

# The Witness

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

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## PROVINCE OF THE SOUTHWEST— BIG GATHERING AT LITTLE ROCK

Eleven Bishops and fifty Clerical and Lay Delegates, some of whom had traveled upward of 2,000 miles, met at Little Rock, Ark., January 16th to 19th, for the Fourth Annual Synod of the Province of the Southwest. The Province includes the Diocese of Texas, Dallas, West Texas, Arkansas, Kansas, Missouri and the Missionary Districts of North Texas, Oklahoma, Eastern Oklahoma, Salina and New Mexico. The only absent Bishop was the Venerable Diocesan of Dallas. Bishop Winchester and the Church men and women of Little Rock gave the delegates a royal welcome. Hospitable homes were opened for the reception of guests, all of whom were entertained daily at luncheon in the Consistory Temple, and afternoon tea was served by the members of the Woman's Auxiliary at Christ Church Parish House.

The Southwest was the first to organize a Provincial Synod and it has always led the way in constructive legislation. This year was no exception to the rule. From the opening service to the final closing, there was not a wasted moment. Bishops and Deputies were alive to the problems and opportunities of the Southwest, which is developing its resources and increasing its population with amazing rapidity.

At the opening service, held in Christ Church, Bishop Tuttle was the Celebrant and Bishop Capers of West Texas, the Preacher. As the sermon is to be printed in THE WITNESS, it will suffice here to say that it was the utterance of a man who was not afraid to face facts. It arrested attention and stirred the conscience. One outcome of this courageous sermon was the appointment of a strong Commission of four Bishops, with an equal number of Presbyters and Laymen to consider the grave problem of the lack of an adequate number of Clergy in the Province and to devise means for the increase of Clerical stipends.

Religious Education was properly given the place of honor on the program of the Synod, under the enthusiastic leadership of Bishop Wise of Kansas. The first of the Conferences was devoted to the consideration of the "Development of Leadership in Religious Education." This was followed by a suggestive address on "What a Diocesan Board of Religious Education Is For," by the Rev. Dr. William E. Gardner, Secretary of the General Board.

The consideration of this subject was continued at the evening meeting held in Trinity Cathedral, at which Bishop Partridge presided. Dr. Gardner gave a thoughtful address on the relation of Religious Education to American Democracy. He pointed out that in the fifty years which have elapsed since Religion was dropped from the public schools, crime had increased 400 per cent and urged that the teaching of religion was the supreme duty of the Church.

At short notice, Bishop Wise took the place of the appointed speaker on "The Christianizing of the American Home." He pleaded powerfully for the keenest recognition of the sacredness of child life and for greater reality in religious belief, and stated that the American home would never be really Christianized until Church men and women took their religion seriously.

A practical and most valuable feature of the Synod was the all day school of methods in Religious Education, conducted on the last day by Bishop Wise and Dr. Gardner, to a deeply interested gathering of Clergy and Sunday School workers. These leaders gave an insight into the newer methods of religious instructions.

### SOCIAL SERVICE

Social Service was well to the front. In the Parish House the latest literature on the subject was on exhibition. Under the Presidency of Bishop Temple, an afternoon conference was devoted to this subject, at which an address on "Conditions in Mining and Lumber Camps of the Southwest" was given by Mr. A. Trieschmann, a Layman who is intimately acquainted with miners and lumber men in Arkansas. An excellent paper was also read on

gan Bishop in Texas and Arkansas, and asked the Board of Missions to undertake the support of the same.

After a stirring address by Bishop Wise of Kansas, on the value of an organized plan of publicity for the whole Church, the Synod agreed to add \$500.00 to its budget for publicity within the Province. It is the first of the Synods to take such action.

### THE PENSION FUND

Bishop Thurston gave a lucid exposition of the aim of the Pension Fund. From the respite of delegates present, it was evident that the Province of the Southwest will do its full part in raising the Five Million Dollars.

The date of the meeting of the next Synod was fixed for January, it will be held at Oklahoma City.

## PERSONAL AND PAROCHIAL ITEMS GATHERED FROM MANY DIOCESES

The jurors of York County, South Carolina, generously contribute their jury fees to the Church Home Orphanage, which is located at York, the County Seat.

The Rev. Francis Leavitt Beall, Rector of the Church of the Ascension, East Cambridge, Mass., is President of the Massachusetts College of Osteopathy.

The Wardens of Trinity Church, Roslyn, N. Y., Messrs. John Mann and

for other good reasons, are dropped from the roll.

The late Bishop of Minnesota, the Rt. Rev. Dr. Whipple, was about to hold a service at an Indian village, and before going to the place where the service was to be conducted, asked the Chief, who was his host, whether it was safe for him to leave his effects in the lodge. "Plenty safe," grunted the Red Man, "no white man in a hundred miles from here."

The members of St. Paul's Church, DeKalb, Ill., are rejoicing with their Rector, the Rev. C. E. Bigler, over the liquidation of a long standing Parish debt. The church building will be consecrated on next Sunday morning, January 28th, by Bishop Anderson.

The Rev. Frank V. Hoag, Deacon, who has been doing an excellent work in the Missions of St. Mark and the Good Shepherd at Geneva and St. Charles, Ill., is to be advanced to the Priesthood in St. James' Church, Dundee, Ill., on Sunday, January 28th, by the Suffragan Bishop of Chicago, the Rt. Rev. Dr. S. M. Griswold.

Arrangements are being made at this early date by the Minnesota Branch of the Junior Auxiliary to the Board of Missions for the preparation of a box which will be sent in the Spring to All Saints' Mission, Vilques, Porto Rico. There are in the Mission twenty boys, sixty-five girls, twenty-five men and twenty-five women.

An eminent Divine of the Presbyterian Faith returning home to New York some time ago after an extended tour of investigation as to religious conditions in the principal cities of the United States, is reported to have said that he was of the opinion there would not be enough men in Heaven to sing bass. We have no inside information on the subject and we are, therefore, unable to confirm the good brother's belief, but there is abundant evidence that large numbers of men hold whatever religion they possess in the name of their wives. God give us men!

St. Mark's Pro-Cathedral, Grand Rapids, Mich., has pledged \$12,000 towards the Church Pension Fund. Of this amount, \$8,000 was subscribed at a Parish meeting held in November last, when the cause was presented, and since then unsolicited pledges amounting to \$4,000 have been handed in. Eleven thousand dollars will be paid in cash on the first of March. Reports from other Parishes indicate that the total amount from the Diocese of Western Michigan will pass the \$20,000 mark.

### THEY GREW WEARY OF THE OLD WAY OF DOING THINGS

The members of the Men's Club of St. Mark's Pro-Cathedral, Grand Rapids, Mich., grew somewhat weary, two years ago, of what a correspondent aptly calls "Eat-smoke-and-talked-to-dinners." At the suggestion of a Layman, a change was made in the customary program and the Club meetings this Winter have been unusually interesting and instructive and in every way helpful. Some man reads a paper, not too long, and then those who are present ask as many questions as they may desire, bearing on the subject under consideration. A lively and informing discussion is the result and the men express their own personal views freely. The topics for the meetings are as follows:

Outline History of the Episcopal Church in America.



Bishops Present At the Meeting of the Southwest Province

"Penal Reform," by Mr. C. P. Waters of Little Rock.

### THE MISSIONARY WORK OF THE CHURCH WAS NOT FORGOTTEN

Missionary literature, models, pictures and fabrics were on exhibition in the Parish House, and the members of the Woman's Auxiliary spent three days in conference. Thirty-seven delegates from all parts of the Southwest were in attendance, and made their corporate Communion at Trinity Cathedral.

The report of the Rev. Edward H. Eckel, Sr., Provincial Secretary, showed several Dioceses and all the Missionary Districts of the Province had met their apportionment and that the Province had contributed \$40,431.78 for Missions.

A fine Missionary Mass Meeting was held in Trinity Cathedral. Bishop Partridge spoke on the work in Japan, and Bishop George H. Kinsolving on the duty of the Church to the Negro. Archdeacon Johnston outlined the efforts now being made to reach the half million Negroes in Arkansas, and Mr. Carl Baer, of Little Rock, gave a fine address on "The Layman's Opportunity in Church Extension." The meeting was brought to a fitting close with an address from Bishop Tuttle.

A comprehensive report of a careful survey of the state of the Church within the Province was presented to the Synod. An analysis of the report will appear later in THE WITNESS.

The Negro problem is keenly felt in the Province of the Southwest, which contains within its borders a million and a half Negroes. Disappointed in its efforts to secure the adoption of the Report on the Racial Episcopate, the Synod, by a standing vote, unanimously approved a proposal for the election of a Negro Suffra-

### BISHOP KEATOR'S FIFTEENTH ANNIVERSARY

#### BANQUET GIVEN IN ITS HONOR

"Expressing faith in the high part which the Church must play in the growth of the Northwest country," says the Post-Intelligencer, Seattle, under date of January 11th, "a remarkable gathering of Episcopal Clergy and Laymen, with six Bishops among them, banqueted last night in the new Arctic Club Building in honor of the Rt. Rev. Dr. Frederic W. Keator of Tacoma, Bishop of the Diocese of Olympia, it being the fifteenth anniversary of his consecration to the Episcopate. Former Judge C. E. Claypool acted as Toastmaster, and the speakers were the Rev. Dr. H. H. Gowen, Rector of St. Clement's and member of the faculty of the University of Washington; Dr. F. M. Padelford, professor of English at the University; N. B. Coffman, of Chehalis; the Rev. Dr. E. V. Shayler, of St. Mark's; Bishop Herman Page, of Spokane; Bishop W. T. Sumner, of Portland, and Bishop Keator.

"Bishop P. T. Rowe, of Alaska, and Bishop R. L. Paddock, of Eastern Oregon, were present. The Rev. Dr. F. T. Webb, Vicar of St. Luke's Memorial Church and Rector of St. Andrew's, who was to have spoken, was ill and could not come.

"Fully 200 men assembled in the domed dining room of the Club. It was the most important gathering of Episcopal Churchmen held here in several years. It gave promise of the spirit in which Seattle will meet the General Convention of the Episcopal Church if it is held here, as is expected, five years hence.

"Three main currents ran through

Samuel H. Andrews, have offered a prize of a five dollar gold piece, one for the boy and one for the girl, bringing in the largest number of new members to the Choir.

Christ Church Sunday School, Lonsdale, R. I., has 475 members on the roll with an average attendance the past term of 395, or 83%, of the registration. Except for one stormy Sunday, the average would have been over four hundred. Children who are absent two Sundays in succession, unless excused on account of sickness or

the thoughts of the men who spoke. There was in the speech of every man a sincerity of tribute to the leader whom they honored; an emphasis on the spiritual growth which must accompany the swift material growth of the Northwest; and an appeal to Episcopal Churchmen of this section of the country to do their share, practically, in helping forward the Ministerial Pension Fund of the Episcopal Church, which is the greatest single task it now has on its hands.

"Bishop Keator was eulogized as a leader who has brought the Cloth close to men; a man of splendid humaneness; who, in the words of Mr. Coffman, has brought 'the feelings of a man, the strength of a man, the character of a man, and the stamina of a man' into the upbuilding of the Diocese of Olympia.

"When Bishop Keator was introduced every man in the room rose to his feet. They heard him say that fifteen years ago, just before he had been elected Bishop, he remarked that he would rather be Bishop of the Diocese of Olympia than of any in the country, and that he still thought the same. The Bishop said that he was deeply touched by the representative character of the gathering."

(Continued on page 4)



PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

There are two classes of people who are a cause of worry to the master of a ship: the uninitiated, and the careless. In the voyage of life we embark, as it were, on a ship; sometimes we call it "The Ship of State," sometimes "The Ark of God's Church;" and these nautical figures of speech still seem to satisfy men whenever they try to describe their pilgrimages toward "the other shore." Many and great are the dangers on the sea of life; and when winds blow and boats rock, then the uninitiated and the careless find it hard to stand upright; and even those who have the ship in hand recognize and admit the truth that in dangers and temptations while the spirit is willing the flesh is weak, and that everyone is liable to slip and fall.

What a fine thing it is to be able "to stand upright." That's the way God likes best to talk to His children. "Stand upon thy feet," He says. God wants us to have proper self respect. To remember that we are born in His image, after His likeness and that our family motto is, "noblesse oblige." In times of danger, in times that try men's souls, God wants us to recollect whose sons we are, so that we will stick by the ship, ready to do the duty to which the danger or temptation gives birth; and not act like silly inconsequential, carefree passengers who have paid their money and feel no further responsibility.

This Collect wouldn't help a coward, because a coward just naturally wants to get behind somebody else. This Collect is for a prudent man who recognizes that in the stormy times of life he needs strength. The uninitiated and the careless laugh and jest because they do not recognize the danger. The man who is alive to his dangers is like the Savior in the Garden—"Let this cup pass, nevertheless not My will but Thine be done." Do not ask to have the burden taken away, ask for strength to bear it. Don't whine when you are in trouble or temptation. A whine or a whimper does not carry far in a storm. Just keep your eyes open for the angels, even when you are sweating blood. God will strengthen you as He did the Blessed Saviour, but you will have to fight your own fight. Bishop Hall says: "God never promises external shelter, but He does promise internal strength, to resist the pressure of temptation." "My grace is sufficient for thee," says God to His people, "for my power is made perfect in weakness." So in times of danger or temptation call out as Tennyson did:

"Speak to me Lord for Thou hearest, and Spirit with spirit can meet. Closer Thou art than breathing, nearer than hands and feet."

If God's Spirit is in you then you'll weather the storm; you'll be supported in danger and carried through temptations.

With Christ in the "Ship of State," Christ in the "Ark of the Church," our business will be to keep our feet; to stand upright. "Mark the upright man," says David, "for the end of that man is peace." Isn't that word "upright" a good word to think about this week? Are you conscious that you are striving so to live in Church and State that men, and God, too, can justly apply that word to you?

THE EPISTLE

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath,

but also for conscience sake. For for this cause ye pay tribute also; for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

"There is no power but of God." Let us fasten on to that phrase. It stiffens a man's backbone to say to himself when tempted to disobey the "laws of the ship", or to flout the ministers of God who are set over him, whether they are set there by the suffrages of himself and his fellows, or come to him as the direct and personal agents of The Master. What the Ship of State and the Ark of the Church need are upright men, "men whom the lust of office cannot spoil. What you and I and the other man need to remember is that there are indeed times when God should find us on our faces, but that when there's trouble brewing, then God expects us to be upright on our feet. "Stand upon thy feet and I will speak unto thee". Ezekiel preserved that direction for your benefit and mine. If we are to "render to all their dues" in a just way, we must first and foremost preserve our own self-respect; and only an upright man can do this, one who is strong, because he is aware of his privileges, and knows that the living God wants to treat him as a partner, a mate. And the upright man never forgets that God is back of all law. If men are losing respect for law in our country today, it is because laws have been made, and have or have not been enforced by men who were not upright. "Public office is a public trust" is vital truth,—and it must be taken seriously by those who elect, as well as those who are elected. The trouble with respect to our laws and to our "ships" is that so-called "upright men" have shirked their duty in carrying out the requirements of laws, and ships, and conscience. They have not been subject "for conscience sake". May be you have been a shirker; if so, it's time to stop your foolishness, for it is the shirkers who are swept off their feet in times of dangers and temptations, and I guess they deserve their damnation when it comes.

THE GOSPEL

And when He was entered into a ship, His disciples followed Him. And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but He was asleep. And His disciples came to Him and awoke Him, saying, Lord, save us: we perish. And He saith unto them, "Why are ye fearful, O ye of little faith?" Then He arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, "What manner of man is this, that even the winds and the sea obey Him?" And when He was come to the other side, into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" And there was a good way off from them an herd of many swine feeding. So the devils besought Him, saying, "If Thou cast us out, suffer us to go away into the herd of swine". And He said unto them, "Go". And when they were come out, they went into the herd of swine; and behold, the whole herd of swine ran violently down into the sea and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus, and when they saw Him, they besought Him that He would depart out of their coasts.

Upright men ever put first things first. They may lose courage on a wild night, but they would know in which direction to turn. They would know where to find the Master. Again, upright men never would prefer their swine to their Saviour. Those Gergesenes were so immersed in the profits of their business that they couldn't see the value of having a man like Jesus within the town limits. It is doubtful whether they "caught on" to the sermon enacted before them in the destruction of their swine, any more than our own generation has

"caught on" to it, for we have hitherto paid more attention to the protection of our hogs than we have to the protection of our children. "How much, then, is a man of more value than a sheep?" said Jesus in His talk to the crooked Pharisees; but are you sure that you have not yourself done more through your State laws for your needy cattle than you have done for your needy neighbors, and so come under the same rebuke?

What is a human soul worth in your sight? In the sight of God it is worth the Blood of God. Therefore, any sacrifice of creatures is justifiable if thereby we may save a man from sinking into sin through sensuousness, and then on through devilishness, until he reaches, by and by, the "steep place" on which he cannot stand upright, and down which he rushes violently to perish in the waters! Awful drama of how the beast in a man can kill the best in a man, and drive the good out of his surroundings.

This parable is meant to help the upright man realize his obligations with regard to creature comforts. We who are trying to stand upright must remember "that creatures are to minister to man's needs, not to his luxuries; that they are to be surrendered cheerfully at the call of God; and that they are to be sacrificed for the moral benefit of others". Dr. Mortimer further says "there is no more difficulty in two thousand swine perishing for the moral benefit of one man than in the slaying of thousands every day for food for the race of man. He who is Creator and Possessor of all said of the bread which He had multiplied, "Gather up the fragments that remain, that nothing be lost", to warn man against the sin of extravagance or waste; and here He allows two thousand swine to perish to warn man against the sin of covetousness or excessive attachment to creatures". Take occasion this week to answer this question, "Am I so fond of my creature comforts that I would hesitate to sacrifice them for the moral good of my unfortunate neighbor?" The answer you make to this question will show you how frequently you will have to use the Collect for this day in order to stand upright under the demands of your fellows for help in times of need and danger.

F. S. W.

PERSONAL RELIGION

That is the heading of this Department in THE WITNESS.

Personal Religion means a man having a real personal knowledge of Christ—just as one has knowledge of an earthly friend whom he admires and respects.

We gain this intimacy of an earthly friend by being with him and talking with him and thinking of him.

We gain our knowledge of Christ in the same way.

When stainless, King Arthur and his Knights of the Round Table held sway in Britain, one of the fairest of their castles was the Castle of the Joyous Gard.

Sir Launcelot dwelt there in the days of his purity and strength, when he was a "selfless man and stainless gentleman", and from there he sallied forth to fight against the heathen and their evil, and to rescue the distressed.

Forth to his adventures he would fare, and when he had valiantly defended the right, protected the weak and fought for the triumph of the King and His Christ, he would come back to the Castle of the Joyous Gard and rest from his battles and renew his strength for further conflicts with evil.

Years passed, and Sir Launcelot fell into ways of idleness and sloth and ease. Pleasure and self-indulgence—stronger than the heathen—overcame him. He went forth now, not to fight against wrong, but to sin his guilty sin with Guinevere, King Arthur's Queen.

He lost his former vision of the fair Christ, he stained his escutcheon, he broke his vow of consecration. He came no more to the Castle of the Joyous Gard to renew his strength.

It stood upon its height deserted and forlorn, and men changed its name to the Castle of the Dolorous Gard.

No longer a place where a strong man renewed his strength, but a sign of a lost soul, an abode of sorrow.

Human nature is like Sir Launcelot.

We need some stronghold into which we can from time to time retire, lest the things of this world occupy our hearts and thoughts always, lest our material life dull our spiritual sense, lest the citadel of each

COMMENTS ON THE NEW LECTIONARY

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

FOURTH SUNDAY AFTER EPIPHANY

MORNING PRAYER		EVENING PRAYER	
First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. After Epiph. M. Tu. W. Th. F. S. Septuagesima	Gen. 32:1-30 Is. 11: 10-12: end Gen. 33 35: 1-20 35: 27-36: 8 Obadiah Jer. 49: 7-22 Ezek. 35 Gen. 37 Jer. 5	II. Cor. 11: 30-12: 10 Rom. 9: 19-end Is. 51: 1-8 51: 9-16 51: 17-end 52: 1-12 52: 15-28: end 15 54 I. Cor. 2 Exek. 33:1-20	Matt. 8: 1-13 Luke 7: 1-16 7: 16-35 7:36-8:3 Matt. 12: 23-37 12: 38-45 12: 46-end 9: 35 10: 25

SUNDAY LESSONS. A. M. The first lesson is the story of Jacob's meeting with Esau on his journey homeward, concluding with his wrestling with the Angel and the resulting change of nature, indicated by a corresponding change of name: Israel, Prince of God; or, One who has Power with God, instead of Jacob, Supplanter. This selection comes in orderly sequence after the lesson for last Sunday and is appropriate here, first, because as an Epiphany of God to His chosen, it suits the season in general; and secondly, because it illustrates the Collect. Jacob was one who by reason of the frailty of his nature did not always stand upright but who sought by prayer and obtained strength and protection to support him in his danger and carry him through his temptation. He is armed to conquer in God's strength, not by his own; and especially not to rely upon his shrewdness and ability to deceive.

If one cares for a still closer connection with the teaching for the day, it may be found in the fact that Jacob could hardly have failed to learn at least the rudimentary germ of the thought, contained in the Epistle, overcoming evil with good; and further, the story of all three of the Patriarchs is referred to by our Lord in the Gospel.

The correlated N. T. selection gives a similar experience of the Apostle Paul, teaching the same lesson of "strength made perfect in weakness," and it is worth noticing, perhaps, that in the Apostle's case as in that of Jacob, spiritual strength is won at the cost of some physical deformity. It may be questioned, however, whether John xiv would not be a still better N. T. correlation; Jacob's request, "Tell me thy name," being fulfilled at last in the words of our Lord: "He that hath seen Me hath seen the Father" (Verse 9); and the whole chapter, with its promise of the Spirit's coming, helps out the manifest purpose of the Epiphany Gospels to give a relatively complete portraiture of the Master. If this change were made, the O. T. alternative from Isaiah would be still more appropriate than at present, especially if the whole of Chapter xi were used. We would then have not only the same central thought of God as the source of our

man's soul be changed from a place of strength to a place of weakness. The distractions of work and pleasure grow more engrossing every day. "The world is too much with us late and soon."

There is growing danger that material comfort and well-being will overwhelm idealism and religion in a flood of materialism and self-indulgence. The lure of pleasure grows stronger and stronger, and when it fails to satisfy, the pleasures themselves grow wilder and wilder.

The books we read, the plays we see, the absorbing distractions of life disturb our moral values. The line of demarcation between right and wrong, between sin and righteousness, becomes a vanishing line.

We grow so familiar with sin in our daily contact with men and women, in seeing it depicted on the motion picture screens, in our reading and thinking, that we "pity, then endure and then embrace".

The only thing that will save us from complete absorption in material things is to have some fortress into which we can from time to time withdraw—some Castle of the Joyous Gard, where we can dwell for a moment in peace and realize our weakness and renew our strength. The man who has it not, who has kept amid the hustle and hurry of things no secret place of the soul, will be absorbed not only in business and worry, but in selfishness and sin.

Some one has said, "Overstrain is almost as fruitful a source of moral ruin as alcohol". The intoxication of high pressure is bad, not only for the body, but the soul. It leaves the soul

strength and salvation, but the prophecy of the Spirit-endowed Jesus as a good backing for John xiv, and leading up to the further Epiphany teachings of the next two Sundays (fifth and sixth); furthermore, the regeneration of nature foreshadowed in Verses 6-9 is related to our Lord's power over physical and human nature as given in the Gospel.

EVENING LESSONS. The N. T. selection, taking the lead, is doubly related to the season in its revelation of the Christ as Healer and in the extension of His work outside the limits of Israel to the Centurion. If Verses 1-22 were used, it would lead right up to the Gospel for the day. Some may object that this repeats the Epistle for the previous Sunday. The O. T. backing is one of the finest chapters in the O. T., with its promise that the Church was to be a blessing to all and that all nations would be led by its attractiveness to join themselves to the Messiah.

I may here point out that this selection illustrates the double use, one topical, the other historical, of Scripture in the plan of the New Lectionary. Zechariah belongs, in the Old Testament historical course, to the return from exile and will be found in the second year tables after Pentecost.

WEEK DAYS. In order to fill in the fifth and sixth weeks after the Epiphany with matter that is appropriate and yet can be omitted without serious loss to the narrative, we save up the story of Joseph to begin on Septuagesima Sunday. Hence, after the Wednesday lesson, which tells of Esau, we fill in the remaining days of the week with prophetic selections bearing on the fate of Esau's descendants.

The selections from Romans which form the second week day lessons, touch on this same theme of God's world-wide purpose involving the choice of Jacob over Esau. In the evening, the life of our Lord is continued and backed by further chapters from Isaiah, in which will be found, for one thing, the passage quoted in Matt. viii:17, included in the Sunday evening lessons suggested above, viz., "Himself took our infirmities and bare our diseases."

deserted, empty, forlorn—a Castle of the Dolorous Gard.

It is useless and a tremendous pity that any man or woman should live so, when the means of having in their life a Castle of the Joyous Gard are so abundant.

The Church of Christ—and the things that belong to the Church, Worship, Prayer and Communion. These are for the Christian the Castle of the Joyous Gard which Christ has built and prepared that a man might retire into them from time to time and examine himself, and readjust his moral values, and know his sins, and renew his strength to meet temptation. The greatest need of the world today is for men and women who will withdraw themselves regularly and persistently from the world and learn in prayer and worship to know Christ and His purpose for them; to learn their own souls and how they are fulfilling that purpose; to learn to apply the principles of Christ to everyday life, so that they may save their own souls and help to save the world around them.

This is personal religion.

H. J. M.

No enduring fact was ever built upon a delusion. If Jesus Christ was not the Christ of His own claims, then nothing could save Him from oblivion.—Bishop Woodcock.

The first work of the whole Church is to preach the whole Gospel to the whole world.

The coming of the Kingdom waits for us to do our part.—J. M. Spears.



# CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

## THE FAITH OF THE GOSPEL IV. MIRACLES

The popular conception of the miracles of the Bible is that they are stumblingblocks to faith. The average man demands that everything be explicable under the laws of nature, and he makes the same demand of miracles. Those that he feels can so be explained, as, for example, certain cases of healing, where he claims the man's faith worked the healing, he is willing to accept. All the other miracles of the Bible he relegates to the discard as being unhistoric—fables added by later and more credulous generations. This solution is very easy and very satisfactory, because it leaves us with such a complacent feeling—we are so thoroughly up-to-date! We are so "scientific" that we are superior to all "superstition"!

## THE POPULAR IDEA NOT TRULY SCIENTIFIC

But is this scientific conception as scientific as it may seem to appear? It involves, manifestly, the claim that we know all about all the laws and forces of nature, and therefore are able, off-hand, to state what phenomena are possible, and what are impossible. This same position has often been taken in the past by men who claimed to be scientists, and who shortly found themselves obliged to revise their opinion, because what they had claimed to be impossible came to pass.

Scientific men, one hundred years ago, proved to their own satisfaction that an iron ship which would float was impossible. Naturally and obviously this was so, because iron will not float. But iron ships were built, and did float—and these learned men discovered that there were laws of physics which they had not taken into account. Many of us can remember, not so many years ago, learned arguments which demonstrated clearly that an aeroplane could not fly, because it was against well-established principles of physics that an engine should lift its own weight. But aeroplanes are flying. There were laws of nature which the writers of a generation ago did not know. The truly scientific man is reluctant to say that anything is impossible—he sees too many marvels to be so fast as to say any phenomenon is too marvelous to be true. His great concern is to discover, if possible, the laws and forces which have in each case produced the result. He expects that any phenomenon will be found to have an intelligible cause, and will fall under the operation of natural laws—even though the laws and forces may be new to him.

## MIRACLES NOT NECESSARILY VIOLATIONS OF NATURAL LAWS

The miraculous is not necessarily a violation of natural law—it may be merely an instance of application of hitherto unknown laws. Huxley expressed the scientist's conception of a miracle when he said: "If a dead man came to life, the fact would be evidence, not that any law of nature had been violated, but that those laws, even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge."

A miracle may be the violation of a law—but not of law—that is, a higher power may intervene, and by the use of forces and laws at its control override the force of other laws. Every time I lift a book this happens. The force of gravitation is violated—or counteracted—by the force of my will using the laws of muscular reaction. When our Lord walked on the water, the force of gravitation was overridden by His will—but it may well be that His will made use of forces which, if we knew them, would be subject to our control as long as we remained in harmony with God. John Stuart Mills' definition, "A miracle is a phenomenon which takes place without attendant/phenomenal conditions sufficient again to cause it", is inadequate. Among the "conditions" which caused the miracle are to be accounted God's love and man's need. Given the same need—the same "conditions", the same miracle must always occur, because God's love does not change.

When a man lifts a book from a table, among the "attendant phenomenal attendant conditions" was the man's will that the book should come up. That will calls in forces which,

without the will, would not operate. Yet the will works through natural laws. God may work His miracle in the same way.

God, in His nature, is not arbitrary, but consistent—working by law—the laws and harmonies of His own Being.

## MIRACLES NOT A STUMBLING-BLOCK

Miracles will not be a stumbling-block to me if I am able to believe in a Personal God, who knows more about His own creation, and the laws which rule them than I do. All that I will want to know before accepting a miracle will be that there is involved some purpose worthy of God. And this is the point upon which the New Testament insists always. There must be a worthy purpose behind the "sign", else it is not of God.

## WHAT IS CHRISTIANITY?

### IV THE MESSIAH OR THE CHRIST

To many the birth and life of Jesus Christ are mythical and legendary. If we disconnect them with the Old Testament preparation this is so, but the Gospels do not so disconnect them. Christ comes, not as a genius born out of due time, but "when the fulness of time was come, God sent forth His Son, born under the law," i. e., the law of Moses.

The Gospels do not read like a myth. They do not seem to be the product of either poets or philosophers. It would have been hard to have found in Judea the poets and the philosophers who could have produced them; and yet the Gospels are so Jewish that they could have been produced nowhere else. As a French critic has well said: "If the Gospels were a work of fiction, then the creator of the characters therein would be the greatest writer of fiction in history, a miracle in the time and place which produced them. The author of such a wonderful piece of fiction would have been as marvelous as the Christ."

The Gospels are distinctively Hebrew. They begin with a tiresome genealogy. Why? Because the promise made to Abraham and the covenant made with Abraham involved the genealogical line in which that seed should be preserved. "The promise was to him and to his seed."

### JOHN THE BAPTIST

The first great character of the Gospels is a purely Hebrew product. As we see the majestic figure of John the Baptist—alone in the wilderness, surrounded by wild beasts; alone calling out to the crowds who came to hear him, the voices of his time and the need of repentance; alone standing before the despot Herod and accusing him of his crime; alone pointing out the Lamb of God Who should take away the sin of the world,—we realize that the herald of the Christ is indeed a Hebrew prophet, steeped in the convictions of the unity of God and the sin of man and the coming of the Redeemer of mankind,—a prophet whose vocation is in the future rather than in the past.

### HEBREWS AT CHRIST'S BIRTH

As we study the other figures who surrounded the birth and childhood of Christ we note that they fit into the warp and woof of Hebrew history. We note it especially in the Hebrew songs that they composed, which have been the canticles of the Christian Church from that day to this.

When Zacharias realizes that he is the father of a great prophet, he does not pride himself upon the individual honor bestowed upon himself, but says: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets . . . that we should be saved; . . . to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which he sware to our father, Abraham, etc." The Benedictus sums up in one burst of song the whole plan of which Zacharias recognized himself to be but a humble figure. Again, the Virgin proclaims that

# 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.)

## II. THE NEEDS

These conditions of the heart of the Central West created by the past, create the present needs.

The first need grows out of individualism in religion, which finds its typical expression in the emotional revival. I doubt if there is any place in the country where the emotional revival is more prevalent than in the Central West. I do not pretend to say what this has done for Pittsburgh, Philadelphia, Baltimore, or what it may do for Boston. But I do know what the emotional revival has done for the Central West, and when I speak of it, I have not any one evangelist in mind. I mean the whole system as it finds expression everywhere, and I speak out of years of personal investigation of this matter in various States.

I know that any form of religion which comes to a community in the name of the crucified Christ which has the stamp of irreverence, commercialism, sensationalism, appeal to self-interest and an Old Testament theology, does not bear the marks of the Lord Jesus, who had not where to lay His head, who for our sakes became poor, who took the form of a servant, and gave His life for us. I know that this form of religion is powerless to develop and build up American citizenship in reverence for God, and in the development of that passion for righteousness, that service to the needs of others which contributes to the fundamental truths upon which this republic can safely rest. I know that in many instances people have been morally strengthened by such revivals, but from a larger point of view the general effect has been that, after the excitement, noise and tumult have ceased, it has left the people deaf to the still small voice and burned out their religious emotions.

This is confirmed by the unprejudiced statement of the recent rural life surveys of Ohio, parts of Indiana and Illinois, Missouri and Kansas, where, in explaining the cause of the decay of the rural Church and the religious life of the community, there is unanimous testimony that one of the causes contributing to this condition is the emotional revival as a substitute for personal service.

(A) The Social Gospel.—The failure of individualism in religion creates the need for the social gospel. The need of presenting the Church as an institution which comes not to save itself, but to serve the community, to consecrate the whole of man's life, with all his legitimate instincts; which comes to make an appeal not to self-interest; "save yourself from hell", but an appeal to service, to lose yourself in the service of others, and so find your true life in relation to God and man.

It is a message which puts first, not the atonement which is concerned with individual salvation, but the Incarnation, which is first historically and in personal experience. It is founded in the law of personal service, and because the Church has always emphasized the Incarnation as the

her motherhood, while a glorious privilege, "for He hath regarded the lowliness of His handmaiden and all generations shall call me blessed," yet is above all a Hebrew blessing. It is the gift of the Messiah to the humble and the meek. The song concludes with the same Hebrew refrain, "He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed forever." The Magnificat is not the triumph of an isolated event in which Mary is highly honored, but the consummation of a Divine Plan which devout Israel had always expected, "as He spake by His holy prophets."

Again, in the Nunc Dimittis the aged Simeon dwells on the mission of the Messiah and the fact that Israel is His instrument—"a Light to lighten the Gentiles, and the glory of Thy people Israel."

And as John the Baptist came to the climax of his own mission he was not a vain preacher, boasting of his own merits and successes, but a "voice crying in the wilderness" and proclaiming in language intelligible only to the Hebrew, the fulfillment of God's promise to His people.

basis of her message, and believes with all her soul in the social gospel, this failure of individualism of religion in the Central West gives her an unparalleled opportunity for giving the message that is needed. Many communities are over-churched, but as long as the ration throughout the country is forty per cent of the inhabitants in organized Christianity and sixty per cent outside of it, and so long as in most of the Counties of the Central West from fifty to seventy per cent of the people are not identified with any form of Christianity, here is an open door for our Church to enter.

(B) The Educational Conception of the Church Life.—I stated that one characteristic of the people of the Central West was the passion for education finding expression in the establishment of the State Universities, in which great multitudes of students are being trained for citizenship. This fact presents to us the opportunity of making a point of contact with this passion for education in the minds of the people, and gives us the privileges of explaining, in making real the educational conception of Christianity and the teaching function of the Church. Tired of exhortation, the people are eager and desirous to enter into that normal conception of the development of the Christian life expressed in the Prayer Book and in the Sacramental teaching of the Church. The problem of the College and the attempt to influence the student life is so great that the Church in the Central West is unable to do it alone. The General Board of Religious Education has certain definite plans in view, and has promised aid, and therefore I will not enter upon this subject.

Here Bishop Reese used the words quoted in our last issue concerning a Church newspaper.

(C) The Consecration of Patriotism.—I stated also that in the Central West you find the typical American with a passionate love for his country, her ideals and unlimited future. This presents another point of contact with the people.

Patriotism is too holy and sacred an instinct to become the tool of politicians. It is too Divine to be diverted into expressions of selfishness and greed. Patriotism must be consecrated by religion. This is the great function of the Church. I do not believe that any man can do his best work in the Church unless he is an American citizen, unless, forsaking all other allegiance he gives to the Church he is contributing to those forces which develop and strengthen the true strength of national life. As he goes about his work he should feel that he is bringing to bear upon the community those forces which strengthen the nation. We have heard a great deal of the separation of Church and State, a separation guaranteed by the Constitution, but with this has gone the popular idea that because of the separation the Church has nothing to do with patriotism, politics or government. That the Church as an institution exists for making individual people good, but not in any special way related to national life and problems.

There is also a widespread idea that our own Church is a branch of the Church of England, and governed by the Archbishop of Canterbury. She is not yet considered a national Church. The time has come to assert the inseparable relation between the Church and the Nation; that the Church is the soul of the Nation; that her government is weak unless strengthened by those forces which come from religion; that knowledge and education is not power, nay, dangerous, unless it is in the hands of people of character, and character is the product of religion. In other words, we must give the definite truth that religion is essential to the best patriotism, and the Church essential to developing that which makes national life strong and pure.

One concrete method of symbolizing this truth is to place the American flag in the chancel of the church and, at least on great occasions, have the flag follow the cross in the processions of the public worship of the Church. I am glad to say that in practically every Parish and Mission of Southern Ohio the American flag is in the chancel, or you may find it following the cross up the aisle in the procession. I wish I had the time to tell you of the tremendous impression that this symbolic teaching has made. We are regarded now as an American Church, with a definite message to the American people, and holding patriotism to be of no value unless consecrated by religious motives. Can you

not see how important it is that the heart of the American continent be won for Christ and His Church. If the heart is right there will be some hope that there may be circulated through the body politic influence and powers which will purify and strengthen the lives of the American people and help us as a Nation to fulfill the promise of God made to our forefathers.

The conditions of the Church in the Central West are: We are numerically weak, we are misunderstood and hated. These facts create our opportunity. We are to take the failure of individualism in religion as our opportunity for preaching the social gospel. The passion of education as our opportunity for making a point of contact with this by the educational conception of Christianity. The deep patriotism of the people is to be met by consecrating it to the purpose for which it was created.

Thus we are to capitalize the needs, and so use them and answer them for the sake of a better America and for the advancement of the Kingdom of God.

I wish I could impress upon you how deep is the personal conviction I have upon this subject. I am not the product of the Central West. All my past pulls me to the East. By birth, by education, by tradition of family for generations, all that is sacred is vested in the East. Not until nine years ago had I been further west than Central New York. But since I have come here I have seen a great vision, and with one life to live, one life to give, I am glad to give it completely to answer the needs of the Central West, through the Church in which God has called me to serve.

## MAN'S THREE FRIENDS

Once upon a time there lived a man who had three good friends—that is, they all professed to love him in an equal degree. One was his bosom friend to accompany him. The every desire of his heart; the other stood next in his affections; and the third, toward whom he never manifested much tenderness, and of whose worth he seemed sceptical, though he did not receive the same measure of love as the others, proved to be the most loyal of the three.

It happened once that a messenger from the king arrived at the man's house, bidding him come at once before his master. The man was very much terrified upon receiving this unexpected summons, and feared that it boded ill. Not having enough courage to go alone, he called upon his bosom friend to accompany him. The man upon whose devotion he had reckoned forsook him in his need, and curtly refused the request. Sorely disappointed, he asked his second friend to do him this service. The man, after considerable hesitation, consented to escort him as far as the palace gate, but no farther. In his distress, he unwillingly turned to his third friend, whom he had neglected, and whose sincerity he had all along doubted. As soon as this loyal man heard of his friend's misgivings, he arrayed himself in his best garments and cheerfully volunteered to accompany his friend to the king, in whose presence he pleaded eloquently in his behalf on learning the reason of the summons.

Thus it is with a man in the world. He has three friends: One is Money, the other is his Family, and the third his Good Deeds. The first two he honors with his consideration; with the third he concerns himself but little, or not at all: "The King" is the King of Kings, blessed be He; "the messenger" is the Angel of Death, sent by God to summon man's soul when he is least prepared to die. Gold, his best friend, cannot go along with him beyond the grave to plead his cause before the King of Kings; he has to leave all he has behind. His second friend, his Family, can only accompany him to the grave; they weep and lament, but cannot go farther; they avail him nothing in the day of judgment. But his most loyal friend, Good Deeds, goes with him, pleads for him, and wins him redemption before the throne of justice, for is it not written, "And thy righteousness shall go before thee"?—Jewish Folk-Lore Stories.

Let him not boast who puts his armour on  
As he who puts it off, the battle done.  
Study yourselves, and most of all note well  
Wherein kind Nature meant you to excel.  
—Longfellow.

We are always inclined to be lenient with the faults of people who are bigger than we are.



# THE PARISH

A Christian Making Institution  
RECTOR VESTRY

## How a Parish Makes Christians Through Its Organized Activities

### EDUCATION

### WORSHIP

### SOCIAL SERVICE

### CHURCH EXTENSION

#### PARISH MACHINERY (Continued)

We have seen that every organization must have a head as well as a purpose. The purpose of any institution can only be adequately fulfilled as it is clear in the minds of those who lead and direct its energies. This is as true of a religious plant as it is of a manufacturing one. The process of shoe making must be familiar to the active manager of the shoe factory and his associates, so also the process of Christian making in the Parish must be understood by the Rector and his Vestry. In each case they are the leaders in the enterprise of shoe factory or Parish, and in each case the success or failure of the plant largely depends upon their efficiency and ability to lead their membership into the fulfillment of the purpose for which the institution was created.

#### A LAYMAN'S VIEWPOINT

Before we leave this matter of leadership let me present a Layman's point of view. In answer to a series of questions sent out in the form of a questionnaire at the conclusion of the Parish Conferences, one of the Laymen, himself a Vestryman, sent in the following answers:

Question—What parts of the Conferences were you most interested in?

Answer—If in one part more than another, the demonstration of the vital need of a strong and active representative Vestry.

Question—What suggestions can you offer to make our work more effective?

Answer—The need of building up a cohesive Vestry, heartily co-operating with the Rector, as the result of being in close touch with the needs and work of the Parish and deep personal interest therein. I think the Vestry should "set the pace" for other members of the Parish in showing personal interest by their presence at all gatherings to consider and advance the work. The Vestry should be in evidence in all work of the Parish as much as possible. Those who elected them have a right to expect it and are more than likely to follow such leading, with the result: a more active individual interest on the part of all.

Now that we are clear as to what the business of a Parish is and know upon whom the responsibility of leadership falls, let us make an inspection of the Plant and see the machinery in motion. Come in and see the wheels go around.

#### DEPARTMENT ACTIVITIES

For the purpose of inspection and study let us divide the activity of the Parish plant into its various Departments. These departments in action are, or ought to be, closely related to one another, but they may be separated and studied in detail as parts of the whole.

In every well organized Parish engaged in the business of making Christians, there is clearly recognized a four-fold plan of operation. Christians are made through EDUCATION; WORSHIP; SOCIAL SERVICE; CHURCH EXTENSION. Each of these Departments is essential in the Parish program and each has its own organized activities to accomplish its share of the common task. What we need to learn in our modern Church life is that they are not independent of one another, each unit apart from the others, but rather co-operating and interlocking one with another. Each has an essential function in the producing of a Christian. If any of the raw material with which we are working fails to come into touch with each Department, it is bound to come out of the plant as an imperfect and incomplete product. A Christian, in other words, becomes such through a process of Education and Worship, but he does not complete his Christian life until he has learned how to give that life expression through Social Service and Church Extension.

#### WHAT IS WORSHIP?

Roughly speaking, without going into a technical or scientific definition, Worship is that Department of the Parish activity that brings human life into contact and union with the life of God. It deals with the Church services and the administration of the Sacraments. Its subordinate officials,

outside of the Rector, are the leaders of the Guilds and organizations who are responsible for the carrying out of the details of a reverent, devotional and dignified service that will inspire the membership of the Parish with a deep sense of their privileges and responsibilities as members of Christ, children of God and heirs of the Kingdom of Heaven. For example, the functions of a Choirmaster and a Choir; of an Altar Guild Leader and an Altar Guild must be recognized as spiritual functions and not simply mechanical agencies for the carrying out of certain external details of the service itself. We will have something more to say about this later on when we come to see the Guild or Choir in action, but let us lay it down now as a working principle in the life of the Parish, that, if Worship is to be restored to its true place in the making of Christians and no longer in large measure to be a lost art, it must be restored, in part at least, by creating a strong and healthy atmosphere in the lives of the membership of the Parish who are the leaders in this Department of the Church's life and activity.

#### WHAT IS EDUCATION?

We have already defined Education in the first issue of THE WITNESS as the drawing out and giving expression to all the latent possibilities and powers of a human life. In the Parish plan a true process of Religious Education must be put into operation that will release the spiritual functions of the lives of its membership and prepare them for active participation in the operation of the Plant in producing Christians.

#### CHURCH EXTENSION

The fourth Department of Parish activity comprehends and includes in part all of the other three. It is that part of the Church's work that is commonly known as Missions. We confess, however, to a growing dislike of the use of the term. In modern usage it has come to have a technical meaning and is often misunderstood by that gentleman who is known as "the man on the street." He tells you very frankly he does not believe in Missions because to him it means wasting good money and energy on trying to convert heathen savages who ought to be left alone. He thinks of Missionaries oftentimes as a group of men and women who are having a pretty comfortable time and an easy living on other people's money. I am not sure that the changing of our terminology is going to help us change his mind or his point of view, but perhaps by the use of such a term as Church Extension it may be possible for him to see the value of Missions if we can approach him before his mind is prejudiced by the use of a word he so thoroughly misunderstands and dislikes.

#### A COMPREHENSIVE PLAN

Here then, we see the foundation stones upon which the Parish must be built. May we venture to say that if there is any organization in the Parish that is not contributing, through all or any of these four Departments to the life of the Parish, it has no reason for existence. Kill it or reform it until it fits the plan. If your Parish does not include in some form or another all of these

### GOOD WORDS FOR THE WITNESS FROM BISHOP BURTON

I feel deeply concerned for your success, and wish to do all I can to that end, believing that a paper wisely edited, and offered at a low price, will fill a needed want, without reducing the patronage of the established Church papers.

Faithfully yours,

LEW W. BURTON.

#### WHAT IS SOCIAL SERVICE?

Here we come to a broadly used term that is sometimes misused and often misunderstood. Viewing it as a Parish Department of Christian making activity it is the membership of the Parish endeavoring to express the life of God through their personalities in acts of service to their fellowmen. It is the Christianizing of the community in which the Parish operates by various deeds of social activity which are the expression of the principle of human brotherhood. Because the member of the Parish is a Christian and an integral part of the institution that is engaged in the business of making Christians, he must acknowledge his obedience and loyalty to Jesus Christ, the Supreme Head of the whole industry, when he says of the modern Christian as well as of the primitive one, "He that is greatest among you shall be your servant." A Christian man's worth to the community in which he lives is not measured by his bank account but by his willingness and ability to bring his fellowmen into contact with the life of God through the example of his own personal life and through the service he renders to them in real and living terms of human brotherhood. "If a man says he loves God and hateth his brother, he is a liar, and the truth is not in him, for if he loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen."

Is it not true, dear reader, that the world is waiting today for the Church of Jesus Christ to express in fresh and living terms a new or restored definition of human brotherhood that has been vitalized and enriched because it comes from the hearts of Christian men and women whose conception of God's Fatherhood is a tremendously real thing. When the Church has restored to its proper place this idea of Social Service, then, for example, the degradation of that most beautiful word used in social activity, "CHARITY," will cease. It will become the expression of that warm, burning, glorious thing St. Paul describes in his letter to the Corinthian Christians.

Departments, then it is falling down on the job and failing to produce the right kind of Christian men and women.

#### A CHRISTIAN DEFINED

A right kind of a Christian is a man who must be able to give a reason for the faith that is in him. This he can do only as he goes through the Department of a true Religious Education.

A right kind of a Christian is a man who can only become such as he offers his life to God and allows God to mould and fashion his living character and personality through union with His Divine life. This he must do through Worship.

A right kind of a Christian is a man who must express his faith by his deeds and conduct towards his fellowmen. This he can do in the Parish through some form or another of Social Service.

A right kind of a Christian is a man who does believe in Missions or in Church Extension, for any other conception of the Parish spells suicide to the Church and destruction to the institution. A Plant that does not believe in creating and extending its market for its product will soon have to close its doors. A Plant that refuses to gather in the raw material with which to manufacture its finished product will soon shut down and the cheerful hum of its busy machinery will cease and the operators be out of a job. A Parish that fails to recognize its responsibility for the gathering in to the sphere of its activity all of the life of the community it can reach and rests content with the polishing and perfecting of its already acquired membership will soon be left high and dry upon the bank with the stream of life flowing past its doors. Nor must its interests and activity cease with the life of the community. It is a small part of the greatest enterprise in human life. The CHURCH of the LIVING GOD. Its Head and Leader gave it long ago its task and its Commission. "Go ye into all the world and make Christians of all Nations." As the individual Christian who is a member of the Parish opens the eyes of his soul to see the glory

of this challenge and responds to it with all his heart, so will he rise to the noblest heights of Christian manhood. So will he enrich and strengthen his own life in the development of his Christian character.

(To be continued.)

## PERSONAL AND PAROCHIAL ITEMS

(Continued from page 1)

High Church, Low Church, Broad Church.

Why the Methodists Came Into Existence.

The Old Question of Henry the Eighth.

How the Pope Became So Powerful in Church Affairs.

How the Greek Branch of the Church Broke Away From the Latin Branch of the Church. An Ancient and Modern Problem.

Is the Episcopal Church in the Right About the Necessity of Bishops?

Is the Church Founded on a Man or On a Book?

Are We Protestant or Catholic in the Modern Meaning of These Words?

Is There Any Room in the Episcopal Church for Monks and Nuns?

#### MINNEAPOLIS ITEMS

Mrs. James E. Freeman, wife of the Rector of St. Mark's, Minneapolis, underwent an operation for mastoid Sunday afternoon, Jan. 14. Mrs. Freeman had been confined to her home since before Christmas, but the doctors did not diagnose her sickness as mastoiditis until last Sunday morning, when it was decided that an immediate operation was necessary. At the time of writing Mrs. Freeman, although suffering intense pain, is making a slow but successful recovery.

The footings for the foundation of the new St. John's Church, Linden Hills, Minneapolis, were laid before this very cold weather began, but op-

The subjects being taught this semester are: The Old Testament, Rev. William P. Remington, Instructor; Christian Doctrine, Rev. Guy Menefee, Instructor; Missions, Miss Mary Smith, Instructor.

The second semester began with a fair attendance which will undoubtedly grow larger. The instructors are all competent teachers and have a splendid knowledge of their subject.

A regular week day service for children was begun at St. Luke's Church, Lynnhurst, on Tuesday afternoon, Jan. 9. At the first service there were nearly sixty present and at the second service the attendance was almost double that number. At the present time the children are being interested in the mission work of the Church and their interest is held by the use of a stereopticon. The first set of slides told the story of Livingstone in Africa and the next set told the story of life in Japan.

In response to an appeal for teachers by the Rector of St. Mark's last Sunday morning, five members of the congregation volunteered their services as teachers in the Sunday School. Two of the volunteers were men.

#### ST. JOHN'S CHURCH, WASHINGTON, D. C., CELEBRATES ITS 100th ANNIVERSARY

Few Churches in this country can date back a century and fewer still a century of continuous work and rigorous activity. Yet this is the peculiar honor attached to old St. John's Church, Lafayette Square, Washington, D. C. The one hundredth anniversary of the founding of St. John's Church was appropriately observed by a series of services and addresses. On Sunday, January 7th, the Rector, the Rev. Roland Cotton Smith, D. D., delivered an historical address at the morning service. The anniversary service occurred on Saturday, the 31st inst., addresses were made by the Bishop of Washington, Senator Henry Cabot Lodge, the Rev. Wallace Radcliffe, D. D., and Rear Admiral Charles H. Stockton, U. S. N. A reception was given at Rauscher's from 4:30 to 7:00 o'clock. On Sunday, the 14th, there was a celebration of the Holy Communion at 8:00 a. m. There was another celebration of the Holy Communion at 11:00 a. m., preceded by Morning Prayer; the Rt. Rev. William A. Leonard, D. D., Bishop of Ohio, preached the sermon. Evening Prayer was said at 4:00 o'clock and the sermon was by the Rev. George William Douglas, D. D.

St. John's Church was founded at a time when the blackened corner of the White House testified to the humiliating burning and destruction of Washington's principal building. It has seen cut out from its original Parish limits thirteen Parishes serving today an aggregate communicant list of 8,756, while it administers to a communicant list of 1,156 persons. Situated directly across from the White House, it has, by situation and position in the National Capital, made a successful appeal to that ever large and intellectually interesting class of people—the leaders of the Nation's life in executive, legislative and military activities. Nine different Presidents have occupied, as attendants, the President's Pew reserved from its founding for the Chief Executive of the Nation, and the names of its pew holders and communicants have been a continuous roster of the Nation's famous men. Along with this it has almost continuously led all other Churches in the District in contributions for Missions and philanthropic endeavors, while it has maintained a flourishing colored chapel of over five hundred communicants and a congregation of nearly one hundred children in a beautiful and thoroughly up-to-date orphanage building. Two of St. John's Aectors have been made Bishops and together with its Choir, its pulpit has been most noteworthy. It is a matter of more than passing interest that it has just completed its octave of anniversary services and has entered upon its second century of work for the Master and His Kingdom.

The Diocese of Michigan was organized in 1835. The Rt. Rev. Charles David Williams, the present and fourth Bishop of the Diocese, was consecrated in 1906. There are in the Diocese 122 Parishes and Missions, 83 Clergymen, 53 Lay Readers, 10 Candidates for Holy Orders and 6 Postulants. During the last year there were 1,123 infant Baptisms and 324 adult Baptisms, total, 1,447; 1,282 burials. There are 21,002 communicants, an increase of 635 over the last report. There are 8,338 children and 896 teachers in the Sunday Schools. —The Church of the Ascension Bulletin.

The Rev. Andrew D. Stowe has been chosen for a second term as Chaplain of the Senate of the State of Minnesota.

The Rev. Charles Carter Rolit, D. D., Secretary of the Province of the Northwest, left this week for an extended trip through Iowa. Dr. Rolit will return to Minneapolis some time in February.

#### RELIGIOUS EDUCATION—MINNEAPOLIS

The Minneapolis School of Religious Education began its second semester, Tuesday, Jan. 16. The session







# THE CHURCH AND HUMAN LIFE— HOW WE APPLY THE GOSPEL

Edited by GEORGE P. ATWATER  
and WILLIAM M. WASHINGTON

## A SUPERVISED WINTER PLAY ROOM III.

If you have been elected by your own conscience to put into operation the suggestions made in two previous papers, in THE WITNESS for providing for a supervised Winter play room for boys, and if you have persuaded a group of fellow Churchmen to share this satisfaction with you, you are at once about to face the practical difficulties. I spoke last week of the question of providing a room. In case you are able to rent a room, you will not need a great deal of money. If you must build, that is a different problem, and will be taken up in a later paper. Assuming for the moment that you have provided a room, the question immediately arises, how are you to organize this project and how to manage it.

Your committee is perhaps gathered around the stove in the vacant room, facing the old problem of why things do not run themselves. Consequently your first move is to convert your fellow Churchmen to a notion of personal service in this connection. You must shock them out of their complacency and tell them that they must give actual personal assistance.

At first they will be horrified at the idea. They haven't time. In very rare cases this is true. But in most instances it means that men haven't time to be both useful and lazy, and they prefer to be lazy. There are countless lodges in this land which enlist thousands of men, a portion of whose activities might be much better employed than in attending business meetings of their lodges and going through some dreary ritual. If every lodge in our land would undertake the care of some active electrifying social work, they would not only grow themselves, but would become more useful adjuncts to any community.

If you, as a leader, find that your effort for the boys is being committed to a set of pretended co-workers who have not a single notion of doing any personal work—in other words, if you have to depend upon a group of men who to all practical purposes are dead, although not yet buried, then leave a peaceful wreath upon this committee and go elsewhere for your support. Hunt up high school teachers, or any other kind of live men that you may find, and hold up to them the expectation that they must do something themselves.

Having secured your fellow workers, make a very definite statement of what each one may do. There is no leadership so futile as that which merely exhorts and never directs. You have six nights in the week, and your room is to be open six nights in the week. You will need one man for each night. He must be at the room at the time of opening, and he must stay there during the meeting, and he must lock the door at the appointed time. If you cannot secure six men in a community who will do this, you ought to send for Billy Sunday at once to visit your town and wake it up.

But you need one thing more. You will need some live, active leader, some young man or advanced High School student, who will take charge of the floor. He should understand the elements of military drill, and he should understand basketball. This boy must be paid. It should be his business to divide your crowd into groups, to assign hours for play, to umpire the games, and to be the active leader in every way. Your business as an evening supervisor will be to enroll new boys as they appear, keep order and use your imagination.

It has been my experience that basketball engages the interest of the boys in the most satisfactory way. I do not approve of gymnasium apparatus in such a building unless you have a skilled supervisor. The fascination soon wears off, and indiscriminate use of the apparatus does more harm than good. But basketball provides exercise, provides entertainment and the element of contest. It is easy to arrange for, easy to supervise. Those who are not playing will be interested. By careful division of the time, thirty or forty boys may be permitted to play each evening.

The group activities may well be simple instruction in the elements of military drill. Boys enjoy membership in a military company.

This is merely the beginning of the possibilities. But even if this is done, it will be a great step toward the boy problem of your community.

Further suggestions toward the development of the idea will be made in a later paper.

## NOTES ON SOCIAL SERVICE

By W. M. W.

Social Service which a Parish may render:

- It may aid:
- The Big Brother Movement.
- The Public Library.
- The Anti-tuberculosis Movement.
- It may support a Rural Nurse, if in the country.
- Support the District Nurse, if in the city.
- Set its face against Child Labor.
- Help solve the Drink Problem.
- Enlist in the army which fights the saloon.
- Interest itself in the Public Schools.
- In city, country and state institutions.
- In Public Playgrounds.
- In the care of mental defectives, insane and alcoholics.
- In the Housing Problem.
- In Public Health Measures.
- In the Labor situation.
- In Vocational Training.
- In Workmen's Compensation.
- In Widows' Pensions.
- In the Consumers' League.
- In the National Municipal Association.
- In the Association for Labor Legislation.
- In many other activities for practical relief, and in many other associations for permanently securing social justice by education or legislation.

The city of Cincinnati, Ohio, has a very successful Court of Domestic Relations.

The Episcopal Church is recognized by the Federated Churches of Cleveland, Ohio, as having charge of religious services in all city correctional and welfare institutions.

Municipal Charity Departments should be recognized, says Mrs. Mary Simkhovitch of New York, so that they may fight poverty instead of merely curing its effects. As the Health Department does preventive work, so should the Charities Department. The first duty of a Charities Department would be to know the extent to which poverty exists, the second, to establish a Bureau of Prevention. This would include the study and furtherance of social insurance, the removal of unemployment, and include an industrial report, in which would be a public statement of wages paid in the industries of a community.

Alexander Cleland, in The Survey, claims that good times are the times in which to deal with the tramp problem. Tramps should be committed to work on a farm colony is his solution.

Make good citizens of our children by making civics real and interesting to them, is the plea of E. E. Hill in The Survey. Selected groups of children should visit the City Hall, the Legislature, City Council, polling places, etc. They should be taught that they are partners in the great enterprise of government and in the joint ownership of public property. Streets, boulevards, bridges, public buildings are a part of the estate to which they are joint heirs.

Industrial education is now having its day at court. The German idea of specific training for specific occupation has been taken up with enthusiasm by American educators. There is now hardly a city of any considerable size which has not vocational courses in the Public Schools.

Complaint is made that our modern schools are turning out radicals. The complaint is amply justified, and thanks be for it. It is a blind teacher, indeed, who, in preparing a boy or girl to be an efficient worker, does not also train him to insist upon the collection of a proper reward for his work. "Not only to serve more effi-

ciently, but to collect justly for his services."—Max Loeb, in The Survey.

There was recently held in New York a conference on the 8-hour day for women workers. It is felt that this is the moment for a drive upon the various State Legislatures and upon Congress simultaneously in behalf of an 8-hour work-day for women.

The Cleveland Welfare Federation has been formed by a merger of the Welfare Council and the Federation for Charity and Philanthropy. The new Federation includes 57 organizations, making a general appeal for funds, and practically all agencies in Cleveland interested in the common welfare. The new Federation will keep up the central collection of funds, and will stress the elimination of duplicated social effort, the common education of the public in social matters and the unification of social endeavor.

George E. Vincent, President of Minnesota University, has been elected President of the Rockefeller Foundation, in place of J. D. Rockefeller, Jr.

The Joint Board of Sanitary Control is the name of the organization of employers and employees, in New York City, of the clothing trades. In six years the Board has accomplished wonders in improving sanitary conditions in the cloak and suit trade. Its work is done altogether through cooperation of employers and employees.

"The Honor System", a moving picture film, illustrating prison reform, will soon be on the road, it is said.

## SHORTAGE OF CLERGYMEN

### PRACTICAL EFFECT UPON CHURCH EXTENSION II.

No officer in any army is commissioned without a thorough training. No youth is admitted to West Point or Annapolis who has not passed a searching examination, and so determined to be physically and mentally sound. The reason is that the Government cannot afford to educate men and put them in positions of life-and-death responsibility, to have them prove incompetent. Few, if any, of our candidates for Holy Orders are submitted to any physical examination, and the intellectual examination is often perfunctory. Some Bishops are so pressed for "young men to put in charge of Missions" that they ordain men whom they would not ordain under other conditions. And these men, instead of serving as Deacons under the direction of a Priest in an organized Parish, are very often put, practically, in charge of Missions.

When one stops to think that Missions are often the outposts of the Church in new and growing communities, or are the remains of unsuccessful labors in different fields, or are "experiments" in a problematical locality, it appears at once that the policy—or necessity—of placing inexperienced men in such positions is at best unfortunate. But when these men are in no sense "picked men", but simply, in each case, a "Hobson's choice", the desperate condition of our Church Extension Department is patent. Of course there are always aged and infirm clergymen to be cared for, and there are many competent, consecrated clergymen who prefer the constructive work in Missions to the more settled and routine work of Parishes; but in too many instances Missions have to take the untried or the left-over end of the clerical procession. Instead of the appellation "Missionary" being associated, as it should be, with the most virile, resourceful, thoroughly experienced men in the ministry, it is rapidly coming to mean the exact opposite.

A large part of the responsibility for this state of affairs rests with those who supply the meagre funds from which Missions must be paid. When the demand is relatively urgent for \$2,000 clergymen, it is naturally difficult to find \$3,000 clergymen at \$900. If some of our Vestrymen should advertise for a \$3,000 sales manager willing to accept \$900 he would have a fairly parallel situation before him. Of course the Clergy ought to be above being influenced by financial considerations; but so many \$3,000 Parishes want that sort of a man that there are absolutely almost none left for the \$900 Mission. (A clergyman, especially if he has a family, can make about as good use of the extra \$2,100 as any one else.)

And so, without going further into

## THE ONLY DAY HE HAD

They were all amazed,—so taken back, in fact, that no one said a word. They just looked at the man, and wondered what it was that had come over him.

All he had done or said, however, was the uttering of one short statement. He had replied to their urging: "This is all the day I have." Then he left them with a kindly greeting, and wended his way to Church.

The rest of them started on their plan of going to the golf grounds. Or was it to the club, to spend the morning there in smoking and chatting? Or was it a business deal that was to be considered? No matter about these men, especially. We are thinking now of the rather peculiar man with his strange remark. He was going to worship God. It was all the day he had.

His statement was literally true. Early Monday morning you could see him at the factory, where he had a position. There he toiled on faithfully till Saturday night. Every evening he was tired. He occasionally went down to the lodge room, or to the club, and talked a while with some of his friends. But fatigue usually united with chivalry and prompted him to spend the evening quietly with his wife, who also was worn out by home cares and looking after the children. When he did think of going out for the evening, his first thought was to see if he could not persuade his wife to go with him to the movies or to call in upon some friends.

All the week his mind was on his duties at the factory. He thought about shafts and pistons and cogwheels and similar things he had to look after. The din of machinery was in his ears day after day. He had difficulties in getting careful work from many of the hands employed there. Anxious problems were constantly before him in one form or another.

And now it was Sunday. He was going to Church. He told his companions that morning that this was all the day he had. And what was it that prompted him to this unusual determination?

Well, the years had been crowding upon him, and he had been many an evening in deep contemplation. He had thought about conscience, and God and eternity. He knew that bodily existence was not very many years more for him, now that he had reached forty-five or more. What about the hereafter? There was a question he could not put aside; it kept thrusting itself upon him week after week. He had pondered it carefully, and facing boldly the query of what was to be left for him when life was over, he had reached at last a firm decision.

And that decision was this: He was going on Sundays to the House of Prayer. It was the only day he had.

He had a pretty clear idea of the benefits to be gained from the services of worship. He was going to get nearer to his God. He wanted to arouse into life and into activity the instincts of his immortal spirit. He knew how the dull, busy routine of the factory was benumbing these better qualities of his nature. He wanted to stir up his nobler impulses once a week, at least, by singing with the congregation the old hymns of childhood, when his heart was tender and plastic, when he had for others a sympathy and fellow interest, which business cares had begun to dull within his breast. He wanted to get back once more to what he felt was a lost quality of self within him. He felt, too, that it would do him good just to listen to the reading of the Bible lessons, just to look around the church and see the symbols of the Gospel Faith. The very sight of Altar and Prayer desk and Chancel, he thought, would be soothing to his tired brain and elevating to his soul. All this would take him into a new atmosphere, so different from any surroundings that were his on week days. He had a mute feeling that it would do him good just to breathe this churchly atmosphere for an hour or so on Sunday. He had half resolved that he would go forward to the Holy Communion that morning. He recalled how he used to do this side by side with his father and mother in former days, which now were getting dim in his memory. He remembered

this inviting discussion, the fact seems plain enough that Church Extension will continue to go lamely along in an unbusiness-like fashion until there are so many young men offering themselves as Candidates for Holy Orders, that Bishops may not only desire but be compelled "faithfully and wisely to make choice of fit men to serve in the Sacred Ministry."

the Prayer Book service for this Sacrament; and somehow it had a hold on his heart. He recalled how in Sunday School days the Lord's Supper was taught to be man's "spiritual food and sustenance." And he felt he needed some sustenance for his spirit, when this lasting part of his being was so neglected all the week.

He was not so sure that the preaching would especially profit him. The clergyman was not very gifted, so every one said, in this line. But he was a good man. His face glowed with sincerity. And he determined that he might at least look up towards the Chancel, feel something of the holiness that pervaded this sacred place, and so be invigorated in his soul through the quietness of his own reflections. In fact, he did not go to Church to hear a sermon; he went to worship God, to get nearer to inspirations that are holy and uplifting to the spirit. It was for something more than a mental stimulus or intellectual gratification that he drew near to the Sanctuary of the Divine. He knew he had a soul, and it was to feed and nourish and satisfy the inner longings of this eternal nature of his that he wanted to be with the congregation, even if he did not remember a sentence spoken in the pulpit.

Then, too, he knew there was a God. He knew that God's hand was upon the destinies and fortunes of this world, trying to guide humanity aright, and trying to make amends for the errors of man's often misused free-will. He felt he owed an obligation to his Heavenly Father, felt that his influence and his example ought to count on God's side, and not against Him, in the keeping of His Holy Day.

He had, too, a sense of gratitude in his being. He felt he ought to be polite enough to his God to thank Him on Sundays for health and home and friends and all the marvellous blessings he enjoyed. And for doing this in the church, Sunday was all the day he had.

Was the man something of a fanatic in the stand he had taken? No one who knew him would ever have thought this of him. He was most companionable in his nature. He could jest and laugh and was well equipped with a fund of good, clean stories to tell his friends. He whistled and smiled and tried to make things run smoothly when some mechanism in the factory went awry. On Sunday afternoon he was ready to go out for a walk with his family, or to take a ride such as his funds permitted him to do. On holidays he and his children had many a fine time fishing and rowing, and with many other diversions. Indeed, he was no narrow-minded man of just one idea at a time. But he did determine on Sundays to cultivate and strengthen that part of his being which alone would be left when earth's joys should grow dim and its glories pass away. And Sunday for this noble purpose was all the day he had.

When he uttered his peculiar statement that Sunday morning to his companions, it is not strange that they stood amazed and speechless and looked at him in wonderment. They had never heard that remark applied in that way before. They had all, many a time, said that they were going automobiling, because it was all the day they had. They were going hunting or fishing on this the only day they had. They were going for a game of golf, for this or that, and had excused their act by speaking of how they were tied down with duties all the week long.

But this other man was going to Church, going to honor his Creator and thank Him for the manifold blessings he enjoyed. He was going where he could quicken the better impulses of his heart and so live a better life. He was going to strengthen and invigorate and prepare for eternity his immortal soul, all that would remain of him in a few short years. He knew that the worship of the Church, its surroundings, the solemn stillness and reverence of the Holy Sanctuary, the Prayer Book, chants and versicles and all the impressive ritual would help him to this worthy end. He knew that he could in some measure feel and breathe in the beauty of holiness there.

Then Missions will have a chance for development; Mission Funds will increase; salaries of Clergymen will be large enough for their decent support, and retiring funds will adequately care for the aged and infirm.

If you are interested, read next week's article on the Practical Effect of the Shortage of Clergymen Upon the Clergymen Themselves.



# THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

## CHURCH EXTENSION VIA BILLY SUNDAY

On New Year's Eve the Rev. William Sunday addressed for the greater part of an hour in the Boston Tabernacle an audience of 15,000 persons. After the address between 1,400 and 1,500 persons came up and shook hands with him, thereby signifying that they had been thinking over what he had been saying and were moved to make a try at living a better life. That is, one person out of every ten or eleven that listened to him was enough affected by his words to stand publicly forth thus publicly condemning some of the life he had lived and publicly bidding for a more commendable future. When it is remembered that a great part of that audience was made up of persons already affiliated with Christian organizations—presumably righteous men who needed no extraordinary call to salvation—it will be seen that the responsive per cent of those who did need it was much larger than one in ten.

### WHENCE THIS MAN'S POWER?

This is the question that probably engaged no small part of the reflection of Mr. Sunday's audience that did not on this occasion come forward in response to his appeal. Naturally there are many answers and, naturally again, these answers range all the way from those asserting that the results of these meetings are but ephemeral products of adventitious factors to those that attribute to the evangelist powers that would bring Mr. Sunday himself to blushing self-qualification. Influence like life is too complex a thing to be explained by any one answer or set of answers. To attempt to reduce the Rev. Mr. Sunday to a method and then to either explain him or to get his results by an adoption of the method would be as futile as to reduce life to a formula and then attempt to produce it from a crucible. In the first place it is extremely doubtful that he has any method. If one has a method in the sense in which it is sometimes attributed to the evangelist, it is no more possible to conceal it than it is to conceal the ribs of an umbrella—they are bound to show through. It is far more likely that Mr. Sunday contents himself with being himself, and being himself and himself only he mounts his platform and lets himself loose. As far as his attendant music and his organization and "mob psychology" and all the rest of it are concerned, there was a time when he had none of these but he has moved and profoundly influenced men from the beginning.

### SUNDAY'S PSYCHOLOGY

It may be that Mr. Sunday has studied psychology, but, if he has, that is not the kind he uses. Nobody ever uses that kind that uses any at all—such is studied only to teach it. The psychology that Billy uses is the kind that you just naturally have and not the kind that you get from a text book. It is the very same brand that the ten year old boy has and uses in estimating his father—and other people. It practically covers that many stringed instrument called human nature. There may be some profound harmonies and subtle trills that baffle and elude ten-year old performance and observation, but for practical purposes the young boy has a swift and certain touch. And so has Billy Sunday. In other words he understands human nature in the raw. And he understands it because he himself has a lot of it. If he didn't have he could neither preach effectively nor play ball successfully.

### THE NEWSPAPER PERISCOPE

When viewed through press reports the image of Mr. Sunday, his sayings and his doings, becomes subject to limitation and distortion by reason of the various processes of reportorial refraction and diffraction to which he is necessarily submitted. For instance, when you go to hear him after having read about him, you expect to be addressed in language, for the less than which many a man has served a term in the county jail. And sure enough, that is just the language you hear and the camera itself would show that by look and gesture these words were intended for you. More than that they are accompanied by a hot thrown ball the direction of which must infallibly pierce you amidsthips. Do you resent this? Not at all. By a subtle mental process—

and here is where Billy's psychology comes in and the press and the camera break down—you understand that while the broadside is apparently directed at you it is really meant for far more flagrant sinners than yourself and for infinitely meaner men. You know perfectly well that Billy never expects to meet a man such as he so graphically and ferociously describes for such men are not likely to bother with either him or his meetings—they have other diversions more to their taste. If the men present at these meetings really believed that they were being personally addressed in some of the descriptions that Billy elaborates on occasion, his tabernacle would long ago have suffered the fate of Rheims Cathedral. The fact that he has never had a tabernacle wrecked is conclusive evidence that William is a natural born psychologist.

### HOMILETICAL METHODS

Mr. Sunday's sermon on New Year's Eve bears out a good deal of what has already been said. His text was from I Samuel x:22: "Behold he (Saul) hath hid himself among the stuff." The point he made throughout the sermon was that here was a big man called upon to do something big but at the very time the big push was demanded, he developed a chill and hid himself among the stuff. Saul, of course, was the typical man to whom Billy was addressing himself on this occasion. He was multiplied by 15,000, Billy's audience for that evening. He had a good many things to say about Saul, past and present, that ought to have caused and were intended to cause and doubtless did cause Saul some searchings of heart and disquiet. At any rate they were calculated to impinge unpleasantly upon complacency. But it was no part of Billy's purpose to depress Saul overmuch or to get him mad. And here is where his practical psychology again appears. It was necessary to get hold of a man to save Saul's face. And it would never do to go out in the gutter and get a real low man for this purpose. Saul's errand but essentially aristocratic soul would shy at such an ignominious escape. It was necessary, or at least desirable, to establish a comparison with a man who held a measure of popular respect. So Billy chose Zacchaeus—a better man, by the way, than Saul ever was by any standard that is fit to measure by. Billy's point with reference to Zacchaeus, however, was this, that when such as he climbed a tree or hid himself in a bunch of stubble, we didn't think much about it, for it was only to be expected of such a mean looking little runt as Zacchaeus. But when a fine, manly, broad-gauge fellow like Saul resorted to such expedients, it was too bad, for it was unworthy of the large plan on which he had been plotted. This adroit comparison suited Saul very well and inclined him to accept without resentment whatever of hot shot might be sent over his way for the rest of the evening. He was perfectly content to be rated as a big man occasionally betrayed into a weakness. His essential standing was established on a rather enviable basis and it mattered little to him that Zacchaeus paid the bills. That is certainly efficient psychology, or tact, if you please, that can flatter a man into standing a lot of abuse. Nevertheless, there is not necessarily any plan about this. As said before, it is more likely that Billy just feels his way as must any man that makes any. He is just himself.

### THE CONVERSION OF SAUL

So after the sermon Saul came up. 1,420 strong, to tell Sunday that he purposed to emerge from the stubble and assume the responsibilities of life in a manner commendable before God and man. How many of these shall pass through the spell of the Witch of Endor to learn of ultimate failure and disaster, no man can tell nor does he want to know. The love of God will not permit belief that they all should fail, nor will common sense nor common experience permit the belief that they all were actuated by inferior motive or impelled by an emotion which shall prove to be but transitory. Moreover there may be something coming to the man that tries and fails. "Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart." Fourteen hundred and twenty. Well done, Mr. Sunday—by and under the Grace of God, well

done! It is more than some of us can count in the ministry of half a life-time.

### THE SECRET

A good part of the secret of Mr. Sunday's success in bringing men to the trial line is no secret at all. It is simply that he comes into contact with a great number of persons and then uses his opportunity for religious purposes. When he meets the people he does not spend his time, and theirs, talking about the shift of the Gulf Stream, the infamous effect of peace-notes upon the stock market or Ralph Waldo Emerson. All these things are of human interest but he represents the interests of God Almighty. He takes it for granted that every person present has within him the capacity for response to a religious appeal and he conducts his discourses accordingly. It is not so much in what he says or how he says it but it is in the subject he is talking about. Many of his absurd gestures and some of his outrageous language, so far from being a help, make squarely against his object. After listening to one of his sermons most men drop a lot of what he has said and done into the scrap heap of things ignored and forgotten, where it belongs, but there is plenty left over to convince them that here was a man who gave them God's truth as known by the ear-marks of religion and common sense. The secret is that when he gets a chance to talk to a man about his soul, he uses his chance for that purpose. To this end he assembles his huge gatherings, to this end he hammers away, to this end he makes Saul stand forth in the presence of the multitude. He keeps his eye single. His sole interest in life, so far as we know anything about his life, is to corral these vast crowds in order to tell them in certain tones that foulness, meanness, vice and crime shall by no chance whatever enter through any gate of the twelve. And Saul listens and accepts that saying; for the thing that Saul most needs to hear is the thing that Saul well knows.

### CONCLUSION

There can be but one. If Billy Sunday is doing anything at all worth while, if his work or any part of his work is real, if any of the results of it all shall stand, if his voice is lifted up not altogether in vain, it is because and principally because and practically only because the average man is, in the core of his heart, sufficiently interested in the Kingdom of God to listen to the man who, believing in the validity of his commission, is not afraid of his message. Whether or not there is a lesson in Mr. Sunday's work of value to Church Extension, every man who looks thereon must for himself decide.

## WHAT THEY THINK OF US

"I shall endeavor to interest the student body here in your enterprise. I wish you all success in your undertaking."—Howard B. St. George, Nashotah House, Nashotah, Wis.

"It is a capital paper, every line worth reading."—Edwin Wickens, Ft. Worth, Texas.

"If the succeeding issues are as full of interest as the advance number I think THE WITNESS should have a place in every Church family."—S. J. M. Brown, Good Shepherd Church, Coolemeec, N. C.

"I wish you good luck in the undertaking. I admire your courage and like the fervor of the first number."—W. Northy Jones, St. Peter's Rectory, Perth Amboy, N. J.

"You look good to me!"—R. Kidner, Boston, Mass.

"I think the first copy of THE WITNESS is excellent and just the kind of a paper which is needed. You can count upon my hearty co-operation in pushing your paper."—Theodore Irving Reese, Coadjutor of Southern Ohio, 515 East Broad Street, Columbus.

"The first copy of THE WITNESS is hailed with great delight."—Andrew D. Stowe, Minneapolis, Minn.

"I want to congratulate you upon the newsy and excellent paper which you are now venturing to publish for the National Church. You certainly have my heartfelt wishes that it may prove to be a success and I want to give you every assurance that I shall do all in my power to advance its

# ROUND ABOUT THE PARISH

A Series of Articles by  
GEORGE P. ATWATER

## III. THE PEOPLE

The people! God bless them. What an assortment they are. When you have them on your heart, and likewise on your hands, they become the most important group of people in the world, for, humanly speaking, your career in your Parish lies in their hands. The Parson first dreams of moulding them into the forces they should be, and then he learns by experience to accept them as they are. If you ever have left a Parish, you know how quickly some of the people fade from memory, but you remember others with a grip that does not relax. Note when you go back for the first time how the people receive you, and note the doorsteps toward which your steps naturally turn. As a young Priest I went back to my first Parish. I had an idea that my return would cause a mild sensation. The first man I met was one that in my youthful enthusiasm I had endowed with an eternal interest in me and my work, although he had not gone to Church in my time. He took my hand, gave his intellectual make-up a shake to dislodge my name, looked into my beaming face, and said, "How do you do? did you come in on '17'?" (Every villager has a familiar acquaintance with trains, and calls them all by their first names.) He then gave an uneasy shift and continued, "I guess it's going to rain." I felt that it had rained, and that I was shivering in it. It was a rude shock. So complacently does youth count on age's interest in youth's existence.

When the people are about you, however, they assume in your eyes an importance which no one but you seems to recognize. That is right. To the Priest, every soul is the child of God, with a life to live to its end, and a heart capable of suffering. It may not seem interesting, but there it is, pulsating with its own hopes, ambitions, in its own way, bearing its own burdens. No real life is commonplace. The faded, tired face is marked with tragic experience, and the gingham apron or worn overalls are badges of service in an army neither picturesque nor spectacular in heroism. But they are often heroic men and women, in whose hearts are the real worth of the true gold of character. So the Priest sees in them his treasures.

How astounded the Parish would be if it really knew how, in the mind of the Priest, the people were huddled together in groups. It would be shocking. Really they would decline to be so associated. Such close contact with undesirable persons would be unendurable. Yet there you are in the group. Walk into the next room, if you so desire, ladies and gentlemen, but you must give the pass word. How scandalized would be the fur-covered society woman, riding in her automobile and attending to her pleasures, if she thought she was the same kind of a soul as that horrid man idling on a street corner, his hands in his pockets, and his face marked with the fear that he might have to do useful work. To the Priest they present the same problem, as souls. And how astonished would be the simple seamstress, honestly earning her bread and doing her duty, could she learn that she was in the same niche with the prosperous banker, doing his duty, living honestly in the sight of God and man, and giving his tenth. To God's work, however, they give the same kind of support, material and moral. "By their fruits ye shall know them."

How interesting are those people in the Parish who totally miss the point. One woman in some distress said to her Priest: "The Church believes that the world will come to an end in the year 2013 does it not?" The Priest was puzzled, and gently replied that he thought not. "But it is in the Prayer Book." The Priest would like to see the place. She turned to the table given to find Easter Day. The date for Easter Day was given for

interests in my Parish."—Eugene S. Pearce, Rector Zion Church, Rome, N. Y.

"I am glad to know that there is to be a Church paper published that will be within the reach of the average Churchman. I am much in favor of the policy which you have outlined. I wish you every success and I will be glad to do all in my power to have your paper in the homes of my people."—E. W. Pigion, Rector Grace Church, Huron, S. D.

every year up to 2013. There was no more room on the page. "There," she said: "There is no Easter Day after 2013!" Quite right, from her point of view. It took some time to explain the value of that table. The Priest refrained from stating that according to her scheme the Church thought the world began in 1786.

Then there are people who make a fetish of Sunday, believing that it is a day of gloom founded on the sanction of the Jewish law. Good women there are who would not for worlds take a stitch on Sunday, and good men who would not venture near a ball game. Such Godlessness! Yet they never darken the door of God's house nor approach the Altar. No, indeed! You know the excuses, do you not? They are as familiar to the Parson as the days of the week. He smiles as he hears the excuses run glibly off the tongue, as if they had the force of the moral law. He longs occasionally to hear one good original excuse. But why do people excuse themselves to him at all? He is not a party to their covenant with God. I always feel embarrassed when people excuse themselves to me for not doing their duty. It was as if I had been trying to please myself when I urged their duty upon them.

Again, there are kind-hearted people who say: "I feel sorry for you because you have such small congregations." Bless your heart, do not feel sorry for me. I am trying to do my duty. I do not need your pity in the least. Be sorry for the men and women whom the Lord has called and who have not answered. They are the losers.

But we have wandered from the half-enlightened ones who think that Sunday is a day for hushed discomfort. When men worked all day in the fields, with the few beasts of burden for companions, what was more natural than that they should like to spend Sunday indoors with their books and papers and the family album? or that they should enjoy discussing the crops with their distant neighbors on the church porch? They wanted on Sundays what they did not get on week days. No doubt intelligent people in the torrid zone think of heaven as having a snowstorm occasionally. But what of our city workers, who spend the daylight hours in the heat and dust of busy shops, parts of a great machine? They want to be out of doors on Sundays. Because such a one makes a garden on Sunday, it is his solemn affirmation that it is Sunday, a day different from the rest.

It is a big problem. A Parson was once asked, in the midst of a group of men in the smoke room of an ocean liner, what he thought of Sunday baseball. It was a generous question. Men listened for the reply. To evade, was to suffer humiliation; to discuss and argue was to invite opposition. He said: "Every man must do the first things of life first. He must not give to the Salvation Army the dollar that he ought to give to his wife. If he has worked all day, he may have his evening's amusement. If he loafs all day, he is a miserable sinner. The first things first, and then the second things. The first duty of Sunday is to keep the channels open between God and life. Life must have the proper spiritual balance. When this is secured, he may, even on Sunday, take steps to secure the proper physical and mental balance. If a man does his duty to God on Sunday, it is permissible for him to do the second things also. Consequently, the only ones who have earned the right to play baseball on Sunday are the real Christians who do likewise their full duty to God on Sunday. It is their next privilege, if they care to take it. All others are barred." The group was silent. It was a new idea to have Christians claiming exclusive right to Sunday baseball. But I believe that, in principle, the Parson was right. What do you think?

"I rejoice that there are a few who have the initiative to step out and start something. I for one among the many communicants in this section of the country have longed for a Church paper which would be as you state, instructive and devotional rather than controversial."—John W. Teed, Bloomfield, Ia.

"I gladly seize the opportunity of backing you up in this undertaking. It will supply a great need."—H. Jenkin, Conneaut, Ohio.



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OF THE REV. IRVING PEAKE JOHNSON, D. D., BISHOP COADJUTOR OF COLORADO, ON THE FEAST OF THE CIRCUMCISION, JAN. 1, 1917, IN ST. JOHN'S CATHEDRAL, DENVER, COLO., BY THE RT. REV. ARTHUR LLEWELLYN WILLIAMS, D. D., BISHOP OF NEBR.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty."—II St. Peter i:16.

It seems to me, beloved brethren, that these words of the Apostle set the seal of Divine approval upon the solemn duty which brings us as Bishops, Priests, and Laymen to this Cathedral Church of the See City of the Diocese of Colorado. We are on the King's business. Its inspiration should lift us up in thought and spirit to the summit of cloud-kissed Mt. Herman, there to find ourselves in company with that chosen band of Apostles, Peter, James and John, on the Day of the Master's Transfiguration. We too, may catch a glimpse of that celestial scene, where the Deity of the Master was manifested for a moment of time, transfiguring and glorifying His Human Body. We, too, may realize that in our Baptism and other sacramental ordinances, we are supernaturally made one with the Glorified, the Risen, and the Ascended Christ, Whose power and authority have been transmitted down through the centuries from the Day of Pentecost in His Body, the Church, and Who has thus bound us to Himself in a union which is deathless and eternal. It is therefore by the King's authority, His Exousia,—and by His effective force, His Dynamis, that we are presently to consecrate this godly and well-learned Priest to the office and work of a Bishop in the Church of God. It is not by human authority or effective force that we shall do this; the human element, taken by itself, is powerless to transmit Divine powers, or to assume Divine prerogatives. It is true that the Church, through her constitutional order of procedure has ratified the action of this Diocese in nominating through its Council to the Church, its Bishop Coadjutor, presently to be consecrated as such. But the Holy Ghost, we believe, was not only present when he was so nominated, but set the seal of His Divine approval upon the whole transaction. We know also that the authority and effective force necessary to validly consecrate our brother comes not from man, or man's determination. We of the Apostolic Episcopate, comprehending with other co-equal Bishops of the Catholic Church, the authority and effective force of the Transfigured Christ, the Chief Bishop and Infallible Head of the Church, will, in the lesser Sacrament of Holy Order, presently add another Bishop to that ever increasing Apostolic band, which has come down to us through the centuries from the original Twelve. And so, as we are exhorted to go back in thought and spirit to that Day on the Mount, where the three Apostles were permitted to look for a brief moment upon their Master in that Glorified Body, which in the Resurrection was to triumph over death, we too, may realize, if we will, that we are not only sacramentally and historically connected with that Celestial Epiphany, but are also witnesses of His Glory. We, too, can say with the confidence of absolute certainty: "For we have not run after cleverly imagined fables, when we make known the effective force and coming of our Lord Jesus Christ, but are eye witnesses of His Majesty."

My brethren, we as Churchmen, and as Christians, believe in supernatural religion; we accept implicitly and explicitly the Gospel Message as it is summed up in the historic Creeds, affirmed by the undivided Church of the first centuries, and proved by the certain witness and warrant of Holy Scripture, the Word of God. Not a single physical, mental, moral or spiritual force is there in this world that does not bear witness to the fact that where God is, there is both authority and power. "Every common experience tells us that the Church is not alone in teaching the great truths of her sacramental system. Common experience will tell us that the mysterious forces of God are ordinarily effective through concrete agents; and that the transmission of power is made dependent upon the co-ordination of God Himself, and the channels through which He performs His work of redemption, and confers His gifts of grace through Jesus Christ our Lord." That is why our Blessed Lord

called the Church His Body, the extension of His own Incarnate Life. That is the reason why He called twelve Disciples and trained them to become the founders of His Church. Think of those three years with Him, three years of the discipline of uncertainty, disappointment, encouragement, success, failure, hope, despair, humility; ending in loneliness, and the awakening of faith. Then, when that discipline had co-ordinated and chastened, and made obedient even unto death their own spiritual natures, the Holy Ghost came upon them, and in personal union with God the effective force of God became theirs in that Divine Organism, which is Christ's Body, "the pillar and ground of the truth."

Here, presently, our brother will receive the third conferring of that Divine power and authority of the Ministry, which will enable him to feel within himself those mysterious forces of God which were given to the Apostles. He will share with them in those blessed experiences which come from union with Jesus Christ. He will go out from this Cathedral armed with the panoply of the Holy Spirit for the great work and warfare before him. Doubtless he has had many searchings of heart; doubtless his soul has wrestled with the Angel of the Lord for a blessing upon the Divine enterprise unto which he is called; doubtless he has asked himself the question many times in these last few months: "What does the discipline to my body, soul and spirit mean, which has brought me as a student through the sometimes dry intellectual preparation of college and seminary to the diaconate; what did the discipline which brought me to the Priesthood represent in my life of service; what did my ten years as a Missionary in Omaha, my more than twelve years as Rector of a large down-town Parish in Minneapolis, my three or more years as a Professor in Seabury, training young men for the Ministry, mean to me, and to those to whom I ministered? What were the providential leadings which brought me to this solemn and never to be forgotten hour, in which I am to be sacramentally invested with the constitutional powers and prerogatives of a Bishop in the Church of God? And I am confident, knowing him as I do, that the one thought and desire of his heart which has led him through all the past years to this moment, is the conviction that GOD has called him to the office; that to decline the call would be cowardly disobedience on his part; and that his supreme desire in the larger exercise of his Ministry in the Episcopate is to be, as he has ever sought to be, a faithful witness for Jesus Christ, the express image of the Father, and Who came amongst men, that they might receive eternal life. St. Martin, of Tours, looking steadfastly upon the apparition of one appearing before him in supreme majesty, and supernatural beauty, claiming his adoration, is said to have challenged him thus: "Where are the nail prints in thy hands? Where is the spear thrust in thy side? Where are the marks of the crown of thorns? And the evil apparition vanished." It would be a strange anomaly if the ambassador for Christ had no wounds, no stigmata, to show after his ministry is finished. And yet, for a man who believes in his heart what he teaches, and God help him if he does not, the Sacred Ministry is the happiest and most supreme privilege on this earth. Indeed, it is one of the dangers of our time, that in the excess of the struggle to court human favor, and the good will of men, we Clergy look for, and seek too little in prayer, those consolations which a driven soul apprehends by faith, and which brings Heaven down to earth. Blessed, and full of immortal promise is the hour when the Ambassador of Christ, partaking of His loneliness, hears the Voice of his Master, that Beatific Voice, the Voice of the Transfiguration Mount, tinged with wondering sorrow: "Will ye also go away?" and answers out of the deepest convictions of his being: "Lord, to Whom shall we go; for Thou hast the words of eternal life."

It would be too lengthy a task, and surely a needless one at this time, to try and bring before you in any detail, my brethren, the different spheres of work which must engage the single-minded attention, and call

out the most consecrated energies and sanctified wisdom of our brother, soon to be a Father in God to the Clergy and people of his Diocese. In these mid-Western Dioceses, where constructive foundation-laying for the Church is still in its infancy; where the field is as purely missionary in its character as in any of the generations following the Apostolic Age, the larger part of a Bishop's time and energies must be devoted to the blessed privilege of teaching and preaching the Nicene Faith, and to the work of constructively building up weak Parishes and Missions; to the shepherding of scattered communicants, and to the planting of the Church wherever a hearing may be obtained for the Church's message. When I look over the great Province of the Northwest, of which this Diocese is a most important part, and consider the difficulties of the work, the paucity of Clergy; the self-sacrificing devotion of its Bishops and Priests; the comparative poverty of our resources; the unconsecrated wealth within our membership; its vast territory white for the harvest, with few men and little missionary money to send into this great harvest field, I am profoundly convinced that of all places on the face of the earth which shall help to finally determine the religious character of this nation, the Province of the Northwest is pre-eminently the one, or at least, will be one of three of our Western Provinces in that determination. And let me say here at this point that missionary work in the domestic field of the Church calls for as much faith and courage on the part of the workers; for as many sacrifices and denials; for as great hardships; for the facing of as many hours of loneliness and discouragements; for the joy of service and the privilege of a great opportunity for Christ in His Church, as any foreign missionary field on this earth. But it is a field that tries men's souls, and weighs them in the balance, and speedily discovers to them how much or how little their vocation to the Sacred Ministry means. For there is nothing romantic or sentimental in the missionary work of the Church in this section of the mighty West that enchains our interest, and owns our loyal service. The work wears no halo; it is very commonplace; it is sometimes very prosaic; "it has no colored problem; no picturesque Igorrotes; no Alaskan trails or Arctic nights to rouse the sentimental imagination, and draw out large contributions of missionary money;" we have a lot of indifferent Americans, and a greater lot of indifferent Americans in the making, the majority of whom, outside of the Latin Communion, that body too, having an enormous leakage, are sad examples of a reactionary Calvinism, or some other inadequate presentation of religion which makes the right of private judgment the basis of religious belief.

In my own beloved State of Nebraska it is thought-compelling to know that while we have the smallest percentage of illiteracy in the United States, we are the ninth State from the bottom of the list in the ratio of Church members of all religious beliefs to the population. Such a condition only goes to prove the unanswerable proposition that education, without the gifts of the Transfigured Christ to guide and influence it in the life of the individual, is destructive, rather than constructive, in its contribution to society and to the State. Any system of education that does not take into account in its teachings the moral law of God,—the Ten Commandments,—as a minimum, is bound to have a destructive effect upon society in the long run, no matter how clever intellectual animals we may make of our children. It would not be difficult to prove this proposition by the statistics of crime in the United States.

More than two-thirds of the territory in these United States is west of the Mississippi River; one-third of this enormous area is in the Province of the Northwest. In that Province everything material that lies at the foundation of a nation's greatness is to be found; lands, minerals, water power,—all are here beyond estimation. Some day these sources of wealth will be utilized to the utmost; millions of people will be settled in its cities, upon its mountains, in its valleys, on its plains and its prairies. Minneapolis, St. Paul, Omaha, Denver, and other great urban centers, will grow during the coming century as London or New York have grown in the present one; "the Pacific ocean will be dotted with fleets of peaceful merchantmen; the Panama Canal will cause a division of distribution of the world's products; Pacific coast cities will share largely in the control of the business of the nation." In the face of the opportunities for Christ and His Church which lie before us, Oh, for

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Edited by John C. Sage

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Ministers are always subject to criticism; is it quite just to make them always the target without due consideration of what are the duties thrust upon them, and the responsibilities they must bear, is the question propounded by the Rev. Charles M. Sheldon, the celebrated author of "In His Steps," in the January "Atlantic" under the startling caption—"Human or Superhuman?" The whole article is well worth reading, especially by those Laymen who sometimes wonder how the average Clergyman occupies his time. Dr. Sheldon is frankly stating the case for the Minister, having been one for more than twenty-seven years. He doesn't quite include all the duties that come to the average Parish Priest, for he is writing from the Protestant standpoint, but here are some of the points he makes: "The Minister of the average Church is one man. He is very human. He is far from superhuman. Yet his program calls for superhuman powers. He is not and never will be equal to them. He, therefore, fails and the Church is challenged as a failure because he fails." Here is the Minister's program, which the author observes is unlike that of any other human being—in medicine, music, art,

an awakened Missionary Church, to carry with no uncertain voice the message of the Transfigured Saviour to the millions living within these borders, and to the millions yet unborn. Then would we prove to men the power of God unto salvation; then would there rise up again in the Province of the Northwest such heroes of the Cross as Breck, Kemper, Talbot, Tuttle, Whipple, Clarkson, Randall, Spalding, Brewer; then would we carry what has been so well begun to great and fruitful issues; then would there be no question as to whether this section of the great West was to be ultimately pagan or Christian. Who, in this connection, can forget the first Bishop of Minnesota, when he said, in speaking on this very point, as to what this Church of ours might do for the evangelization of the West: "Every county shall be a Diocese and every hamlet a Parish."

Pardon a word of personal reference. When I come to this State and Diocese, I stand on loved and familiar ground. It was here that I spent twelve years of my young manhood; it was here that I received Confirmation and Ordination to the Diaconate, and Priesthood, at the hands of the second Bishop of Colorado of blessed memory; it was in the district of Western Colorado that I began my ministry; it was only two years before Bishop Spalding entered into rest that he acted as one of my consecrators to the Episcopate. The body of that beloved Bishop lies beside that of his noble son of Utah, in God's acre, out at Riverside. "They were lovely and pleasant in their lives, and in death they are not divided."

My brother, as one who has long known you, and who has had the privilege of once having been your Bishop, and always your friend, let me say to you, as one who knows, that the Episcopate tests the spirit of a Priest to a far greater degree than the two lower orders of the ministry. To be a Chief Pastor, with all that the term implies in Ordination and Confirmation; to be a leader; to bear rule without pomp of office; not to lord it over God's heritage; to maintain a high standard of efficiency and devotion to your clergy; to protect equally the rights of your clergy and laity; to be just, sympathetic, charitable, but uncompromising where principles are involved; to be a Bishop of all your people, and never a partizan, is to reach and maintain an ideal which only the Grace of GOD can sustain.

But your long years of service to the Church in the Province of the Northwest have made you intimately acquainted with the field in which you are to labor; you have the ripened experience, the intellectual and spiritual gifts, and the consecrated energy to do the difficult but blessed work unto which you are called. Never forget that the effective force and the authority of your ministry comes from God, for He will be the source and giver of your strength. So in the days to come, should the way grow dark, go up in prayer to the Mount of Transfiguration, and see there, as did the Apostles of old, the Redeemer of the World, who, revealing Himself to you in the majesty of His Glorified Body, will send you back again to your work, and His work, with your faith strengthened, your heart uplifted, and your face shining.

journalism, business, politics, teaching, science, amusement or farming. Dr. Sheldon puts first "preaching," which is so far as quantity goes, beyond the possibility of any man. "No Minister ever lived who could prepare and preach two really good sermons every week." "Parish work," which to the writer's mind includes individual pastoral oversight of the flock, means "letter writing, advice and counsel to people in distress, finding positions for people out of work, directing young people into life-work, serving as peace-maker in family differences, in short, acting as the human buffer between individuals and their daily accidents." This is work enough to occupy the whole time of any man giving his whole mind and strength for sixteen hours a day. Then added to this sphere of labor is the Bible School with its educational demands, and the direction of the finances for, says Dr. Sheldon, "Sometimes this requires financial ability of a very rare order, and the wonder is that so many Ministers succeed half so well as they do. They have scores of men in their Churches who manage great business enterprises; but it is one of the astonishing things about Church finances that a Board of Trustees, accustomed to handle calmly and successfully millions in their own business, suddenly grow appalled over the budget of a Church which calls for a few hundreds." And the Minister must be the Morgan who leads the brethren from their slough of financial despondency.

However, this isn't the end of the Minister's duties. The Parish organizations calling for continuous demands on his mental and physical powers are no small part of his work. "The average business man and nearly every other professional man, calls it a day's work when night comes. But for most Ministers, when night comes, it means meetings, which keep him away from home until ten, eleven or twelve o'clock; for all this overtime he gets no extra pay; there is no eight hour day for the Minister; with the majority of Ministers it is nearly eighteen."

Now add to these burdens the direction of the music, the reading he ought to do but hasn't time for, the visiting of the sick and the civic duties for which he gets no financial reward and you see it takes a man of marvelous adaptability to even come up to the average of the requirements expected. And all this for a pittance as to money and much criticism. Is it a man or a superman who can be equal to the task?

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"No false peace," is the substantial plea of a recent declaration signed by some sixty or seventy prominent Christian Ministers and Laymen of many denominations. It is a cry to Americans to consider solemnly the question, "Shall the ancient Christian inheritance of loyalty to great and Divine ideals be replaced by considerations of mere expediency?" It being easy to lose sight of these ideals and principles because of our desire to see blood-shed stopped, we are asked as American Christians to consider that truth and right are to be maintained inviolate even at the sacrifice of physical life. The declaration proceeds to mention; the ravage of Belgium and the enslavement of her people—"was it right or wrong?"; the massacre of a million of Armenians, was it a permissible precaution or an unpardonable crime?; desolation of the Lusitania; the starvation of the Jews and Syrians in the Holy Land; the attempt to array Moslems against Christians; the intimidation of small nations—all these are questions which must be rightly settled before any peace, true peace, should come.

It is a strongly composed document and has stirred up considerable discussion, most of it of a favorable nature. It is said to have been written by our own George Wharton Pepper and the following distinguished Churchmen have signed it: The Bishops of Atlanta, Pennsylvania, Tennessee, Philippine Islands, Massachusetts, Pittsburgh, and Chicago; the Rev. Drs. Charles L. Slattery, George William Douglas, William T. Manning, and Ernest M. Stires; Messrs. George Wharton Pepper, Winston Churchill, Gifford Pinchot, Dr. Richard C. Cabot, M. Taylor Pyne, William J. Schieffelin, Joseph Packard, R. Fulton Cutting, George Zabriskie.

At the annual meeting of the American Social Hygiene Association, held in St. Louis in November, crowded public meetings of men and women considered subjects concerning commercialized prostitution, which a few years ago would have been shunned altogether.