers on the general subject of Church Architecture. "The Church's Contribution to Architecture" was the subject of the paper read by the Rev. Brayton Byron, Rector of St. Mary's Church, Reading. The Archdeacon read an interesting and amusing paper that appeared some years ago in the Outlook, on how to instruct the people to give intelligently and in keeping with the general scheme of beautifying our Churches. A helpful paper was read by the Rev. Wolcott Cutler, the new Assistant at the Church of the Nativity, South Bethlehem, on "The Teaching Value of Church Architecture."

The Rev. Henry C. Staunton, Rector of the Church of the Good Shepherd, Binghamton, N. Y., conducted

WHO'S WHO IN THE CHURCH

SKETCH OF IRVING P. JOHNSON



It is obviously difficult for a man who admires another man to write a just appreciation of that person; and generally it is embarrassing for the object of that admiration to read what an admirer has to say about him. For the person described by another knows himself so well that the good intentioned words of the writer differ so materially from actualities as to make him feel that the word picture of himself is an idealization or a caricature, rather than a portrayal of his character. It is indeed extremely difficult for any one "to judge righteous judgment", and it is hard to "keep taffy out of epitaphy", even when the "epitaphy" concerns a living rather than a dead person.

I have been asked to write a few lines under "Who's Who" about Irving Peake Johnson, just consecrated Coadjutor to the Bishop of Colorado. I do so with hesitancy, lest restraint of my admiration should leave my picture so colorless and hardly human that not only Bishop Johnson himself, but his many friends in and out of the Church as well would fail to find the man in the portrayal.

It is not difficult to find the man in Bishop Johnson. His is a virile personality. He has a big frame, which it is hoped his frequent journeys over the mountains in Colorado will bring back to due proportions. He has a big voice, which, so far as this writer knows, has given expression to words of wisdom, wit, inspiration, humor and Godliness, but never to words which would defile, or wilfully hurt, or intentionally misrepresent. He never could whisper; he was born to talk out loud, and to play in the open. No one could ever imagine Bishop Johnson sitting in a "star chamber", or playing the power behind the throne; and yet he has always exerted great influence wherever he has worked, because he knows how to handle men; he knows men. He sees through their foibles, and he catches on quickly to their good points. If he had gone into politics as a business, he could have easily become an adept at the game.

Bishop Johnson has a big mind. He possesses good analytical powers; and in the analysis of a person or a condition, he can go as quickly and steadily to the heart of the matter as any good surgeon could diagnose, probe and operate. He can argue and he can plead, and he knows how to put

arly and spiritual as well as practical way, some of the aspects of the Doctrine of the Blessed Trinity.

The bountiful luncheon was furnished by the ladies of All Saints'.

A splendid service was held in St. Paul's Church, Franklin, Tennessee, on Wednesday, December 20th, 1916 (Rev. A. C. Kilheffer, Rector). The occasion was the completion and dedication of extensive alterations.

This old and beautiful church is the Mother Church of the Diocese, and the Diocese may well feel proud of the Parish for its present as well as its past. The Chancel has been redecorated and enlarged, and has many new and handsome furnishings. Chimes, and five new and beautiful windows have been put in place. The Holy Communion was celebrated by the Rector, assisted by the Rev. R. M. N. Black of Columbia, Tenn., both of whom were keeping the twenty-fifth anniversary of their ordination.

The sermon was preached by the Rev. H. J. Mikell, D. D., of Christ Church, Nashville. The Rev. Messrs. Pugh, MacCloud and Hiller were present in the Chancel. One of the windows is a memorial to the late Rev. John B. Cannon, well known and much loved Chaplain of the University of the South—Sewanee—and at one time

his ideas into a language understood by the plain people.

As Editor of "The Crozier", in Nebraska, and "The Gethsemane Parish Visitor", in Minneapolis, he has written many helpful expositions and presentations of theological and moral truths, which have helped both Clergy and laity to a clearer and better apprehension of the questions under discussion than they could have found in any book with which this writer is acquainted. This is one reason why his associates on THE WITNESS feel that the Bishop will make this paper a real help to right and clear thinking in every place where it is read.

Bishop Johnson has a big heart. His sympathies are intelligently directed and discriminatingly placed. He keeps the friends he makes; and he makes friends wherever they get the chance to learn that he never confounds persons with principles, and never lends himself to personalities. He can hit a man hard, and knock him down, if necessary; but the necessity would be apparent to the by-stander, and if that by-stander remained on the scene of conflict, he would see the Bishop stoop and lift up the downcast man and make it evident to him that he had only friendship for people, even if he was opposed to, or could not agree with, or follow their principles.

Principles and people bulk big with Bishop Johnson. Heart and mind and soul are of prime value in his sight. The incidental things of life make no great appeal to him. He is a good teacher, a true friend, a wise pastor. He will be a humble, democratic chief pastor to the Clergy of Colorado and their flocks. He will wear his robes not to emphasize his office, but to indicate it. He will draw men, young and old, to the standard of the Faith. He will inspire confidence in the women who minister to the life of the Church. He will put backbone into his Clergy. He will "contend earnestly for the faith;" and in his work and his labors for the people committed to his spiritual care, he will have in mind the whole flock of Christ, and will exercise his office in a very human way.

Bishop Johnson was graduated from Union College, Schenectady, N. Y., in 1887, and was graduated from the General Theological Seminary in 1890. He was made Deacon by Bishop Williams of Connecticut in 1891, and advanced to the Priesthood by Bishop Worthington of Nebraska at the end of that same year. He and Bishop Matthews of New Jersey were prominent and dominant figures in the founding and subsequent life of the Associate Mission in Omaha, Nebraska, in which, and in connection with which he labored from 1891 to 1901. His was a household name in every Church home in the Diocese of Nebraska, when he left for Minneapolis in 1901. From 1901 to 1913 Bishop Johnson, as Rector of Gethsemane Church, was a potent factor in the life of the Diocese of Minnesota. In that year he gave up his Parish work to become Professor of History in the Seabury Divinity School in Faribault, from which position he was elected to the office to which he has just been consecrated. Union College gave Bishop Johnson his Doctor's degree in 1912. Bishop Johnson's family consists of a wife and two sons, who are at present undergraduates in Harvard University.

F. S. W.

POINTS FROM OUR PARAGRAPHER

It is safe to say that the pagan who believes in his idols of wood and stone, and faithfully worships them, will have a better chance for future happiness than the Churchman who, while professing to believe in Jesus Christ, spends his pleasant Sundays riding around the country in his automobile. We have a forcible recollection of our Lord's condemnation of some Churchmen of His time, and His statement that the publicans and harlots would go into the Kingdom before them.

When Bishop Lawrence of Massachusetts appears in any gathering of Church people anywhere in the United States, he gets an overwhelming ovation. And his popularity has come to him through his unceasing cry for money, and the fact that he gets it. We know of no other man, clerical or lay, who has won such fame by begging. Perhaps the secret lies in his wonderful success. The Church Pension Fund is in safe and good hands.

New Jersey people accost all Ministers as "Domine," a very good title indeed we think, too. An exception, very amusing to us, in New Jersey, was by a man who always called us

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A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain man with plain facts, unbiased by partisan and sectional views.

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EDITORIAL

It is very interesting to come to a country in which every cubic foot of water that flows down a river is owned. Said cubic foot has been measured, and its owner has been notified that if, at a certain hour in the day, he will lift up the gate of his irrigation canal, said cubic foot will be floating by, and he can impound the same, together with as many other cubic feet as belong to him, so that every cubic foot of water in the Arkansas River (for example) is used up in Colorado before it reaches the Kansas line—and moreover you can be arrested for stealing any part of the water in the Arkansas River, for it is all bought up and owned.

In most rivers with which we have been acquainted, great quantities of water went swirling down to the sea, carrying with it tons of the richest top-soil.

Here in Colorado one of the blessings of irrigation is that this top-soil, to the extent of several tons to the acre, is deposited on the soil every year that the land is flooded.

It is a queer sensation to stand on a bridge in Pueblo and look at a river in which all the water is owned, and is being delivered to somebody who has the prior right today; tomorrow the water that will pass underneath is the precious property of somebody else—all measured and meted out by the government, in accordance with the supply. And, moreover, the water thus bought and secured is more certainly productive of crops than the rains in other places where I have lived.

Curious that land worth only five or six dollars an acre becomes worth over one hundred dollars the moment you can buy water and flood it about five times a year. The arid becomes fertile and most productive.

Well, it just made me think of that verse in the Bible where it speaks of God's "sending His rain upon the just and upon the unjust", and also of "that pure river of the water of life that flows from the throne of God and from the Lamb"—the first representing the natural blessings that come from the good God, like the air and the sunlight and the rain, that we just take as a matter of course, and appreciate them only when they fail—and the natural blessings do fail at times, and we have drouth and famine and despair. But the "River of God" represents God's spiritual blessings, that flow as a river amid the arid lives of men; and if we, with some effort, can learn to buy that water (without money and without price, but not without effort), it will bring with it the regular fertility and productiveness.

It gave me a new thought, how God's grace is like a river, and it also gave me the thought that just as the U. S. Government becomes responsible for seeing that the water in the rivers becomes available for the arid places along the river, so the Christian Church has a responsibility for carrying the water of life to the arid spots of this country, and that when it succeeds in getting the water there, it finds the richest soil and the most remarkable productiveness.

For example, the work that is being done among the mountaineers of the South is going to bring back to this country some of its richest blessings.

For who can forget Jackson and Lincoln, the crop that sprang from this arid soil, when it had a chance of getting a little, just a very little, moisture.

Or the work that is being done among the remote farms of New England by the Archdeacons or General Missionaries that have been appointed by the various Dioceses to look after these neglected and forgotten spots, will produce forty and sixty and a hundred-fold the time and labor and money spent thereon.

And now, in the West, there looms up before us a problem so vast that it seems unsolvable, yet a problem in which each term is very finite and tangible.

This Church must reach out to solve the religious needs of the isolated farms and ranches—isolated no longer in its business, because of the telephone; in its pleasures, because of the automobile; in its general information, because of the rural free delivery—but isolated in its religion, because in a given territory of four hundred square miles and from five hundred to a thousand souls there are represented all the one hundred and one religious beliefs and prejudices, and no one (except, possibly, the Roman Church) can summon enough representatives to form an organization—and to maintain it.

In years gone by, the circuit rider of the Wesleys did this work, but since this bough of the Church was lopped off from the trunk from which it drew its sap and vigor, it has done less and less of the hard pioneer work that it used to do, and which gave it the influence that it now possesses. The Methodist Church has lost the spirit of self-sacrifice and the holy hardness of endurance which once distinguished it, and, like the monastic institutions of the middle ages, has suffered from the wealth that the piety of its founders made possible. The Church must again face this problem in the person of another Wesley, but, let us hope, a Wesley that will find sufficient sympathy in his efforts to reach the scattered sheep, that there will be no desire to run away from him to enjoy the fruits of grace.

The Church has a big irrigation project ahead of it, and we shall find our tools in the Fords and telephones and free deliveries, and our centres in Rural Churches, which shall father the rural community houses, rather than be replaced by them. Now is the time of

THE STORY OF THE CHRISTIAN CHURCH

The Brotherhood

The Twelve Apostles had been carefully trained for three years by the Master of Men in a closely personal school. At the end of this schooling, as recorded in the sixteenth chapter of St. Matthew, our Lord had won from the Apostles, St. Peter being the spokesman, their confession of faith that He was "the Christ, the Son of the Living God." At this climax of His teaching ministry, Christ had announced that "upon this Rock; He would build His Church and that the gates of Hell should not prevail against it."

[The Roman Church has given a purely local interpretation of this text, that this Rock was Peter; the early Christian writers of the first four centuries made the Rock to be the confession of St. Peter, that Christ was the Son of God. Unless there are two Rocks of Ages, this is the more natural interpretation.]

Later, as though to emphasize the visibility and definiteness of this Church, Christ bids men "to tell it unto the Church." (St. Matt. xviii.) These are the only two references that Christ makes of His Church, but they are enough; for these references are so definite that they leave no uncertainty as to the fact. Certainly the Apostles clearly understood them, for, after Christ's ascension into Heaven (Acts i.), they proceed at once to carry out the formation of a Church along the lines that must have been indicated by their Master; for they had no other concern than to carry out their Master's will and "with one accord," that is unanimously, "they continued in the Apostle's doctrine and fellowship, in the breaking of bread and in the prayers" (Acts ii:42).

The Marks of a Fraternity

In order to see how completely they organized the Christian Church, let us note the marks or characteristics of any fraternity with which you may be familiar:

(1) A fraternity must first of all consist of certain definite principles for which men associate themselves together. This becomes the doctrine or constitution of the brotherhood.

(2) In order to establish this doctrine certain men associate themselves together as charter members, out of which association is formed the Grand Lodge, out of which each subordinate lodge must proceed and we speak of it as being in communion with the Grand Lodge, and we look to this Grand Lodge as the source from which the officers of the subordinate lodges receive their authority to act.

(3) There must be a rite of initiation by which each person, who desires to be admitted to the privileges of the brotherhood, assumes the responsibility of membership therein. No privileges without responsibility is the common-sense rule of any society which cares to perpetuate itself and to be useful.

(4) There are certain rites and ceremonies by which the principles of the lodge are exemplified in the meetings that are held and by which the members are taught, and by which they teach other members the fundamental principles of the lodge.

Was the Church a Brotherhood?

We must settle this question at this point in our investigation, for what the Church was in embryo at Pentecost, it must remain eventually throughout the centuries that follow.

(1) Were there certain principles for which the society was to exist?

"And they continued steadfastly in the Apostles' Doctrine." Not in their own opinions, but as witnesses to certain facts which were even then known as the "Apostle's Doctrine." Thus early was there the nucleus of a Creed, based essentially on the baptismal formula.—"In the name of the Father and of the Son and of the Holy Ghost." Out of this seed or nucleus there grew up at a very early date, the Apostles' Creed. Note St. Paul's statement (I. Cor. i:1-4):

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand: By which also ye are saved * * * For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures."

To read this is to affirm that the facts as embodied in the Creed formed the constitution or affirmation of principles in the early Church.

(2) Was there an organization comparable to the Grand Lodge and composed of the charter members of the Christian Church?

"And they continued steadfastly in the Apostles' fellowship." Not in the fellowship of some one who was inspired by the Apostles to put forth some new and strange doctrine, but in the fellowship of the Apostles themselves. Now by fellowship is meant, being in an organized relationship to those with whom we are in fellowship. To copy the dogmas and ritual of Masonry is not to be in fellowship with the Grand Lodge. There must be a direct authorization of an organization and a definite relationship of action in order to form a fellowship.

Note again how St. Paul recognizes this principle in his charge to St. Timothy (II. Timothy ii:2): "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The Church was an organization to which had been committed a sacred trust which those in authority were to pass on.

(3) Was there a rite of initiation by which new members were to be received and without which they could not participate in the privileges of the Church?

Here we turn to Acts ii:37-38, and we find that St. Peter was asked this very question and answered it.

"Now when they heard this, they were pricked in their heart, and said to Peter and to the rest of the Apostles, 'Men and Brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost.'"

"Then they that gladly received his word, were baptized, and the same day there was added unto them about three thousand souls." (Verse 41.) And St. Peter carries out this same principle for he says to the Galatians (iii:27): "As many of you as have been baptized into Christ, have put on Christ."

The Brotherhood was composed of those who by Baptism had put on Christ, and St. Paul refers to them who had not, as "those that are without."

(4) Were there rites and ceremonies by which those who had been initiated exemplified the teaching and practiced the fellowship of the Apostles?

"And they continued steadfastly in the breaking of bread and in the prayers."

And this is further emphasized by a succeeding verse (Verse 46): "And they continued daily with one accord in the temple and breaking bread from house to house."

The Breaking of Bread was the rite of fellowship which the Master Himself had instituted with the command, "Do this in remem-

of me." And so the Church from the earliest times to the present day has embodied in the Holy Eucharist the act of Christian witness and fellowship by which, in the words of St. Paul, "We do show forth the Lord's death until He come."

One can find in the eleventh chapter of I Corinthians the way in which St. Paul regarded this act of Christian fraternity.

Surely the Church which Christ founded and which the Apostles perpetuated was a real visible Brotherhood with all the marks and characteristics presented by any fraternity.

Surely those who are baptized become the accredited members of the Household of Faith.

Surely St. Peter knew this when he bade his readers to "love the brotherhood."

[May the author apologize for the slip in the first line of the first installment of this article, in which he referred to Julius Caesar as the reigning emperor in the year 30 A. D. Having taught Church history for three years he seems to have become careless of the facts. He will try to be more accurate in future.]

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RELIGION and EDUCATION

NOTES AND COMMENTS

ON RELIGIOUS TRAINING

Edited by JAMES WISE

THE PARISH IN ACTION

(Continued from last week)

"What makes the wheels go round, Daddy?" How many children have asked that question as they watched some piece of machinery in motion; and how many "Daddies" have betrayed their woeful ignorance of mechanics as they tried to explain to the knowledge-thirsty child. The spirit of curiosity is heaven's greatest gift to the child's mind, that he may gather for his use in later years the facts of life.

After discovering for ourselves in the conferences referred to in our last issue of THE WITNESS, viz: what a Parish was and what it existed for, the next logical step was to find out how it worked. This we proceeded to do.

THE RECTOR

No Parish machine, of course, can go without a Rector. He supplies in his official capacity some of the essential ingredients that help in the process of making Christians. He is to baptize people, to prepare them for Confirmation, to administer the Holy Communion, to teach and preach. All of these he does, not by any virtue or merit of his own, but by reason of the authority committed to him through ordination to the sacred ministry. He is a man set apart from all other activities in life to perform this special service for the needs of human life. He is the leader. He is the fire under the engine, that makes the wheels go around. He is the example to his Parish of what a Christian's life ought to be. He is the repairer of broken down parts of the machinery. He is sometimes a hewer of wood and a drawer of water. The success or failure of the plant in large measure depends on him. He stands in a class by himself in the Parish; but I think one of the most interesting things about him is the fact that he is human just like the other members of the Parish, and subject to the limitations of his own human weaknesses as all men are.

We might fill our whole page describing the man he ought to be, but you can do that a good deal better than I can. Let me say, in passing, if his Parish is to be a true success in the work of making Christians, the Rector must be a lover of God and of man. He must be absolutely convinced that his job is the greatest on earth, and bring to his tremendous task the very best he has in him of brains, of heart and of body. He must be willing to say daily, "Here I offer and present unto Thee, O Lord, myself, my soul and body to be a reasonable, holy and living sacrifice unto Thee", and then every day go out and do his best to make good on that pledge.

It is a big job, this task of being a Rector in a Parish that is engaged in the work of making Christians. It is full of hard problems and rough sledding, but to a man who has caught a vision of its wonderful possibilities it is the most joyful and greatest life there is.

WHAT IS A VESTRY?

Here we come to a conundrum, the answer to which is sometimes hard to find. Many good laymen, loyal and true Christians, have served most faithfully on Vestries all over the land. By their consistent lives, by their integrity, by their devotion to the Church, and by their loyalty to the Rector and his plans for making Christians through the Parish, they have won the respect of the whole community.

We are trying to set forth general conditions that exist in many Parishes, showing why they are not more successful in their task, and in any criticisms we may offer about Vestries in general, we want it distinctly understood that we have in mind the exceptions who are rendering loyal and true service.

A VESTRY MEETING

At the Sunday morning service the announcement is made by the Rector: "A meeting of the Vestry will be held on Thursday night of this week. All members of the Vestry are urged to attend." The evening comes, and the Rector, with sinking heart and troubled mind, goes to the ordeal. The men assemble, and a fine lot of men they are. All of them good friends of the Parson, many of them leaders in the business and social life of the community. They have been elected by the members of the Parish because of their influential position, some of them because they have money, and the Parish hopes they won't be tightwads when deficits have to be faced.

MEETING A DEFICIT

Well, here they are, ready to begin the meeting, which is opened with prayer by the Rector. The Secretary then reads the minutes of the previous meeting, after which comes the Treasurer's report. Perhaps there is a deficit and some outstanding bills must be paid, and the question is how to do it. Perhaps an hour may be spent discussing the question, and finally some member has a happy inspiration: "Why not ask the Woman's Guild to have an ice cream social or a strawberry festival to help us out?" They all agree, and the Rector is appointed a committee of one to put it up to the Guild. This same body of men, facing a much larger problem of the same kind in their business, would not have wasted five minutes in meeting it in a real businesslike way, but it is a strange and interesting fact that many fine, keen-minded, level-headed business men seem to leave their business abilities outside the door when they come to a Vestry meeting. How many Rectors, I wonder, are carrying on their shoulders the financial problems of the Parish, when, as a matter of fact, it is not their responsibility, but that of the Vestry?

After the report of the Treasurer, the condition of the buildings are reported on by the House Committee, and, following a few remarks from the Rector, some one moves they adjourn for another month, and the men go home feeling they have done their duty to the Church and Parish until the next meeting.

WANTED: A CHRISTIAN-MAKING VESTRY

In meetings like the above described nothing is said about the real purpose for which the Parish exists. The Vestry is a body of Christian men chosen by the Parish to be officially associated with the Rector as an active Board of Directors and Executive Committee to carry out the purposes of the plant, that is, to make Christians. Church finance, of course, is a part of their job, but why let it stop there? Has the Vestry no duty as an official body in the producing of a finished product?

Ought not the Board of Directors to be familiar with the kind of machinery that is being used in the plant and with the kind of Christians the equipment is producing? If the success of a Parish depends upon the kind of leadership it has, has the Vestry no responsibility for spiritual leadership? If the worship of God on His holy day is an essential part in the process of making Christians out of men and women, is a Vestryman really making good on his job if his time is spent on the golf course on Sundays, rather than in the House of God? If the Sunday School is the vital part of the whole machinery of the Parish in the making of Christians, ought not a Vestryman to feel a deep sense of personal responsibility as to the kind of a Sunday School there is in his Parish? If family prayers and home religion are essential parts of the mechanism of a Parish, surely we have a right to look to our Vestrymen to lead the way in restoring to the American home this lost art.

A RECTOR'S DREAM

God speed the day when the Vestries of our Parishes will come to see that their real task is to be that of spiritual leaders in the Parish and community. When they will recognize their corporate responsibility for the making of Christians as their chief job, rather than the raising of money. When the meeting of the Vestry will no longer be looked upon as a bore, but rather a meeting to which men will look forward with eagerness and delight. When the time of the meeting will not be wasted or spent uselessly, but will prove all too short for the working out of plans that will make the Parish and its members more efficient and effective. When the Rector will go to his Vestry meeting with joy and eagerness, knowing that he will meet there with a body of men who are as keen as he is to be about the King's business, and who by the inspiration of their own spiritual enthusiasm will send him forth with renewed power and zeal.

In every man's life there lies latent powers of leadership. Let the Vestrymen of this Church of ours see to it that our Vestries and Official Boards of Officers are saturated with the spirit of Jesus Christ, our great Leader and Guide, and the Church will go on conquering and to conquer. Then will the Parishes reach their maximum capacity in the production of real Christian lives; then will the Church of Jesus Christ declare such dividends as the world has never yet seen.

A VESTRYMAN'S PRAYER

"Almighty and Eternal God, the giver of grace and strength, I beseech Thee to bestow Thy blessing upon me, whom Thou hast placed in a position of trust in Thy Holy Church. Give me a clear sense of my duty as a Vestryman, and lead me to a faithful discharge of the same. Grant me gentleness, forbearance, a right judgment and personal consecration. Grant that by precept and personal example, as well as by my official actions, the temporal and spiritual good of Thy Church may be enlarged. Grant that all of our Vestry meetings may be for the glory of Thy Holy Name, and for the unity, peace, prosperity and upbuilding of Thy Church, through Jesus Christ our Lord. Amen."

(To be continued)

CHURCH SCHOOLS OF RELIGIOUS INSTRUCTION

HOW THEY BEGAN

Some years ago a small body of Churchmen met in the city of St. Louis to consider some problems connected with Religious Education. They were an official body of the Church called the General Board of Religious Education, and had been elected by the General Convention.

The Board had assembled to hold their regular annual meeting, and as they were to be in session three or four days, it was felt by the city Clergy that the local Parishes should come in contact with this group of men whose special business was leadership in Religious Education. The whole city was divided into six sections, a place of meeting chosen for each center, and on the same evening a series of Educational Conferences was held in the six churches, each conducted by two members of the Board, and attended by representatives from every Parish and Mission in St. Louis.

The interest and enthusiasm aroused in Religious Education through these Conferences prepared the way for the establishment of a new institution in the life of the Church. Previous to this time the General Board had opened up a Correspondence School of Religious Instruction, and were offering various courses of study in religion by the correspondence method. After a series of Conferences by the St. Louis Clergy, it was finally determined to offer to the Church people of St. Louis a course of instruction in religion, based on this Correspondence course of the General Board. A general meeting of the Church leaders was called, and to the pleased surprise of the Clergy, over two hundred people attended.

THE CHURCH SCHOOL ORGANIZED

The plan for the formation of a Church School was outlined and enthusiastically agreed to by those present. The School was to meet one night weekly for twenty weeks. Tuition fees of one dollar per course were to be charged. Text books were to be bought by the pupils attending, scholarships providing for those who could not afford to pay for them. Regular outlines of lessons were to be distributed each week and recitations made on the lessons. At the end of the term written examinations were to be offered to all who desired certificates or diplomas of graduation, and in every way the idea was emphasized that this was to be a real school, created for the purpose of a real course of study in the Christian Religion. It was not to be a Sunday School teacher training institution, although teachers were welcomed, but a Church School for all Church adults, to help make them more intelligent Christians.

COURSES OF STUDY

The Clergy had organized themselves into a faculty, with a Principal and Secretary. Under their leadership the following courses of study were offered:

- The Old Testament.
- The New Testament.
- The Apostolic Church.
- The Prayer Book.
- Christian Missions.
- Social Service.
- Religious Pedagogy.

In each case the basis for the course of study was the Correspondence Course of the General Board of Religious Education. The reason for this will be explained later in the article.

AN EXPERIMENT JUSTIFIED

The School was a success from the very start. Over two hundred men and women from almost every Parish and Mission were enrolled as students. Vestrymen and Woman's Auxiliary leaders sat side by side in the classroom engaged in the study of religion.

Sunday School teachers sat with fathers and mothers in the class of Religious Pedagogy, learning, in their association in the class room, how to face more intelligently the great problem of how to teach the Christian religion to little children in the home and in the Sunday School.

A PERMANENT SCHOOL

The Church School of Religious Instruction is now in its fifth year of existence. It has passed the experimental stage, and has become a permanent feature of the Church life of St. Louis. Gradually its influence has extended, and still continues to grow. Some of the best lay leadership of the Church in the city are enrolled as its students. Its Commencement days are marked by a Church service and addresses. As those who have successfully passed the year's examinations in their classes come up to receive at the hands of the Presiding Bishop of the Church, the certificates testifying to that fact, even if some of them are gray haired and well along life's pathway, they are looking forward with pride to the day when they will be full fledged graduates of the School.

The faculty has been added to from time to time, and new courses of study, such as Church History, Biblical Geography and the Faith and Teaching of the Church.

SOME BY-PRODUCTS

As a result of the Church School and its influence, one finds growing in the Church of St. Louis a desire for a more efficient plan of Religious Education in the Sunday Schools of the city. Teachers are learning more their need of training for the work of teaching. The atmosphere in the Sunday Schools is growing towards better and higher standards of Religious Education.

Another interesting by-product of the Church School is the breaking down of the parochial barriers that so often exist in a large city. Through contact and association in the Church School of Religious Instruction, the members of the different Parishes have come to see and know the Church in her life outside of their own immediate parochial boundaries. The corporate life of the Church in the city and Diocese has been strengthened, and a number of large enterprises have been made possible by the spirit

and atmosphere created through the Church School.

IMITATION—A TRUE TEST OF SUCCESS

The fact that the Church School meets a real need in the life of the Church today is seen in its adoption by other cities and centers throughout the country, especially in the Middle West. As news about the School scattered through the country, calls began to come into St. Louis from various places to send a representative to explain the plan and help organize Schools of like character. Herein lay the value of creating a course of study with a common basis, easy to be obtained by the whole Church. Chicago and Milwaukee were visited, and in each city Schools similar to the one in St. Louis were opened, and have continued successfully for some years. Louisville, Ky., Des Moines, Ia., Omaha, Neb., Ottumwa, Ia., are now in active operation. St. Paul, Minneapolis, Faribault, Minn., are in the process of organizing. In every case where the idea has been presented the laity of the Church are keenly interested and gladly co-operate. They recognize very clearly it is one of the things they need in their lives to help make them more intelligent Christians, though a regular course of study in Holy Scripture and in the Faith of the Church. The average man and woman wants to be able to give a reason for the faith that is in him, and the Church School can help him to make that reason intelligent and satisfying.

A CHALLENGE TO THE CHURCH

Why is it an impossible dream to conceive of a Church School of Religious Instruction in every large city in this country, where the Clergy and laity meet together at least once a week for twenty weeks outside of parochial units to study seriously and constructively the Christian religion? Would not the Church as a whole be strengthened and better prepared to meet the problems she has to face? Do we know as much as we should about the fundamental truths that have to do with our religious faith and practice? Why not let us all again become as little children and go to school and learn a little more about the most interesting thing a man can know, that is, his relationship with God the Father, Son and Holy Spirit?

The Editor invites correspondence from any one interested in the subject.

WHAT THEY THINK OF US

MANY THANK GOD FOR THE WITNESS

THEY ADMIT OUR NERVE AND COURAGE

The response to the advance number of THE WITNESS in the way of subscriptions and congratulations has been most remarkable, and far beyond our expectation. We are encouraged to set the mark at one hundred thousand subscribers for the New Year, with reasonable assurance that we shall not be disappointed. The following excerpts, taken at random, from a large number of letters which have come to our table from every section of the country, will be found full of interest by our rapidly increasing family of friends:

"I am delighted that we are to have an inexpensive general Church paper of the type of THE WITNESS."—Francis L. Palmer, Stillwater, Minn.

"Your 'nerve' is simply glorious and truly Western. The staff is splendid. The paper attractive and a good size. The editorial has the right 'punch.' The 'get-up' and policy perfect. Stick to it, especially to the policy."—Harry Howe Bogert, Birdsboro, Pa.

"I propose to have THE WITNESS in every family of Christ Church Parish."—C. Prentice Parker, Little Rock, Ark.

"We hope to have the entire Parish interested in this newspaper. You certainly will have my support."—B. S. Levering, Delaware, Ohio.

"It is exactly the kind of paper I have wondered we have never had."—Ellsworth B. Collier, Vancouver, Wash.

"There is sore need for just exactly what you declare your paper will be. I know few things that would help the Church at large and the cause of Christ more in the United States than for us to have a general national weekly Church newspaper such as you outline."—J. Henning Nelms, Washington, D. C.

"It is just what we need."—Frederick A. Reeve, Newton, Mass.

"Congratulations and Godspeed."—Frederick C. Rudlong, Chicago, Ill.

"I hail this project with the greatest delight and hopefulness. If you can establish this paper on the lines indicated you will be supplying a need in the Church which has become imperative. You ought to get a hundred thousand subscriptions without difficulty. What a hopeful thing it will be if you can get our Church people to read a Church paper."—Roger H. Peters, Anchorage, Ky., Rector of St. Luke's Church.

"I am just in receipt of the first issue of THE WITNESS and am delighted to note that there are souls brave enough to attempt to do what the Church should herself undertake; and I beg to congratulate those who have dared to do a most needed work. I personally have long felt the need of a paper run along the lines outlined by your editors, viz:—to be instructive and devotional rather than controversial. There are many of us who are sick and tired of the continual wrangling about tweedle-dee and tweedle-dum, and welcome a paper that we may pass on to men who are not interested in petty disputes, but who are ready and willing to read about, and take an interest in, any movement of a constructive nature. Throw the force of your paper behind the constructive leaders, and keep out of back-yard quarrels and you will do a great and good work. There is too much of the 'backwoods bawoo' style in some of the Church papers. The general readers are not, however, interested in who receive a new stole, or who paints the doors of the buildings. What we want to know is where are the leaders behind whom to throw our energies, and with whom to struggle for the advancement of Christ's Kingdom. Good luck to you all! Give us a paper that the Layman will read, and you will be filling a real need in the Church. They don't care anything about the character of the paper stock, neither do they long for fine pictures; they want the news and they want the inspiration which the right sort of news will bring."—H. F. Silver, Chaplain U. S. Military Academy, West Point, New York

THE KINGDOM GROWING

CHURCH EXTENSION IN OUR DAY

The Commission on Missions of the Province of New England met in Boston on Jan. 2 and spent the day considering matters which seemed to belong to their department. The trouble with subjects like Missions or Social Service or Church Extension is that nobody knows where any one of them begins or leaves off or how far each may go into the sphere labelled by either of the others. The working method adopted by tacit consent was to consider anything that anybody had to propose and then assign the doing of it to the man who proposed it. In the long run this method tends temperately and inoffensively to the repression of over-exuberance of proposition.

Various resolutions were drawn up to be submitted to the next meeting of the Synod. Certain matters of general interest were presented by Archdeacon Dennen, to whom we are indebted for the following statement concerning them:

A PORT CHAPLAIN

Boston next to New York is the largest port of entry in this country. It would seem, therefore, as if it would be a strategic move if the Church could have at her service a Clergyman to work as Port Chaplain, whose duty it would be to meet steamers for the purpose of befriending in various ways the in-coming strangers from European and other countries. To touch the life of the immigrant the moment he arrives by some act of kindness, by some assistance rendered or advice given, would predispose the immigrant to a favorable consideration of the Church and her desire to serve foreigners landing on our shore.

A Port Chaplain could be of service to the entire Province of New England by working through local Clergy at other points where immigrants land—Portland, Providence, New London, New Bedford. In time there could be built up a strong outreach of sympathy for the newcomers that would be of material assistance in helping them to understand that the Church desires to be of service to them and their families, whether they be Greeks, Syrians, Poles, Lithuanians, Italians, Russians, or what not.

THE PROBLEM OF THE SAILOR

At first glance it would seem as if the sailor was in a peculiar sense a problem for the seaports. This may be true but it is not so true as it would seem. For although a sailor touches the seaports, he does not in very many cases come from the seaports. He is an inland product who has found his way to the sea and he comes to the port to touch it for an instant and then to go.

The whole Province of New England is concerned in the welfare of the sailor and the blue jacket, though there are but few places where he can be reached and dealt with effectively—Portsmouth and Boston, Newport and other places along the New England coast. At these ports where no work at the present time is carried on for sailors, it might be possible to make a beginning with the assistance of such help as might come from centers where the work is already strongly and effectively organized.

BUREAU OF FRIENDSHIP

The Church in New England ought to come to a Provincial consciousness, and this can come about very largely through the action of some one center that can respond to the needs of Church people throughout the Province and do it as an agency of the Church. For example, the office of the Archdeacon in the Diocesan House, No. 1 Joy Street, offers to be of service to young men, women and others coming to Boston as students or to seek employment. Names of boarding places are on file and an earnest effort will always be made to place any person coming with a note from the Rector of the Parish, in a good family under wholesome influences. It is possible also to relate young people who come as strangers, to some Parish and to aid them in finding their way to a homelike feeling in city parochial relationships.

Patients from distant parts of New England in the Boston City Hospitals will be looked after and visited and served. It is the hope that the forces of the Church focused in the Diocesan House may become available for all who, leaving the home Parish, come to Boston temporarily or permanently.

THE "FRIDAY" MAN

While it would seem as if hospital

the larger cities, it is not so. Every town that has a hospital might very well become a field for the ministrations of the local Clergymen.

A Providence Rector goes regularly to one of the large Providence hospitals on Friday. He has come to be known as the "Friday" Man. His visits are looked forward to by those who receive from him a cheery word, a sympathetic glance, a blessing, a flower, or some token of kindly thought and feeling. "Friday" men might be multiplied throughout the whole Province, only in some places they would have to be "Monday" men, in others "Tuesday" men, in still others "Wednesday" men, going regularly once a week to make the ministry of the Church felt as a force of consolation.

JAILS AND PRISONS

In Boston the Rev. Albert Crabtree, as Missionary to Prisoners, has made a deep impression upon City Officials, Prison Commissioners, Parole Officers and even the Governor. He is gaining a valuable experience. This experience he ought to be able to hand on to Clergy in cities and towns so that they, too, in their visiting of prisoners, whether in jail or reformatory institution, could deal helpfully and wisely with the unfortunate men and women who, in the language of Phillips Brooks, "find themselves behind the bars, not so much because of what they have done as because of what they have missed."

Is there not a chance for the Church to develop her power as an agent to minister to the prisoner. Such work should not be confined to the largest centers. It might well be extended to the smallest places wherever jails are found.

DISTRICT SUNDAY SCHOOLS

In expanding communities, prosperous because of manufacturing interests, there is a constant overflow of population into the outskirts and the more this population overflows the further it is likely to get away from centers of religious influence. Such communities ought to be ministered to by some sort of supplementary agency that can find out what to do and the best way to do it. Probably the least expensive and most efficient agency would be a temporary or district Sunday School, furthered and directed by the Parish of the town and conducted in the simplest and most inexpensive way. The school might be held in a private house or vacant store room or some building where the rent, if anything at all, would be very light.

These District Sunday Schools would be "Spots of Righteousness" for the community with a certain leavening and upbuilding power. One or two consecrated lay men or women would be sufficient to man such a school until it became clear whether or not it was wise to enlarge or to abandon the work and move on to some other region.

CHRISTMAS IN A NEW ENGLAND DIOCESE

For several years past Western Massachusetts has put considerable stress upon making Christmas a good deal of a day for children living in remote places within its borders. The Traveling Missionary System gathers up the names of children scattered all over the Diocese in far places and, as Christmas approaches, these lists are sent to the different Parishes that volunteer to "make" Christmas for a specified number of children.

Every Parish in the Diocese has at one time or another had a hand in this work and many hundreds of dollars' worth of clothing, toys, books, etc., are annually sent out. The result is untold joy and benefit for the children affected, many of whom would have no Christmas but for this, and not less joy and benefit perhaps, for those who make the gifts. This year over one thousand children were thus provided with gifts of toys, etc., and besides these some twelve hundred articles of clothing and many pairs of shoes were sent out. To their elders hundreds of Christmas cards designed for the purpose are sent. The parcels post has made easily and cheaply possible that which formerly was very costly and difficult. The country roads of upper New England are no joke in the Winter time as the marks of sleigh-runners on the lower branches of some of the wayside trees attest.

As a department in Santa Claus' dispensing system, Uncle Sam's mail service merits favorable regard. This breed of reindeer has very greatly improved since the United States took him over from the express companies.

breath"—probably from a too exclusive diet of melons. It is a fine country to live in where a nickel's worth of stamps will guarantee a full stocking on Christmas morning at the end of a twenty-mile tunnel through snow drifts.

A REPORT FROM MR. KING

The receipts on the apportionment to January 1st, the first three months of the new year, have been from:

Parishes	\$ 78,954.44
Individuals	9,858.76
Sunday Schools	2,242.62
Woman's Auxilliary	13,629.63
Junior Auxilliary	453.13
	<hr/>
	\$105,138.58

Now that we are getting into the months of the year which should increasingly produce larger returns, the only fair comparison to make is with the receipts to the same date last year, notwithstanding the fact that the last fiscal year included offerings that came in the month of September, 1915, which is not the case this year.

Comparing the above, for three months with the receipts to January 1st, 1916, for four months, we find a decrease of \$27,431.09.

But the receipts on the Apportionment for September, 1915 were \$12,943.54. And on the One Day's Income Plan this year we have received \$11,136.18 less than was received last year from it, and from the Emergency Appeal, \$24,079.72,—making actual decrease this year \$3,351.37.

As we record time, the world enters upon a new year today. What will it bring? While that will wholly depend upon the attitude of mankind, God grant it will be righteous peace among the nations of the world.

It is not peace, but slavery and degradation, to yield to wrong, and this must never be; yet the goal the Church seeks is the peace of the world by the recognition that all men are brothers, and by the banishment of evil from the face of the earth, so that there will be nothing left to fight against. Arbitrations and treaties are imperative aids, but after all they are only the signs and the symbols of the desire within us to listen to the voice of the Master when He said: "Little children, love one another." The thing that produces war is the spirit of war, and only one thing can counteract that, namely, the spirit of peace. This means that every soul must be impressed with its beauty, and then nothing whatever will persuade any one to mar it. What a glorious message for the Church to carry. But she must be at work about her business.

GEORGE GORDON KING,

Treasurer.

THE SHORTAGE OF CLERGYMEN

If your Rectorship has been recently made vacant by death or resignation, and if your Vestrymen have had a proper sense of their responsibility in filling the vacancy, they have had a hard task on their hands, even though the ethics of the Canon Law of the Church allow a Vestry to invite any Clergyman away from any other Parish without incurring even the charge of selfishness.

There are numerous clergymen—5,800 of them—but there seem to be only a very few within reach; and of that few the best seems to be singularly deficient in most of the excellencies that your Parish had at first unanimously agreed it should require in the next Rector.

Why? For many reasons, which we shall discuss later in this column. But what business man will fail to observe a stream of light thrown upon the situation when he is told that there are now 8,506 Parishes and Missions in this Church to be supplied by 5,800 clergymen, of whom nearly 1,400 are Bishops, academic officers or instructors, or aged and infirm? Of course, many Missions have, and can have, no resident Priest or Deacon, even if one could be found: they cannot support one; and they never can, in all probability, until one supported at first by Mission Funds has developed the resources of the congregation.

It is conservatively estimated that 1,000 more clergymen are needed today in this Church. The chief reasons why this fact is not more clearly realized are (1) because we have become accustomed to Parishes remaining vacant for months, and even years, and to the use of Lay Readers meantime. Then, too, Vestries often like the opportunity of "catching up" financially while the Parish is vacant—a ruinous policy usually—and they do not worry much if the Rectorship is vacant for a few months. Then (2) "there seems to be a plenty of clergymen around"—some of them proletarian in aspect, some a bit imprudent in speech, some disposed to self-pity, some misfits in the vocation, some really fine old men, but worn-

THE CHURCH AND HUMAN LIEE

HOW CHRISTIANS ARE APPLYING THE GOSPEL

Edited by GEORGE P. ATWATER

A SUPERVISED WINTER PLAY ROOM

Last week I spoke in this column of the need of a play room for boys. There is scarcely a Church in any town or village that could not undertake such a venture. I say a Church because that provides a group of men who profess to be interested in great moral issues. Such a venture prospers if it is under the supervision of a group rather than one single person. There must be a leader, of course, but there should be a community interest and spirit in the matter.

So the first requirement is that some one person should initiate the movement. Now you, my reader, may be the very person. As I write these words, I can fancy you shrinking back and getting ready to offer excuses. Don't do that! Give the idea a chance for a few minutes, at any rate. That's all I ask for the minute. Give the idea that you may be the man for this job, give this idea a chance. Read the remainder of this article with that idea in your mind. If you are the man, the idea will explode in action. And why shouldn't you inaugurate this movement? You have been successful in other ventures. You have a standing in your community. You would enlist others. Perhaps you have a boy to whom it would be an inspiration for all time to have his own father a leader in some work for boys. Give the idea a chance.

What next! Your Church is of a good sort, and the men in it are reliable men, who have much unused capacity. They are rolling in wealth of energy, if it is only released! Get seven or eight of them to stop at your house after evening service next Sunday. Ask the Rector to come. Light up. Then plump the question, "Why cannot our Church have a supervised Winter play room for boys?"

Now you are in for it. It will be an exciting debate possibly, during which, if you are wise, you will be convincing yourself and others. You must have something definite to propose and to do. A meeting that does not issue in action is generally an obituary committee. More causes are lost after they are launched by failure to begin to act than for any other reason.

What must you propose? Let it be something definite, even if it is somewhat limited in its scope. After some years' experience with this sort of thing, I believe that you can propose a simple plan that will be most effective. That is, from a simple plan you will get a maximum of result from a minimum of cost and effort. The plan which I advise is this:

Secure a room of the proper size in

as they are". There always will be these; but the percentage will be reduced if the supply of young clergymen is more carefully enlarged.

No, the shortage is critically real. The Board of Missions feels it; most of the Bishops feel it; many of the Parishes and Missions feel it. And it is growing worse. Last year the number of Parishes and Missions increased by 80, while the number of Clergy decreased by eight. There were 26,000 more communicants and eight fewer clergymen. The number of deaths and depositions and transfers to foreign Churches netted a loss of 144, while our Seminaries supplied less than 100 to take their places.

If you are interested, read next month's article on the practical effect of this shortage in the matter of Church Extension.

THE LIMIT OF GROWTH

At first thought it seems universal. In the vegetable world each plant and tree has a limit of growth beyond which it cannot go. Likewise in the animal world. There is a biggest mosquito and a biggest horse. Hope is useless; there is a limit.

But this does not apply to man, except insofar as he is an animal. A certain weight, a certain size, a certain height; and that is the limit for him. His material nose can only reach so far, no matter how much he may wish to stick it into remote things. Only the ears of his imagination may hear beyond a certain distance. And the tongue is not but so long physically speaking.

But that is just the man-animal. There is no limit to the growth of the man-spiritual. He need not be satisfied with a mosquito soul or a crab-like spirit. The nourished spirit will blossom into joy and service, and the limit of fruiting is controlled only by desire. It is indeed without hu-

which your boys may play basketball on a Winter afternoon or evening.

Such a room might be found in the school house. If it is there, make a request for it. If the Trustees have not scraped the moss from their opinions for a number of years, do it for them, and make such an appeal and such a stir that they will give to the people, for proper use, the needed room in the building paid for by taxes! I would suggest that the Trustees can help the project by opposing it, at first. It will give the matter the proper publicity, and it will also test the worthiness of the projectors of the plan to be the guardians of it. If they fail at the first obstacle, it is a sign of unfitness for this job. But if they gain their point, they are worthy. So if you are a Trustee, then help along by opposing the matter at first.

If no room in the school is available, then hunt for one. It should be at least fifty feet long, thirty feet wide and twelve feet high. It should have a heated dressing room of some sort. The room should be well lighted by protected lights.

If you cannot find such a room, then build one. Here is really the great adventure. This would provide amusement and excitement for your community for a month. You would be glad to see it nearing completion and sorry to see it finished, because of the fun of doing it.

You do not need to be told how to build a room 60x30x15. But here are a few suggestions. Borrow the land, if you do not have some vacant land ready. Build two dressing rooms at one end and have some spare horses and planks, so that you can have a stage at the other, so you may make a speech when you open. Put in benches, not chairs, along the wall. Have a shower bath in the dressing rooms. Make a concrete floor and cover it with battleship linoleum, costly but durable. (Allow no one to play in shoes with heels.) If you must do it cheaply, board up the inside and put tar paper on the outside. Have the windows high and screened. If you wish to provide heat for the room, project two alcoves from the corners and place stoves in them. Line the alcoves with asbestos.

Thus you will have an assembly room, a gymnasium and a drill room for a very reasonable cost.

If your town needs this, you can do it. Then, when your wealthy and prominent citizens realize what can be done, they will later take an interest and provide a more durable structure. But make the start.

The next paper will deal with the matter of financing such a project, and with organizing for supervision of it. But cling close to the idea.

A divine thing is the human spirit, and by aspiration it reaches up towards the Divine. Who then will be satisfied with a little love when he may be filled to the overflowing? Who will shut himself behind the ideas he holds, and bolt the doors of his mind for fear someone might break in with a new idea! And because one has been hated a little and loved a little and has served a little,—shall he say, "It is enough!" and retire into his home?

The greatest inspiration for life in this world is to see the growing spirits around us,—the little children developing, the man breaking through his encrustations, the aged mellowing and broadening and growing beautiful as the dawn approaches, as though a ray from the Beyond cast its beam upon them.

Fear not to learn from babe or from hag. Wisdom comes not in gorgeous apparel, nor need noise trumpet her approach. No idea is final. Invite suggestion; welcome ideas. Test all things; then cling to that which is good. Burst the cocoon of rut-tiness; allow the latent life to spring out of the bulb of stagnancy into the sunshine of progress.

In the midst of the swiftly changing incidents of our lives we have the joyful assurance of the abiding presence of God. The history of Israel is an illustration of this truth. Often the Israelites were plunged into confusion, the way seemed dark before them, and their affairs seemed almost inextricable. But there was One who guarded them, though unseen. God did not surrender His command. "He that keepeth Israel shall neither slumber nor sleep." We must never doubt God's watchfulness, nor think that chaos reigns, and that we are the only witnesses of the disorder that appears in our life. God sees

THE STONEMAN'S FELLOWSHIP

A REMARKABLE ORGANIZATION

By HENRY C. STONE

[Editor's Note—The following article is from the pen of the Rev. H. C. Stone, founder of the Stonemen, a most remarkable organization formed for men. It has in Philadelphia alone some hundred thousand members. Bishop Rhinelander is Chaplain, and has taken a great interest in the movement. It is now developing new centers in other large cities, and promises to rapidly increase in numbers. Recently ten thousand members journeyed by special train to New York to attend services in various churches and to initiate the movement there. It is worth knowing about, for it bids fair to be a powerful agency for good among men.]

The Stonemen's Fellowship is an organization which has been formed for the purpose of presenting to men an opportunity for their moral uplift, based upon an idea of Church unity among the Protestant Churches; an opportunity for men to get back to primitive times and present to the world at large the Church of God, inclusive of all those who profess the Lord Jesus Christ and believe in the religion that He came on earth to establish, a religion which too often in the past has been obscured by mere man-made traditions and cluttered with man-made ambitions for personal advancement. The Stonemen's Fellowship presents the religion of Jesus Christ freed from religious politics on the one hand and religious denominationalism on the other, having as its central object the Lord's Supper, and giving to all men who believe in the Lord Jesus Christ the opportunity to partake of that feast as a token of love that brothers have among themselves towards the Master.

Thousands of men living in the United States today have come to the conclusion that a life which has God as its center is the happiest of all, and they have arrived at this conclusion through the experience which has come to them of vain attempts to reach happiness through other channels. They have also arrived at the conclusion that to live this God-centered life each one of us needs the help of others and must give his help in return; and thus arrived the Stonemen's Fellowship, founded on God, and based on a recognition of human brotherhood which has given satisfaction to so many thousands of men today because it has given them a satisfaction of their needs.

In theory, the Christian Church is such a fellowship, but in practice there are today so many divisions in the Church that we have never actually shared the same religious privileges or the same religious experiences. Little is to be gained from a mere discussion of the differences between the several communions of the Christian Church. There are some positive convictions which we all have. We want to add to these convictions in the Fellowship, not to subtract from them. The Stonemen's Fellowship is inclusive of everything that is vital in any of our religious programs today. It seeks to restore to men a heritage which has been theirs from the days that Christ walked on this earth, but a heritage which they have allowed other people to dissipate, because men have never taken the trouble to claim it as their own.

For too long religious organizations have claimed to be the Church, and have tried to prove their universality by a process of elimination, which has resulted in the majority of their adherents being women and children. The Fellowship is endeavoring to restore man's religion to man in a manly way.

Great care is taken at the very beginning of a man's life in the Stonemen's Fellowship to explain to him what "fellowship" means. Fellowship, as it is explained to these men, is an expansion of what Paul the Apostle called "charity" or "love"; a graciousness to all men which hesitates to prove somebody else wrong in order that we may prove ourselves right; a graciousness which will stoop to lift up a brother and set him on his feet again, and not only that, but to set those feet in the right direction; a graciousness which recognizes the proneness of men to evil, but does not on that account turn its back upon the individual; a graciousness, once more, which causes men to follow in the footsteps of the man ahead of him, confident that because he is a follower of Jesus Christ in word and deed, he is headed in the right direction, and is leading others toward the haven where they would be.

Faith in God is the rock upon which the Fellowship is founded. Stonemen are rockmen, the kind that make good foundations for home, for Church, for State.

It is interesting to note that the word "church" in the Fellowship is used in the meaning of the Church of God, instituted by Jesus Christ, and not any subdivision of it. The ready response that has come from men all over the country has amply proven that men have been waiting for an opportunity to give expression to their religious instincts along the lines of a broad vision. The average layman knows nothing of theological distinctions and differences. He does know, however, that he needs a spiritual support in the hour of temptation, and he does know, further, that human methods have failed him utterly at critical moments in his life.

The Stonemen's Fellowship in the short term of its existence has developed along certain very distinct lines. One or two of these lines are worthy of comment. The industrial unrest that has been prevalent in this country, and is prevalent in this country at the present time, has been fermented by the fact that there was no clearing house for employer and employee. Men working in large corporations, and working under conditions that they considered unjust, had no way of giving expression to their discontent other than by listening to the ill-advised harangues of professional agitators, who injected themselves into what was only a family dispute, with the result that they disrupted the household. Employers of labor felt that they could not, without loss of dignity, consult with those who were discontented, because there was no common meeting place. The Stonemen's Fellowship has developed such a common rallying point. Within the last two months several industrial situations of grave peril have been adjusted through the medium of the Fellowship to the satisfaction of all. Employer and employee no longer meet in their respective capacities, but they meet as brothers, discuss their differences, readjust the differences and become an united family once more. "Why?" some reader asks. Because they are beginning to understand the real meaning of fellowship, and that there can be no real fellowship that is not based upon religion. Stonemen, no matter where they may be, stop every day at noon for thirty seconds and offer up a silent prayer to Almighty God for certain specific objects. Nothing can stand in the way of that volume of supplications ascending to the throne of God. Industrial unrest at once vanishes when men lay their differences before the common Father. In this particular alone, and with the wonderful success that has attended the efforts of the Fellowship in this direction, justification for its existence is exemplified. The moment that men recognize the rights of others, and because they recognize them, respect them, the wrongs disappear.

As shown above, another item that has contributed mainly to the success of the organization is the prayerfulness of its members. They all pray, and the habit thus formed grows so that it becomes part of a man's everyday life. Pages could be filled with instances that have come to the personal knowledge of the writer of men in all walks of life who have hitherto looked upon God as a personality far removed from their observation, and therefore unknown, but who, since coming into the Fellowship, have gotten to know God as a personality ever ready to help them, ever close at hand to answer their call. Two instances will suffice to show what is meant: A well known surgeon in Philadelphia came into the office of the writer one day and said: "I am going down to the hospital at noon to perform one of the most difficult operations known to surgery. Would you mind having a little bit of prayer with me before I go?" Again, two sailors on one of our large battleships came in one day and said: "One of our shipmates is an atheist, but I and another sailor went up town yesterday and we bought a book called 'The Life of Jesus Christ', and he has promised to read it, and we don't think he will be an atheist after he has gotten through with it."

This is the spirit which is underlying the lives of one hundred and twenty thousand men who, in the city of Philadelphia, belong to this organization, and it is the source of its strength. By actual count, one hundred and sixty thousand people, members of the Stonemen's Fellowship, and their wives, attended a Memorial Service on May 28th at the Navy Yard, Philadelphia, and during that service, at a given signal, absolute silence was observed for one minute by all those thousands of people, as a tribute to the memory of the members who had departed this life during the past year.

In practice, certain special meetings are worthy of note. Every Saturday night a meeting is held at the Metropolitan Opera House, attended by five or six thousand men, and this has been the means of helping men to pass through the most difficult night of the week—pay night. On Sunday, all over the city, men attend the various churches in groups, and it is no uncommon sight to see eight or nine hundred men attending a church in a body. There is also held a service for men only on Sunday nights, with an average attendance of about nine hundred men; another service, in another part of the city, for men only, with an average attendance of five hundred. In addition to these, Churches report that during the last six months Church attendance has increased 75 per cent. It is also worthy of note that out of the first hundred thousand men gathered together in this organization, forty-two thousand had no Church home, nor no Church affiliation. Of these, already, in the last three months, eighteen thousand have returned to the various Churches and the others are on their way there.

Every member, before he can take his second degree, has to undergo a course of instruction in catechetical form, in the verities of the Christian faith, as summed up in what we call the Fellowship Formula, consisting of twenty-four questions and answers. The men learn these questions and answers by heart. No books are allowed. Instruction is given orally. Two questions and answers appended will give the type of what is being taught. Here are the first two questions of the Formula:

Question: What henceforth is to be the aim and object of your life?

Answer: To know God and to do His will.

Question: When you thus speak of God, what do you mean?

Answer: When I speak of God, I mean an all powerful and perfectly righteous Being, with whom, nevertheless, I can hold communion as a son communes with his father.

The other questions and answers are just as simple and just as easily understood, being simply a summary of the Christian faith given in a language "understandable of the people."

Applications for membership come to us from all over the country, from England, from Scotland, from New Zealand, and we must recognize that this movement is not of men, but is God's Holy Spirit moving over the troubled waters of the world in a mysterious manner through very humble instruments, but moving in such an uncertain manner that it would seem as though God had determined to draw all men unto Him.

PRAYER AND PRAISE

Prayer to God presupposes the fact of God as a hearer and answerer of prayer, in such relations with or in such attitude toward the one who prays, as to justify the privilege of prayer. One would have little encouragement to make a personal request of God, unless he felt that God would be entreated by him as a petitioner. Hence prayer, as a mere supplication or intercession, involves an understood relation between him who prays and Him Who is prayed to, that carries with it well-known privileges and duties. A man cannot even ask help of God unless he has hope that God will hear and heed him, because God is God, and because the petitioner stands as he stands before God; for a cry of despair is not in the spirit of prayer.

Prayer as prayer carries with it the duty of praise as praise. He who comes to God with requests that he expects to have answered ought to be grateful that he can come thus hopefully; and he will naturally give expression to his thankfulness in hearty ascriptions of praise. Asking a favor of one who can give includes an obligation, and so a virtual promise to return thanks if the favor be granted. "Think" and "thank" are radically the same word, and he who fails to thank God for his good gifts fails to think duly of God as their Giver. So again, "Praising" is but another word for "appraising", and he who does not come to God in prayer, with praise for the privilege of praying, fails of showing a right estimate and appreciation of prayer.

When ten lepers came to Jesus with a common petition for their healing, Jesus healed them all; but He was grieved, for their sakes, that only one of them showed his right appraisal of his cure, by returning to give praise for its granting. And the one whose prayer was thus accompanied with praise had a blessing that was not secured to the other nine. Do one in ten of those who now make requests for the day, in their morning prayer, preface those requests with praise that they can thus come to God, or do they return to give thanks in the evening for every specific answer to the petitions of the morning? There can be no spirit of true prayer without the spirit of praise accompanying it.—H. C. Trumbull.

A LAST WILL

The following prose poem was written by Mr. Williston Fish, a prominent lawyer of Chicago, Ill.: Mr. Fish still resides in Chicago. The will is a sentimental and purely fanciful creation: it first appeared in "Harper's Weekly" in 1898, and is reproduced here by permission of Messrs. Harper and Brothers. The will has become one of the classics of American literature, and has been published and re-published by newspapers and magazines throughout the English-speaking world. The original from the pen of Mr. Fish varies slightly from the copy here given, this production having been embellished somewhat by various editors. It has sometimes been designated as the "Insane Man's Will," and Mr. Fish has been deluged with inquiries on the subject: the history given above, however, is based on personal investigation made by the author.

"He was stronger and cleverer, no doubt, than other men, and in many broad lines of business he had grown rich, until his wealth exceeded exaggeration. One morning, in his office, he directed a request to his confidential lawyer to come to him in the afternoon. He intended to have his will drawn. A will is a solemn matter, even with men whose lives are given up to business, and who are by habit mindful of the future. After giving this direction, he took up no other matter, but sat at his desk alone and in silence.

"It was a day when summer was first new. The pale leaves upon the trees were starting forth upon the still unbending branches. The grass in the parks had a freshness in its green like the freshness of the blue in the sky and of the yellow of the sun—a freshness to make one wish that life might renew its youth. The clear breezes from the south wanted about, and then were still, as if loath to go finally away. Half idly, half thoughtfully, the rich man wrote upon the white paper before him, beginning what he wrote with capital letters, such as he had not made since, as a boy in school, he had taken pride in his skill with the pen:

"I, Charles Lounsbury, being of sound mind and disposing memory, do hereby make and publish this my last will and testament, in order as justly as may be to distribute my interest in the world among succeeding men.

"That part of my interest which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of no account, I make no disposal of in this my will.

"My right to live, being but a life estate, is not at my disposal, but these things excepted all else in the world I now proceed to devise and bequeath:

"Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly and generously, as the needs of their children may require.

"Item: I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely, according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks, and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees. And I leave the children the long, long days to be merry in, in a thousand ways, and the night and the moon and the train of the Milky Way to wonder at, but subject nevertheless to the rights hereinafter given to lovers.

"Item: I devise to boys jointly all the useful idle fields and commons where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast and all streams and ponds where one may fish, or where, when grim Winter comes, one may skate; to have and to hold the same for the period of their boyhood. And all meadows with the clover blossoms and butterflies thereof, the woods and their appurtenances, the squirrels and birds, and echoes and strange noises, and all distant places which may be visited, together with the adventures there found, and I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any incumbrance of care.

"Item: I give and bequeath to girls, all beauty and gentleness; and to them I give the crown of purity and innocence which is theirs by right of birth and sex; and also in due season the abiding love of brave and generous husbands, and the divine trust of motherhood.

"Item: To young men jointly I devise and bequeath all boisterous, inspiring sports of rivalry, and I give

to them the disdain of weakness and undaunted confidence in their own strength, though they are rude. I give them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and brave choruses, to sing with lusty voices.

"Item: To lovers, I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else by which they may desire to figure to each other the lastingness and beauty of their love.

"Item: And to those who are no longer children, or youths, or lovers, I leave memory, and I bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live over the old days again, freely and fully, without tithe or diminution.

"Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep."—Ancient, Curious and Famous Wills, page 207.

THE VALUE OF A PLAN

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan, we become fitful, zealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realize the value of system, and arrange a method which accords with our vocation.

If you plan to go to Church each Sunday you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your resolution if you can meet the difficulty with the response: "That's my plan," and follow it out. If we could read the records of human life we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of a hap-hazard, go-as-you-feel sort of thing, and lacked a well-kept plan.

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 mummerly, 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.

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.

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