

The Witness

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

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BISHOP EDSALL'S 18th ANNIVERSARY

APPROPRIATELY OBSERVED IN MINNESOTA

On Thursday evening, January 25th, it was the privilege and pleasure of over one hundred Clergymen and Laymen, under the auspices of the Church Club of Minnesota, to express their deep personal regard for and appreciation of the splendid work of the Bishop of Minnesota, the Rt. Rev. Samuel Cook Edsall, D. D., at a banquet which was given in the city of St. Paul in commemoration of the eighteenth anniversary of his elevation to the Episcopate. It was also the annual meeting of the Club. The Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, Toastmaster, in presenting the Bishop to the Club, spoke of him as "a man whose praise is in the Churches." The Bishop had spent the first three years of his Episcopate at the head of the Missionary Jurisdiction of South Dakota and has been the Diocesan of Minnesota for fifteen years. It was with mingled feelings that he replied to the many expressions of affectionate regard that had been uttered by the speakers of the evening. He briefly reviewed his coming into the Ministry and his elevation to the Episcopate and then, in a most self-effacing manner, told of the work that had been done in the Diocese since he was called to succeed "the great Whipple and the saintly Gilbert." For all the splendid institutions, Parishes and organizations generally that have come into being or that have been placed on firmer foundations, Bishop Edsall gave all the praise to the loyal Clergy and energetic Laity of his Diocese. "And after all," said the Bishop, "a Bishop's real joy is in knowing that the men with whom he works are doing great things for the Church and for God."

On behalf of the Clergy of the Diocese the Rev. A. G. Pinkham, Dean of St. Paul, presented the Bishop with a traveler's typewriter, "as a slight expression of the esteem and affection in which you are held by the Clergy of your Diocese and it is our hope and prayer that you may be spared for many more years to carry on your splendid work."

In a very happy speech, Dr. Freeman introduced the Rev. John C. Sage, of Keokuk, Ia., who told of the Bishop's "student days and early work in Chicago." Mr. Sage, in his own happy manner, told of the inevitableness of Samuel Cook Edsall's elevation to the Episcopate. "By heredity and environment he was destined to reach a high place in the councils of the Church. For awhile it seemed as though his life's work would follow channels other than that of the Church, but God called him to fill the place for which he was destined."

Mr. Vader H. Van Slyke, in a singularly well prepared address, spoke to the toast, "As a Man in Minnesota." Mr. Van Slyke laid great emphasis on the splendid powers of leadership that the Bishop has always displayed in the difficult task of administering the great Diocese of Minnesota. Mr. Van Slyke was followed by the Rt. Rev. Hugh L. Burleson, Bishop of South Dakota. He was greeted with prolonged applause as he rose to tell the Church Club of the work done by Bishop Edsall in South Dakota. After telling how Bishop Edsall brought order out of ecclesiastical chaos in the difficult field, he referred to the almost perfect homelife that prevailed in the home of his predecessor. "It was there that many of the Clergy found inspiration, encouragement and that true sympathy which gives men courage to go forth and take up arms again in the Master's battle in the world." Bishop Burleson referred in the most touching manner to the beautiful influence in the life of the Church exercised by the late Mrs. Edsall.

The Rev. R. B. Pomeroy of Princeton, who is the guest of Dr. Kramer at Seabury, brought greetings from the East to the well-beloved Bishop of the Northwest.

Among those present at the dinner from outside points, were the Very Rev. Dean Zoubek, the Rev. Dr. Kramer, Messrs. F. W. Williams and H. C. Theopold, of Faribault; Mr. T. Lofstrom, of Litchfield; the Rev. Arthur Chard, of Hastings, and the Rev. John Biller, of White Bear, and many others.

Letters of congratulations were read from Bishop DuMoulin of Ohio, Allen D. Albert, John R. Vanderlip and several others.

The officers of the Club elected for 1917 are: President, Mr. Samuel G. Iverson; Vice President, Mr. E. A. Rundell; Secretary, Mr. Russell E. Vankirk; Treasurer, Mr. George Ainsworth. In his address, the new President stated that this was the 26th annual meeting of the Club and asked for the co-operation of the members to bring the membership up to 300 during the coming year.

THE CHURCH PENSION FUND

We are within sight of our goal.

It is with deep gratification that I am able to announce that \$4,000,000 of the necessary \$5,000,000 has now been pledged to the Church Pension Fund. BUT—we need another million. We have undertaken to raise it by March first of this year. If we do not, we are not entitled to keep the \$4,000,000 now pledged.

It must be remembered also that \$5,000,000 is the minimum sum which will start a church-wide pension system. A substantial sum above \$5,000,000 will greatly liberalize the system.

This means: That there must be no relaxation in this great task until the fifth million is raised; that the men and women from coast to coast who have risen with enthusiasm to their

PERSONAL AND PAROCHIAL ITEMS GATHERED FROM MANY DIOCESES

It is a source of no little pleasure to the unnumbered friends of Miss Julia C. Emery to receive her announcement that, in resigning the Secretaryship of the Auxiliary to the General Board of Missions, it is not her intention to retire altogether from active service. "To give up office," she writes, "does not mean to give up work, and that I am still allowed. The box work will continue as for years past under the care of Miss M. T. Emery. Bishop Lloyd and Miss Lindley have asked me to continue to edit the Auxiliary pages of the Spirit of Missions, and in this I shall more than ever want your help."

The Annual Meeting of the General Board of Religious Education will be held in New York City on Wednesday, January 31.

other parts of the country. A brother of the Bishop, the Rev. John Forbes Mitchell, is an assistant in the Church of the Transfiguration, New York.

The failure of the Church to reach the immigrant is not new. Augustus St. Gaudens wrought the Christ who stands behind Phillips Brooks by the side of Trinity Church in Boston, yes, and the chancel of old St. Thomas' in New York; but his father, shoemaker immigrant from France, with an Irish wife, once asked his American friend, Armstrong, for a good account of the life of Moses. Armstrong promptly lent him a Bible. Old St. Gaudens returned the book that night with—"I've never read this before. It's the most remarkable thing I've ever seen."

Have you done your Christmas part for the Belgian children and the Polish women and the refugees in Armenia, and the others of the least of the brethren? We take your shoulders and shake you a bit that you may look straight into our eyes—"Have you done your part?" And if, now that the Day of the Divine Babe is past, your heart hurts you that you did not do more, instead of smothering in spirit the uselessnesses you bought and the superfluities you received, be like Zacchaeus, the ready, and restore fourfold the things you hold against your conscience.

CO-OPERATION PROMISED THE WITNESS BY BISHOP BURCH

I shall be glad to co-operate in any way possible in helping further your efforts. I wish for THE WITNESS and for you all possible success and a bright and prosperous New Year.

With all best wishes, believe me,

Sincerely yours,

CHARLES S. BURCH.

BISHOP PADDOCK RETURNS TO HIS JURISDICTION RESTORED TO HEALTH

The Rt. Rev. Dr. R. L. Paddock, Bishop of Eastern Oregon, has returned to Hood River, which is his postoffice address, and where he makes his headquarters. He had been away for nearly three months. After attending the General Convention and filling a few dates, he was obliged to place himself in the care of a nerve specialist. His health for some time had been in a bad nervous condition, and it became imperative that he should submit himself to treatment. Happily this course proved efficacious, and he reports himself thoroughly restored and never feeling better in his life. Since his return he has been trying to catch up with the work, which has piled up during his absence, and making visitations to some of the nearby Parishes and Missions. On the second Sunday after Epiphany, he was in La Grande, where a large congregation greeted him. On the Monday following, a reception was tendered him, which was well attended by people generally of the town, irrespective of Church affiliation. It was an informal affair, which made it all the more enjoyable. At this, the Bishop gave an account of the General Convention and its proceedings.

A NUMBER OF THE CLERGY PASS AWAY

An unusual number of deaths have occurred in the ranks of the Clergy within the past few weeks. Announcements have been made of the following among others:

The Rev. Albert U. Stanley, of Marietta, Ga.

The Rev. Dr. W. H. Meade, of Winton-Salem, N. C., aged 78 years.

The Rev. Charles Maurice Armstrong, Rector of St. Mary's Church, Wayne, Pa.

The Rev. I. O. Adams, Missionary in the Diocese of Alabama, Birmingham.

The Rev. William H. Casey, Union Springs, N. Y., Rector Emeritus of Grace Church.

task to provide a just and permanent pension system for the Clergy must in no way relinquish the responsibility; that there must be one more powerful PUSH, all shoulders to the wheel. Success means that the Church has taken up a great task and carried it through; that the Church will have learned to think and give in bigger ways than ever before.

One word more. We rely on the earnest Committeemen in every Diocese and Parish of the country to reach the people who can give most largely and to give them a personal opportunity to take a substantial part in this epoch-making result.

Our campaign, from the start, has been a personal one. It must continue along those lines. We want gifts from all. We want small gifts as well as large. But more than all we want to achieve success in this undertaking, and we cannot succeed in raising \$5,000,000 unless we continue to bring our appeal so closely to the hearts of the large givers as to bring forth substantial gifts. This is the one thought to bear in mind from now until March first—gifts, large and small, but without large gifts no hope of success.

We, here in New York, stand ready to help with literature, letters, advice. The actual money—the final \$1,000,000—must be collected by the whole Church from the whole Church. And it must be done NOW.

WILLIAM LAWRENCE.

The Church Pension Fund is being actively pushed in the Diocese of Washington and the National Capital. Committees have been appointed in every Parish and up to the present time seventy-five thousand dollars has been pledged. It is hoped to raise at least one hundred thousand dollars before the first of March.

Bishop Reasterick, of the Hawaiian Islands, announces the receipt of \$8,500 in gifts coming mostly from Congregationalists who wished in this way to express their appreciation of the splendid work the Church is doing for native girls.

The members of St. Bartholomew's Parish, New York City, have subscribed one million dollars toward the erection of their proposed new church building, which is to cost \$1,200,000. This great Parish reports 3,385 communicants. The Rev. Dr. Leighton Parks is the Rector.

The Rev. Edward F. Haresche, a Priest of the Roman Catholic Church, is authority for the information that there are 150,000 Roman Catholics in the Young Men's Christian Association out of a total membership of 25,000.

The Rev. G. Sherwood Whitney observed his tenth anniversary as Rector of St. Paul's Parish, Augusta, Ga., on the First Sunday after the Epiphany, January 7th. It was a happy day for the Rector, his parishioners and many friends. At the close of the morning service the congregation presented Mr. and Mrs. Whitney a magnificent case of silver and they were the recipients of many congratulations and good wishes. Last Spring the church building and Parish House were destroyed by fire. The new buildings are in process of erection. When completed, St. Paul's will have the finest Church plant in the state of Georgia.

Like all Gaul, every Church is divided into three parts—the Christians, the hardened Saints and the Choir.—Corra Harris.

THE BISHOP OF ABERDEEN AND ORKNEY IS DEAD

Announcement of the death of the Rt. Rev. Anthony Mitchell, D. D., was made by telegram to friends in America last week. He was consecrated Bishop of Aberdeen and Orkney in 1912. He visited the United States about two years ago, and delivered a series of lectures at the Western Theological Seminary, Chicago, which attracted wide and favorable attention, and he immediately found himself unable to respond to the many urgent requests made upon him for sermons and lectures in the East and

Mr. Luther Bradley, famous the world over as the brilliant cartoonist of the Chicago Daily News, died suddenly at his home in Wilmette, Ill., on Tuesday evening, Jan. 9. The Burial Office was said in St. Luke's Church, Evanston, Ill., on Jan. 11, at 10 o'clock, followed by a sung requiem Eucharist. The Rector, the Rev. Dr. Geo. Craig Stewart, was the celebrant, assisted by the Rev. Frank E. Wilson, Rector of St. Augustine's Church, Wilmette. Dr. Stewart paid the following tribute to the deceased: "The dominating notes in Mr. Bradley's character were simplicity and strength. He combined great stalwart physical manhood with a mind of singular breadth and the heart of a child. He always seemed ten or fifteen years younger than he was, a man abounding in vitality, a man rejoicing as a giant to run his course. Those who knew him even slightly were impressed with his gentleness, the gentleness of the strong. Those who knew him intimately admired, respected, loved him as one of God's Great-Hearts, too big to stoop to meanness or pettiness in his craftsmanship or conversation, or conduct. We all loved Luther Bradley. And now that he has gone, breast-forward, forward from his active life here into the more immediate presence of those who serve before the throne of God day and night, leaving behind to his family a heritage very precious, very rich in memories, we can only say, 'God bless thee, whosoever thou art, and give us also grace to follow in His train who found in thee a disciple ever faithful to the end.'"

The Rev. Dr. William Copley Winslow, the oldest Priest in point of service in the Diocese of Massachusetts, observed the seventy-seventh anniversary of his birth on January 13th at his home in Boston.

The Rev. Henry Page Dyer, author of the popular manual, "The Divine Service," and of several widely used tracts, passed away in New York on Saturday, January 13th. He was Curate at the time of St. Luke's Chapel of Trinity Parish, and the burial took place from the chapel on the following Tuesday.

(Continued on Page Four)

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness, for the glory of Thy Name: through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

We are this day turning from the Epiphany light to the purple shadows which precede the darkness of Lent. In other words, we are turning from thoughts about Jesus, "The Light of the World," to a closer study of ourselves as reflectors of that Light. "Oh God, shew me Thyself! Oh God, shew me myself!" Thus cried Augustine, thus, too, should we cry. It is after we begin to examine ourselves in the light of God's justice, that we begin to realize how greatly we need to "be mercifully delivered." I wonder if we have not lost some backbone out of our daily life in putting almost all our emphasis on God's mercy and little or no emphasis on God's justice. The justice of God! Think about it this week. Who makes a better father? The just father, or the amiable father? Remember Eli was good but weak. "His sons made themselves vile and he restrained them not." In our thought of God have we not, as it were, made Him an Amiable Old Gentleman, "Who," in the language of a titled Englishwoman of an earlier generation, "would not dare damn the Quality," rather than One Who could say through Ezekiel, "Are not my ways equal, are not your ways unequal?" God's ways are equal; if we cut across those ways we must abide the consequences, and from the lesson learned endeavor to do better next time. Ignorance of God's law does not excuse us. "I did it ignorantly in unbelief," says St. Paul, but he had his punishment just the same, and he admitted its justice and was thankful for the mercy shown by the Father.

In the race of life and the work of life God can play no favorites. He must abide by His laws whether they are written in a green apple tree or a moral code. He cannot deny Himself, and must not, in as much as we are called to be lights in our generation, endeavor to reflect in our daily lives the justice of God as well as the goodness of God? And would it not be a fine thing to study up once more all that the Bible has to say about justice and mercy and goodness, and see whether we are ordering our own lives and the lives of our children in the light of those commandments, exhortations and warnings?

THE EPISTLE

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for now they do it to obtain a corruptible crown; but we an incorruptible. the mastery is temperate in all things. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

Note that in an earthly race only one secures a prize, but in a race to reach the measure of the fullness of Christ the only one who does not get a reward is the one who does not run. In the Christian race note also that no man runs UNCERTAINLY; there is HOPEFULNESS tied up in every effort to reach God. The thing we must not do is "beat the air." God cannot reward aimlessness; and the aimless person is the one who has not striven for the mastery. The aim of the Christian is not "better," but "best;" not "a good life," not "a better life," but a "new life." Of course we come to "best" by way of "good" and "better;" but a just judge must abide by the "rules of the game," and the rules of the game call for total self-discipline. "Temperate in the strength of self control;" temperate in ALL things. The kind of striving for the mastery that St. Paul writes about is so severe that the Greek word, if literally translated, would read "agonizes." "Every man that agonizes for the mastery is self-disci-

plined in every particular." Evidently just "believing on Jesus" is not going to carry a man very far on the way toward the prize of the high calling of God in Christ Jesus. The man who thinks that all he has to do to be saved, is to sit down and be willing to be redeemed by the sufferings of Christ, is in the wrong pew. He ought to be with the Buddhists waiting to be absorbed by Nirvana. What justice or goodness or mercy is there in making salvation compulsory and unavoidable, without effort and against the will? God cannot be blamed if you are in danger of becoming a cast-away. He has warned you that no man gets to Heaven by means of a "pull;" the rule is that you must "work out your own salvation."

THE GOSPEL

The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: "Go ye also into the vineyard, and whatsoever is right I will give you." And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them: "Why stand ye here all the day idle?" They said unto him: "Because no man hath hired us." He said unto them: "Go ye also into the vineyard and whatsoever is right, that shall ye receive." So when even was come, the Lord of the vineyard said unto his steward, "Call the labourers, and give them their hire, beginning from the last unto the first." And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." But he answered one of them, and said, "Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

"Go work in the vineyard." That's the law of the Kingdom—"Go, work." And you have not the excuse those working men in the Gospel story had, namely: "No man hath hired us." God's vineyard is your Parish, your ward, your town, your state, your country, your generation, wherever you can touch it. God is calling you out of the market place where THINGS are bulking bigger and more valuable than MEN, and He is asking you to work in His vineyard where people work for the love of work and not for the wages. God cannot use hirelings any more than man can. A hireling is one whose motive in working is wholly gainful. There is no co-operation in such a chap; no dependableness; he'll run on the slightest pretext, he can't help it. "The hireling fleeth because he is a hireling." Are you a bargain hunting Christian? You'll get your pay, but don't complain about the injustice of God, for like all the rest of the Scribes and Pharisees, you'll get just exactly what you deserve. "Verily I say unto you, they have their reward."

A final word about "justly punished" in connection with the words "the last shall be first and the first last." Dr. Mozley says: "It is impossible to read this saying without an understanding that it was intended to throw an element of wholesome skepticism into the present estimate of human character, and to check the idolatry of the human heart which lifts up its favorites with as much of self-complacency as of enthusiasm, and in its worship of others flatters itself."

F. S. W.

ON GOING TO CHURCH

By Bernard Iddings Bell, Dean of Fond du Lac

(A letter written by the Old Parson to his God-Child who is away at college.)
Dear Gretchen:

I have always been faithful, as your god-father, that whatever other virtues might be missing in your make-up you were brutally truthful in acknowledging your own spiritual backslidings. When your letter came I was, in a way, glad to find you saying that you had not been to Church for six weeks. It gives me an opportunity for writing to you plainly and frankly about why you should go to Church.

You know, my dear, that most children go to Church because they are sent there and for no other reason. That was, I think, true of you, until you went away from home. If you had stayed here right along probably you would have continued to go to Church with considerable regularity. The trip to college shook you free from most of your habits connected with the home life, Church-going among them. The world is full of people like you. We are a traveling nation. Sometimes I feel that folks fit into this city Parish of mine and out again like spooks. This is the age of the moving man's Golconda, the renting agent's Klondike. Very few of us stay where we are in the lifetime habit of going to Church; and because with most of us it is habit, because we have never thought out the reasons behind the habit, we stop going.

There are four good reasons why you should go to your Church every week:

1. It is your Christian duty. You profess to believe in Jesus Christ as your Lord and Redeemer. He says of the Eucharist, "Do this in remembrance of Me." When you stay away without absolute necessity you are, to put it very bluntly, disobeying Christ. It has been said that Roman Catholics are "afraid to stay away from Church." I see no reason why Episcopalians should not also be "afraid to stay away." Surely disobeying Christ's express command is no very light matter.

2. It is your privilege to come. Remember that Jesus Christ came down from Heaven, was born of Mary, lived, suffered, died, rose and ascended for the purpose of making it possible for you and me to meet God face to face in Divine worship. It is possible for us by going to Church to dwell in Heaven for a little while, to rest ourselves of worries, sorrows, pain and the weariness of humdrum life, and commune with God. The Church is the treasury of spiritual strength. It is your privilege to go to that treasury and let God fill you. It is high foolishness to neglect any source of promoting your efficiency as a human being made in God's likeness.

3. It is your best way of preaching Christ. To you as a Christian is committed the task of preaching Christ Crucified to the world. That duty cannot be wholly delegated to the Clergy. God holds you responsible for it. The very best way to make plain to the world the religion of Christ is by upholding Holy Church through your attendance. If everybody in your college went to Church as much or as little as you do, what force would Christ have in that little community?

4. It is good discipline for you. Suppose on a given Sunday you don't want to go to worship—that you'd rather go walking or read or play around. Then suppose you go to worship anyway. That act of discipline of yourself will have made you a stronger and better woman. There is probably no one who feels Pentecostal enthusiasm about weekly Church attendance; but it is a very weak and wobbly human being who does only what he feels like doing. The world, and especially America, is suffering from being overrun with people who do merely what amuses them. Ask yourself, "Am I, Gretchen Smith, one of these jelly-like creatures?" Use Church attendance as a means toward regularizing your life.

I have so far said nothing about sermons. You ought to be coming to Church to worship God, not to hear your Parson talk. However, you, like everybody else, want good, spiritual, powerful sermons; and you have a right to the best he can give you. But—have you ever thought of the very great difficulty of preaching great sermons in a Church less than half full of people?

I am not pleading with you to go to Church, nor am I scolding you for not going. I have merely pointed out what is expected of you, which is none

COMMENTS ON THE NEW LECTIONARY

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

SEXAGESIMA

MORNING PRAYER		EVENING PRAYER	
First Lesson	Second Lesson	First Lesson	Second Lesson
Septuagesima M. Th. W. Th. F. S. Sexagesima Gen. 37 Jer. 5 Gen. 39: 1-20 Prov. 2: 10-3: 12 8: 1-35 Gen. 39: 20-40: end 41: 1-16 41: 17-52 Gen. 41: 53-42: end Jer. 35	I Cor. 2 Col. 1: 1-30 1: 21-2: 7 2: 8-3: 4 3: 5-17 3: 18-4: 6 4: 7-end Rom. 12	Ezek. 33: 1-20 Amos. 1: 1-10 1: 11-2: 3 2: 4-end 3 4 5: 1-13 Ezek. 34: 1-16	Matt. 9: 35-10: 33 10: 24-33 10: 34-11: 1 Mark 6: 7-13 6: 14-29 6: 30-34 Matt. 14: 15-end John 1: 1-20

THE THREE PRE-LENTEN SUNDAYS

If Lent is the preparation for Easter, Septuagesima, Sexagesima and Quinquagesima are equally the preparation for Lent. And here it may be well to remark that the appropriateness of lessons for any Sunday or season is to be tested not only by specific relation to Collects, Epistles and Gospels, but also by relation to the season itself. The teaching of the Prayer Book for any particular Sunday may be re-enforced by other Scriptures on the same theme, or may be supplemented by other teachings converging on the same general purpose. Whatever helps us to undergo willingly and intelligently the discipline of Lent, or enables us to understand the story of Joseph for these Sundays, and we venture to think that this is better than the English plan of starting Genesis on Septuagesima. On the other hand, any rousing prophetic selections are good along here.

SEPTUAGESIMA. Morning Lessons. The first lesson is the story of Joseph's dreams of future greatness, with the beginning of his persecutions, the discipline providentially inflicted, or permitted, if the revisers of the Prayer Book prefer, through which his exaltation is to come. This is not only a good start for this season, but specifically harmonizes with St. Paul's earnest exhortation in the Epistle, and our Lord's warning in the Gospel that not only labour and endurance but both in the right spirit are the essential conditions of being rewarded at the last. More than that, so far as the chapter tells of Jacob's troubles, he was being "punished for his offences," only to be mercifully delivered by the goodness of God at the end (Collect).

else than attendance at Divine worship every Sunday.

Affectionately your old pastor,
MATTHEW JONES.

The following was written by the late Dr. Campbell Fair more than twenty years ago. It has lately come to light and is as true now as when it was originally written:

"What is expected from a Clergyman?"

That he shall write as much as an editor;

Talk as much as a lawyer;

Visit as much as a doctor;

Walk as much as a policeman;

And be abused as much as a plumber."

THE BONES OF THE CHURCH

Beneath the beautiful soft flesh of the human body lie the strong and rigid bones of the skeleton. These are of many kinds.

Now we find, that down underneath the beautiful work of the Church, which is carried on through its many organizations, lie the bones of the Church. Of these are three distinct kinds: wishbones, jawbones and backbones. The wishbones are always wishing that the Church would grow; that the societies would do something, and that the Choir would sing; but when do they ever give their time and services? They wish that the Church would be filled at every service, but they seldom ever come to help fill up the Church. They wish that the finances might always be in a prosperous condition, but they contribute little or nothing for this purpose.

The jawbones do much talking in the various Church societies, mostly "jawing", however, about everything that is done; finding fault with those who go ahead and do things, and telling with great gusto how much better they could have done it—only "jawing" and nothing more—while they devote very little real energy to pushing things along.

But the tireless workers in every Church, those who assist by their

The N. T. correlative (I Cor. ii) is a fine dissertation on true wisdom, with its condemnation of its opposite, "worldly wisdom," which controlled Joseph's brethren in their selling him into slavery and later led the same sort of people to even "crucify the Lord of Glory." In this latter aspect, it enables us to look forward both to our Lord's rejection and His ultimate triumph; while His teaching on the "things which God hath prepared for us and revealed to us" and imparted to us even here through the Spirit, carries us beyond Easter to Pentecost, the true climax of the Church year and of our Lord's work. The O. T. alternate is the present Prayer Book lesson, with the opening of the chapter added.

Evening Lessons. The second lesson is our Lord's commissioning of the Twelve and is backed by Ezekiel's sermon on the duties of a watchman.

WEEK DAY LESSONS. The object of using Proverbs on Tuesday and Wednesday (a. m.) is to allow the general selection for next Sunday to fall on that day, while their relation to the story of Joseph is the idea of how true success in life is to be attained. Colossians is a fitting anticipation of Lent, with its forecast of death and Resurrection, paralleling, in a way, Joseph's career; while Amos in the evening appropriately seeks to arouse the Church to a sense of its peculiar responsibility and promises deliverance through and beyond the discipline of captivity.

Note: Where a book is given for continuous reading on week days and where service is not held every day, it is best to make a selection out of the week, rather than necessarily to read what is assigned for that particular day. For instance, it would not be well to read Amos i:1-10, unless it was to be followed up. Amos 4 or 5 would be better.

A GREAT BODY

The Anglican Communion is emphatically the Church of the English speaking race, for it includes:

The Church of England, with its sixty-three Bishops and 33,000 other Clergymen.

The Church of Ireland, with its thirteen Bishops and 2,200 other Clergymen.

The Episcopal Church of Scotland, with its eight Bishops and 400 other Clergy.

The Protestant Episcopal Church of the United States of America, with its ninety Bishops and nearly 6,000 other Clergy.

The Episcopal Church in Canada, New Foundland and West Indies, etc., with its thirty-one Bishops and 1,700 other Clergy.

The Episcopal Church in Asia, with its nineteen Bishops and 1,000 other Clergy.

The Episcopal Church in Africa, with its twenty-two Bishops and 600 other Clergy.

The Episcopal Church in Australia, with its twenty-four Bishops and 400 other Clergy.

Bishops resigned, thirty.
Making a total in round numbers of 305 Bishops and 44,500 other Clergy.

The total number of communicants of this great Anglican Communion, of which each communicant in this Diocese counts one, is considerably over 30,000,000, while the number of baptized individuals is no doubt considerably more than 90,000,000.

It is, therefore, true that the great Anglican Communion, of which we are a part, is emphatically the Church of the English speaking race.—Delaware Churchman.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

BAPTISMAL REGENERATION

The Prayer Book teaches Baptismal regeneration. We pray for the child "that he, coming to Thy Holy Baptism, may receive remission of sins by spiritual regeneration." "Grant Thy Holy Spirit to this child that he may be born again, and be made an heir of everlasting salvation." And immediately after the Baptism, "Seeing now, dearly beloved, that this child is regenerate, and grafted into the Body of Christ's Church." The Catechism defines Baptism as "a new birth unto righteousness."

THE PRAYER BOOK AGREES WITH THE NEW TESTAMENT

We need first of all to see that the Prayer Book is simply using the language of the New Testament. Our Lord said, "Except a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of Heaven." St. Paul calls Baptism "the washing of regeneration (Titus iii:5); he says that we are baptized 'into Christ,' and 'put on Christ' (Gal. iii:27), and so become 'new creatures' (II Cor. v:17).

This is the same language as that of the Prayer Book.

WHAT DOES REGENERATION MEAN?

It is evident that the Prayer Book intends to mean the same thing that our Lord meant when He said, "Except a man be born again of water and of the Holy Ghost, he cannot enter the Kingdom of God;" for immediately after the child has been baptized these words are used, "Seeing now that this child is regenerate and grafted into the Body of Christ's Church." As birth is the door by which a child enters the human family, so Baptism, which is the door of entrance into Christ's Church, may be called a new birth, because we enter God's family, as His children.

As the family name, the surname, is given to the child at birth, to be a token to the world all through his life, that he is a rightful member of his father's family, so the Christian name, given in Baptism, is a sign all through life, of rightful membership in God's great family, the Church, and of the inheritance of privilege and promise which goes with it.

WE ARE GOD'S CHILDREN BY CREATION

It is sometimes objected that since we are God's children by creation, and God is the Father of all, the Prayer Book is wrong in saying that we are made the child of God in Baptism.

The Prayer Book certainly does not intend to deny that all are children of God or that His love is for all mankind. That great truth is the very heart of the Gospel, and is emphasized in "Comfortable words" of the Communion Service, but neither is this fact in the least opposed to the statement that in Baptism I am made the child of God.

Human language is at best symbolic. We have to use human terms to express Divine realities. When we speak of God as our Father, of men as His children, we are using a human relationship to express a Divine relationship. We mean (1) that God is the Author of our existence, not as a human father, but by creation; (2) that God loves and cares for us, and (3) that we are in the "image of God."

Now we are by creation God's children, but when in Baptism His Holy Spirit is imparted, and a principle of a new and higher life becomes ours, we are His children in a new and higher sense. Doubly His children.

Again, God loves all men, and His Providence is over all, whether they are baptized or not, but as the life of the Spirit grows in a man there is more in that man for God to love, and God's Providence can guide that man into richer blessing than otherwise would be possible. Lastly, we have God's image by creation, the family likeness, as it were, but manifestly we have that likeness in a far higher degree through redemption, and the work in us of the Holy Spirit. So it is in harmony with the deepest spiritual truth that in Baptism a person is made "the child of God." There

is no denial of God's Fatherhood for all mankind, but the assertion of a new and deeper relation.

DOES THE PRAYER BOOK TEACH THAT UNBAPTIZED BABIES ARE LOST?

Much of the objection to the Church teaching of Baptismal Regeneration arises from the idea that it involves the doctrine that an unbaptized baby who dies goes to hell. That this was taught in the Middle Ages is evident from Dante, but historically the doctrine comes from Augustine's idea of predestination, rather than from Baptismal Regeneration. A child who died unbaptized was regarded as lost, not so much because not baptized as because he was not predestined to salvation. If he had been predestined to salvation, he would have been baptized as the means of salvation. So the Calvinistic reformers kept the mediaeval doctrine of infant damnation. Only with the passing of the idea of predestination has the more hopeful view come in. The early fathers, before Augustine, taught that God would provide in the other world a substitute for Baptism for those who had been unable to obtain it in this world. The Prayer Book teaches parents, who have lost a baby which was baptized, that the baby is safe. They gave it to God in Baptism, it is now safe in His keeping. There is no word in the Prayer Book to teach that an unbaptized baby is necessarily lost through that which was no fault or neglect of the child. We may leave that child to the mercy of God.

J. W. Y.

YOUR WORST ENEMY!

By the Rev. George Everard, M. A.

There is nothing a man should dread so much as sin. It is the very worst enemy a man can have. It drove our first parents out of Paradise. It brought a flood upon the world. It brought down the fire upon the cities of the plain. It brought destruction upon Pharaoh and his host in the Red Sea. And ever since those early days it has been doing its deadly work. It has brought sorrow and suffering which no language can describe. To this day it is the fruitful cause of every evil beneath which the world groans.

Look sin boldly in the face. Be not deceived by the false glare under which it is often concealed. Be not turned aside by the fair pretences which it makes, or the attractive names under which it may be disguised.

Look at the ingratitude of sin. Nothing is more base than ingratitude, and every act of sin is ingratitude against a loving and merciful Father. It is rebellion against His authority. It is an insult to His Divine Majesty. It is disobedience to His law. It is a blow aimed at His throne. Nothing is more calculated to touch the sinner's heart than God's pleading with His disobedient children (Isa. i:2, 3): "Hear, O Heavens; and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me."

What should you think if one of your children were thus to act towards you? You have brought up your child with the utmost care. You have done all in your power for his welfare. But he slights your word. He turns his back upon you, and will not listen to your advice. Will you deal thus with your Father in Heaven? Will you refuse to hearken to His voice, and to do that which He has commanded?

Think of the infection of sin. It is like a disease spreading fast from one to another. No man sins alone. His example is sure to tell upon others. Do you not see this every day? Children follow in the footsteps of their parents. One working man repeats the oaths he has heard from another. A man in bondage to strong drink brings many into the same share. The profligate youth is a corrupter of one and another amongst his friends and associates. If you would not be a stumbling block and a cause of misery to others, remember the mighty effect of your influence. Beware lest your sin be a snare to those who know you or live with you. A young

man was very near to death. He had had a long illness, and had seen the folly of his former life. But he had one source of bitter regret. He could not undo the harm he had done. "O that I could bury my influence with me!" was the one thought that lay heaviest on his breast.

Think of the costliness of sin. Before you indulge in anything, it is well to count the cost. Have you ever counted the cost of sin?

It frequently costs a man all comfort and happiness in his own home. Sin often brings strife, poverty, hasty words and temper, and makes the home that might be a little Paradise something of a little hell.

It costs a man peace of conscience. "There is no peace," said our God, "to the wicked." Again and again old sins come back to disturb the mind, and most of all in days of trouble or sickness, when a man longs for comfort and hope.

It costs a man the salvation of his soul. If a man keeps his sin, he cannot be saved. So that for sin a man loses a soul which is worth more than all the world.

It costs a man the favor and friendship of God. No treasure is so great as this. If the Almighty, ever-living God be my Friend, storms may blow and dangers thicken and cares oppress, but all must be well. His love will carry a man safely through all. But sin robs a man of this inestimable benefit.

In short, sin costs a man his all. While sin is cherished, he can know nothing of true peace and comfort; he can know nothing of the love and favor of God; he is imperilling the precious soul and is shutting against himself the gate of everlasting life.

Be sure sin is your worst enemy. It takes from you joys beyond all price; it leads you on to darkness, despair and death. "The soul that sinneth, it shall die" (Ezek. xviii:4). "The wages of sin is death" (Rom. vi:23). Besides, sin crucified your best Friend. It planted the thorns in His brow and drove the nails into His hands and feet. And now that He has risen again and ascended to Heaven, sin comes between you and Him, and if you will have sin you must lose your Saviour.—Holy Cross Tracts, Vol. 3 No. 1.

CHATS WITH THE EDITORS

Among our readers are hundreds who are active workers in Guilds. Many of these Guilds have been most successful in some of their enterprises. Do you realize that other Guild workers would like to hear of your successes and learn something of your methods? In accordance with our plan to make THE WITNESS of the largest usefulness to Church people, we desire to give our readers an account of these successful ventures. Will you not therefore, you Guild members send us brief accounts of "The Most Successful Thing Our Guild Has Done." Don't wait for a further invitation, write now so that we soon may begin this series.

What about the Ministry? Are enough young men studying for Holy Orders to supply the need? Do you know the answer? Dean DeWitt of the Western Theological Seminary, in a series of brief papers, will inform THE WITNESS readers. Read them carefully as they appear.

Many Churchmen have been sorely puzzled concerning proposed changes in the Prayer Book. The sensational articles in the daily press at the time of the St. Louis Convention only made more acute the bewilderment. We have asked the Rev. Dr. Parsons, who served as Chairman of the Joint Commission on Prayer Book Revision, to write a number of articles explaining the whole matter. He has graciously consented to do so (for, like many of the really great men of the Church, he has taken much interest in the plans of THE WITNESS to bring to Church people everywhere news of the Episcopal Church) and his series will soon begin. His articles will be worth reading, and will answer many questions now being asked as to why the Prayer Book should be changed at all, and in what particulars it is proposed to change it.

Our subscription list still grows. Hundreds of new subscribers will receive this issue. Will not each one tell his or her fellow Churchmen about THE WITNESS and what we are trying to do for the Church? A good word said now will help much and bring to others the pleasure of belonging to the great and growing WITNESS family.

WHAT IS CHRISTIANITY? THE HISTORIC QUESTION

By IRVING P. JOHNSON

Let us follow the historic method of dealing with Christ rather than the dogmatic method. Whatever may have been subsequently true, the Disciples first "learned to love Christ as a Man before ever they came to worship Him as God."

The question of the character of His birth—whether of a Virgin or in wedlock—is after all a question of fact rather than of philosophy, and the discussion of it as a doctrine belongs elsewhere. Historically there are only two answers possible to this much-mooted question: either he was born of a Virgin or He was not. To state dogmatically that He could not have been born of a Virgin because no man was ever so born, is to open up the hopelessly insoluble question as to how the first man, or Adam, came into being. Did the first man have a human father? To put the question is to answer it, "Manifestly not, or he could not have been the first man." Christ was the Second Adam.

To treat the birth of Christ merely as a doctrinal question is absurd. You cannot change facts by argument. It is primarily an historical question, and we have the direct testimony of the Evangelists and the indirect testimony of St. Paul that He was born of a Virgin. There is no real historical evidence on the other side. In the time of St. Paul it was generally believed that He was so born. There is no evidence to show that the early Christian Church believed that Joseph was the father of Jesus Christ; and the Council of Nicaea, the first collective and representative body of Christians, testified unanimously that He was born of a Virgin, for even the Arians, and other heretics, who denied His real Divinity at this Council, did not deny His Virgin Birth.

Treating the matter here as a peculiarly historic question, we shall merely say that what historical evidence we have is all in favor of the fact that Christ was born of a Virgin; and we shall add merely that, if this be a miracle, the miracle of His birth is no greater than the miracle of His Resurrection.

We need not claim that Christ was the product of natural laws as we know them, any more than we would claim that the Messianic hope of the Jewish race for two thousand years before Christ can be explained by any known laws of human psychology. Christ was unique, as the Hebrew people was unique. We cannot believe, with some, that a Virgin birth is against law; it is merely against our experience. We can see no reason why birth must follow a single method. It does not belong to the category of mathematical laws, as that 2+1=3.

The truth is that the origin of life is a mystery, and there is nothing to prevent the discovery of a law of spontaneous generation; for some such process must have taken place in the changing of a red-hot ball to a populated earth; that is, life must have begun somehow or somewhere. There is no generally accepted theory of the origin of life in the scientific world. The theory of evolution is not to be confused with any theory of origins. Evolution deals with the de-

velopment of organic life as we find it on the earth, not with the origin of life. The origin of life is as great a mystery to the scientific world as it is to you or to me.

The birth of Jesus Christ may have been, as St. Paul indicates, a new creation (that is, something higher than man), having the gift of eternal life and without sin. If so, it need not follow the law of ordinary birth, any more than did that of the first ordinary man. "May have been" and "must be" are very different words, and to say that Christ must have been born in the ordinary way seems to imply omniscience on the part of the dogmatist.

To believe that Christ was born of a Virgin because we accept the testimony as to the fact, is within the realm of reason and of possibility. It does not come within the scope of knowledge, but within that of faith; and there, it would seem, it must remain.

THE MESSIAH

So we accept the Messiahship of Jesus as the culmination of Hebrew expectancy, and the manner of His birth (i. e., of a Virgin) as the seeming testimony of the Gospel as understood by those who were closer to the facts than we. Why Christ may have been born of a Virgin does not belong to this instruction. For the present we must content ourselves with the statement that we believe in the fact on the authority of the Evangelists and of St. Paul. Why St. Luke alone should have recorded this fact in detail can be explained by the private nature of a child's birth and by the possibility (accepted by many New Testament scholars) that St. Luke had access to information that St. Matthew and St. Mark lacked; while St. John's Gospel, written many years after the others, contents itself by stating facts omitted from the other three. Besides, there can be little question that St. John regarded Christ as of the very essence of Deity. He seems to take for granted that Christ is more than man, without recording again the facts that St. Luke had so clearly stated.

However, let us not read into the record at this point any preconceived ideas, but let us rather accept the record as at least tentatively possible and see whether it fits into the revelation as a whole or is merely an unimportant detail of that revelation. It would seem fair to approach a religion which is developed in such a marvelous manner as that of the Hebrew Christ with the presumption that the facts as recorded may have an essential bearing upon the worldwide institution which is subsequently developed.

As the Hebrew religion is the unique fact before Christ, so the universal spread of Christianity is the unique fact after Christ. The latter fact contains as one of its central principles that Christ is born of a Virgin. So the statement of St. Luke becomes the settled conviction of practically the whole of Christendom. This, of course, does not prove the fact to be true, but it would seem to stamp the belief as important.

"Bully for the new paper. It is just what we need. Three cheers for the venture. You may count on me to help to the best of my ability."—H. G. Hennessy, Denison, Texas.

"THE WITNESS is a splendid venture and just exactly what the Church needs."—R. W. Mason, Rector of St. Peter's Church, Fort Atkinson, Wis.

"I wish you success in your undertaking. If you can make it a success you will do a great work for the Church."—S. D. Hooker, Helena, Mont.

"Thank God for THE WITNESS! I have been hoping against hope for the longest time that such a paper would be given us."—Edwin W. Merrill, Rector of Grace Church, Ludington, Mich.

"I have read with interest practically all of your advance issue and have 'sized it up' as a Church paper the people will welcome and will read gladly. God speed you in your new enterprise, and may He give you good success."—Thomas F. Opie, Saltville, Va.

"To the idea I shout a good Rocky Mountain Hooray! We probably by the hundreds have mentally anticipated this enterprise for years. I am dead in earnest in wishing success to and desiring help of a thoroughly non-partisan Church paper."—Frank M. Baum, Rector of Christ Church, Shoshone, Idaho.

"I wish you all success with THE WITNESS. I believe it will go. You have the right sort of men behind it. I shall push it for all it is worth here."—E. W. Averill, Rector Trinity Church, Ft. Wayne, Ind.

"It is just the thing needed. I rejoice to see its appearance. God bless you."—G. Taylor, Griffith, Howe School, Howe, Ind.

"I cannot let this opportunity go by without expressing my appreciation of what you are trying to do and offering my best wishes for its success. I hope your venture will meet with the success it deserves, as it can become very rapidly a power in the developing of the life of our people, especially in the smaller places."—William F. Hood, Archdeacon of La Crosse, Wis.

PERSONAL AND PAROCHIAL ITEMS

(Continued from Page One)

THE REV DR. PERCIVAL PASSES AWAY IN PEORIA

The Rev. H. Atwood Percival died at his home in Peoria, Ill., on Thursday, January 11th. Prior to his ordination as a Deacon, by the late Bishop of Milwaukee, the Rt. Rev. Dr. Nicholson, who officiated for the Bishop of Quincy, Dr. Percival had served a number of years in the Presbyterian Ministry, coming to us from the Normal Park Presbyterian Church, in Chicago, in 1903. He was advanced to the Priesthood in 1904 by the Rt. Rev. Dr. Fawcett, Bishop of Quincy, and entered immediately upon the Rectorship of the important Parish of St. Paul's Church, Peoria, which he filled faithfully and well until his retirement a few years ago from active service. He was some time President of the Standing Committee of the Diocese of Quincy and Deputy to the General Convention.

Mr. Harper Sibley of Rochester, N. Y., was recently appointed a member of the General Board of Religious Education, and elected Chairman of the Finance Committee. The Editor of The Leader, who "spent a day with Mr. Sibley recently, and had an intimate glimpse into his home and office," tells us that "besides being the President of the Chamber of Commerce of Rochester, the Director in many business enterprises, Mr. Sibley is a leader in maintaining the work of the local Hospital and Y. M. C. A. In St. Paul's Church Mr. Sibley and Mrs. Sibley are active in educational work. Mr. Sibley is the Superintendent of the Sunday School, with its 500 pupils, and Mrs. Sibley is the teacher of the Normal Bible Class. Through their influence, the Parish has a 'Director of Religious Education,' Miss Dorothy Dickinson. Miss Dickinson is a graduate of Westover School, Parker Institute, and after two years in Teachers' College, received the B. S. degree in Education from Columbia University. She holds conferences for the teachers of the Sunday School, individually and in groups, and co-operates with all the Guilds and Societies of the Church in their educational efforts. She is one of many young women and men in various communions who are creating a new profession: the training and guidance of parochial leaders in Religious Education."

DIOCESE OF WEST VIRGINIA

Bishop Gravatt and family leave this week for Charleston, W. Va., the capital of the State, where the Bishop will make his future home and see city. The Bishop has lived in Charles Town, W. Va., for 25 years, and has endeared himself to the whole community. The people generally, especially those of his own communion, sincerely regret his removal.

The Rev. Geo. A. Gibbons, Rector of Moorefield and Hampshire Parishes for thirty-two years, died at his home in Romney, W. Va., on Thursday last, Jan. 4, 1917. Mr. Gibbons was the President of the Standing Committee and one of the most loved and honored ministers in the Diocese. His influence extended far beyond his Parish and Church. His death is a personal loss and sorrow to the whole Church in Western Virginia.

At a called meeting of the Standing Committee in Charles Town, W. Va., on Jan. 8, 1917, the Rev. W. H. Meyers, Rector at Keyser, W. Va., was elected to fill the vacancy caused by the death of Mr. Gibbons, and the Rev. John S. Alfriend of Charles Town was elected President of the Committee. Mr. C. A. Miller of Martinsburg is the Secretary of the Committee.

The Diocese of West Virginia, under the leadership of Bishop Gravatt, is engaged in a well-organized plan to push with all speed and thoroughness the Pension Fund plan of the Church, and hopes to do his part in this very important work.

DIOCESE OF MICHIGAN CITY

The initial meeting and dinner of the Men's Club of Trinity Parish, Ft. Wayne, was held on the evening of January the ninth. Eighty men sat down to a turkey dinner served by the Committee of women and girls of the Parish. The Rector, the Rev. E. W. Averill, spoke briefly on the purpose and spirit of the organization

of the Club. The Hon. Samuel M. Foster, the speaker of the evening, spoke on the question, "Does Indiana Need a New Constitution?" The President of the Club, Mr. W. L. Pettit, announced the next meeting and smoker for Feb. 13th, at which time the Very Rev. B. I. Bell will speak on "Socialism."

The January Luncheon and Auxiliary meeting of the Guild of Trinity Parish, Ft. Wayne, Ind., was held the tenth. Archdeacon Long addressed the Auxiliary meeting on the missionary work in the Diocese. Seventy-five women of the Parish attended the Luncheon and Auxiliary Meeting. Much enthusiasm was manifested in the missionary work of the Diocese.

The Woman's Auxiliary of St. John's Parish, Elkhart, held their Epiphany Party and Missionary Meeting in the Parish Rooms on the afternoon of January the ninth. Great interest was shown in the missionary work of the Church, both Diocesan and general. The address was made by Archdeacon Long on the missionary work of the Church.

The regular meeting of St. Andrew's Branch of the Woman's Auxiliary, Kokomo, Ind., held Jan. 11, was one among the interesting meetings being held this winter. Miss Mary May White, of South Bend, Ind., gave a most interesting and helpful talk on the mountaineer work in North Carolina. At the previous meeting the Rev. and Mrs. Charles Evans, Missionaries from Akita, Japan, enthused the large assembly of Missionary Societies of the city of Kokomo in their work in Japan.

"Does Indiana Need a New Constitution?" was discussed by the Men's Club of Trinity Church, Fort Wayne, Ind., at a turkey dinner served by the ladies of the Parish on Tuesday evening, January 9th. Eighty men were present. Hon. Samuel M. Foster led in the discussion. The Very Rev. B. I. Bell, of Fond du Lac, will speak on Socialism before the Club in February.

The Venerable Robert J. Long, Archdeacon of the Diocese of Michigan City, residing at Kokomo, Ind., tells a good story on himself. A little girl in a home where he was a guest insisted on going to Church in the evening. Her mother said, "Why child, you never go to Church in the evening. Why do you want to go tonight?" "Oh, mother, I want to see the Archangel!" He also tells the very interesting story of a woman who lived in an isolated district of the Diocese where there was no Church, and who had three children, two girls and a boy. She took these children every Sunday morning and evening through the service in the Prayer Book and drilled them in the Catechism. This went on for years. The children grew up. Today the boy is a Vestryman in the state of Washington, one daughter is a Deaconess and one is a Clergyman's wife.

RHODE ISLAND NOTES

In her contributions to the Pension Fund, Rhode Island has passed the one hundred thousand dollar mark. The gifts thus far have been mostly in large amounts. An active canvass for smaller contributions is now in progress. The Bishop has set double the amount now in hand as a goal for the Diocese, and we ought to reach that mark.

The Pilgrimage of Prayer arranged by the Woman's Auxiliary, which began in Maine with Advent, reached Rhode Island Christmas week. Corporate Communion on Sunday and services of intercession on one or more days of the week were held in many Parishes, but the interest was not so keen, nor the observance so full and general as it would have been had it come at a less preoccupied season of the year.

The new St. Martin's Church which is located in one of the best and most rapidly growing sections of Providence, is approaching completion, and memorial gifts for its furnishings are multiplying. It is proposed to make the whole North side of the sanctuary, with its Bishop's chair and seats for Chaplains, a memorial to Bishop Clark. The Building Fund now exceeds \$47,000.

A Committee of Laymen of the Pawtucket Convocation, comprising the Northern part of the state, has for several years now arranged a Mid-Winter Missionary Supper in the Parish House of one of the Parishes of the neighborhood. Two hundred or more sit down at the tables. A good

meal is served, and one or more Missionaries from the field are invited to tell the story of their work. The supper this year is to be at St. Paul's Parish House, Pawtucket, and the principal speaker will be the Rt. Rev. Nathaniel Thomas, Bishop of Wyoming. The principal mover in this enterprise is Mr. Lewis D. Learned, Senior Warden of St. John's Parish, Ashton, and one of the ablest and most enthusiastic promoters of the missionary cause in the Diocese. These suppers have proved interesting and stimulating occasions.

The Rev. Benjamin T. Kemerer, Rector of St. George's Church, St. Louis, who is representing the General Board of Religious Education in the work of commending the Christian Nurture Series of Sunday School Lessons, spoke to the Clerical Club of Rhode Island at their monthly meeting, Monday, January 15th. His attractive personality and clear discriminating speech did much to favorably incline the Clergy of the Diocese to a thorough trial of the Board's lessons. Mr. Kemerer is speaking and holding Conferences in various parts of the Diocese. He commends himself and his cause wherever he goes.

The Clergy of Minneapolis gave a farewell luncheon last week in honor of the Rev. George T. Lawton, sometime Rector of St. Andrew's Church, who resigned to become Rector of the Church of the Good Shepherd, Norwood, Ohio. He assumed charge of his new Parish on the first instant.

Two subscriptions of \$100,000 each and others aggregating more than \$52,000, making a total of over a quarter of a million, have been contributed in the Diocese of Long Island towards the Church Pension Fund. Bishop Lawrence addressed a large company of Clergymen and Laymen at a luncheon given at the Hamilton Club in Brooklyn on Thursday, January 25th, arousing deep interest in behalf of the Fund. The following Committee of Laymen have taken hold of the matter with much enthusiasm under the leadership of Mr. Charles Steele, who is the Chairman: Messrs. J. H. Aldrich, W. H. Baldwin, Gerard, Beekman, Frederick G. Bourne, Charles S. Butler, Daniel Chauncy, Walter Jennings, Jacob C. Klinick, Milton J. Le Cluse, Edward H. Litchfield, Edmund B. Lombard, W. S. McDonald, E. D. Morgan, Robert L. Pierrpont, H. S. Rokenbaugh and Origen S. Seymour. The Committee has secured as Secretaries, Messrs. Edward H. Foot and Myron Chandler. At the same time this work is going on the Rev. George C. Groves, the Field Secretary of the Church Charities Foundation, is raising a fund of \$500,000 to clear up deficits and to complete the building planned.

The Rev. Dr. Cadman, Pastor of one of the largest Congregational Churches in America, delivered a remarkable address before the Clericus in Brooklyn last week on "The Influence of the Anglican Church On Myself."

A Parish social of unusual interest was held at St. John's Church, Elkhart, Ind., on Friday evening, January 19th. Rev. Edward W. Averill, of Fort Wayne, made an address congratulating the Parish on its successful progress under the leadership of its Rector, the Rev. W. W. Tapp. New Parish rooms have recently been fitted up in the basement of the church and a new Rectory is rapidly nearing completion.

The Very Rev. E. H. McCollister, Dean of St. Stephen's Pro-Cathedral, Portland, Ore., in a communication full of spicy comments on THE WITNESS and valuable suggestions, says among other things that a Methodist Minister remarked to a friend of his, "Why, if I found one of my families that did not take our Church paper, I would camp on their doorsteps and never get off until they subscribed." "Now," continues the Dean, "I am not committing myself to anything but work, but if your paper succeeds reasonably well in fulfilling the ideal I understand you to set, I certainly shall do some doorstep camping."

The Rt. Rev. S. M. Griswold, D. D., who recently became the Suffragan Bishop of the Diocese of Chicago, will have charge of his old Missionary District of Salina for the time being, by the appointment of the Presiding Bishop.

According to a report published in the New York Times and other daily papers, Pope Benedict XV is taking under consideration the appointment of a special commission to be composed of four Cardinals, looking toward the reunion of Christendom and with the particular object of cultivating friendly relations with the Anglican and Russian Communions.

BOOK REVIEW

In Campbell's "Spiritual Pilgrimage" we find a conspicuous personality—a man of world-wide influence and reputation as a prophet, showing himself to be one of the "wise men" or the "prodigal son"—possibly both. A seeker after God, but remaining, we might say, for twenty years at Herod's court. A prodigal in leaving his Father's house, feeding upon individualism. The fundamental faith seems to have been his, and what seems most strange, that after eight years in Oxford, under the influence of such men as Dr. Gore, he should drift away.

His early environment was Nonconformist, but he had received in his youth instruction in the Church and Sacraments. Lack of emphasis was not the fault causing a "leak" to the Church as in the present day. He was not left to absorb what he might of such teaching as was going at the time. His immediate associates were Anglican, and through his twenty years of prophetic ministry not only many of his hearers, but some of his fast friends, were Anglican of the Catholic type.

New theology, philosophy, science, extensive reading in all departments of literature were his. His teaching at times were Pantheistic. I do not recall any place where he mentions prayer. Erudition seems to have been the channel of his religion. His followers in City Temple were simply hearers—people ready to be interested. He tells us himself that the modern man is not repelled from religious observance by what he is required to believe. Churches are empty where entertainment is not offered. He also tells that it is not squaring Christianity with modern science that is the question, but the difficulty of squaring ethical precepts with the requirements of industrial and commercial practice that keeps them away. He sought the supernatural, but "the absence of Sacraments tends to banish the consciousness of the supernatural." He questioned "order." Authority vs. "private judgment" kept him for twenty years in the wilderness. From afar he seemed to see the "Altar"—he says he needed it.

It is refreshing to find a man so conspicuous—so popular—having the courage of his convictions, turning back to his Father's house, not minding the wry faces of elder brothers, receiving the best robe (priestly). The world stands aghast at his strange doings. We will trust that his prophetic ministry now as special preacher appointed he will call to his world-wide acquaintances—call them from the far-off places of human experiences—from doubts and misgivings—swine and husks—all the way to the feast—the high Altar of sacrifice.

The autobiography so beautifully written will help in the cause. A wonderful portrayal of the life of a man coming humbly, ready to serve.

C. A. B.

The Friars of the Atonement, Graymoor, Garrison, N. Y., in a letter addressed "to the Reverend Clergy of the Episcopal Church in the United States," after extending fraternal greetings in the Lord, say: "We, your little Franciscan Brothers, the Friars of the Atonement, in all simplicity and Christian love, believing that our vocation from God is to labor to repair the breach made between Canterbury and Rome in the Sixteenth Century, humbly entreat you to unite with the Clergy and faithful of the Catholic Church in the fervent repetition of our Lord's Prayer, Ut Omnes Unum Sint, during the Church Unity Octave from January 18 to 25. In this connection you will readily recall the letter from His Eminence, Cardinal Gasparri, Papal Secretary of State, which was read before the Garden City Preparatory Conference on Faith and Order a year ago. We share with you the hope that the labors of your distinguished Commission, appointed by General Convention to prepare for a World's Conference on Faith and Order may be crowned with complete success and to that end would it not be well for us each year to unite in the observance of this Church Unity Octave, praying in concert for the Reunion of Christendom? If you scorn our invitation to pray together in holy concern during a specified time beforehand, what reason would we have to expect any agreement even did we come together later on in a World's Conference?"

The Mayor of Baltimore has announced the appointment of a Housing Commission to draft laws for better housing.

"I will make a steady year-long effort to push THE WITNESS."—James Senior, Lamar, Mo.

THE VICE PROBLEM

The Rev. Paul Smith, Pastor of the Central Methodist Episcopal Church in San Francisco, is tackling the vice problem as hundreds have done before him. Threatening to organize a campaign which would drive the demi monde out of their quarters in the city, five hundred of them attended his Church for personal interview; and they told Mr. Smith a number of truths which it would be well for the public to digest.

Nearly all of them had one or more children to support and the question was, how could they do it? He asked if any of them would work for \$10 a week and the instant reply was that they would not, because, as one of them said, a pair of boots now cost \$10. Now this is exactly the place where the solution of their difficulty lies—they had no business to wear boots so expensive. If Mr. Smith had probed further he would have found that it was a determination to wear good clothes and do no manual labor which had been the ruin of nearly all of them. Further back the blame lies with the parents and the social environments which they have made for themselves which not seldom began in the high schools and sororities, where a certain fashion of dress is emulated and where girls who cannot live up to that style are cold-shouldered, and become unpopular. How many a young man has felt compelled to spend his whole month's salary, and perhaps more, in buying a diamond engagement ring because the soul of the American girl is set on diamonds!

But the fault lies far deeper than the present condition of the unfortunate women who crowded Mr. Smith's Church, it lies at the very foundation of our educational system. Of course, universal suffrage is the rock upon which the education of this country splits. The vast majority of the taxpayers or non-taxpayers who are only just able to make ends meet, and be it remembered that 95% of the business men of this country fail sometime in their career, are glad to have their children educated for nothing, but it is no business of the State to do other than see that all its population shall be able to read and write; these children ought to be instructed in manual occupation. Any education beyond this should be paid for by the parents. It is only a small percentage of children who are sufficiently endowed with mental capability to assimilate what may be called a Higher Education. Why should there be a university maintained at the public expense? Why should a taxpayer be compelled to contribute to turn out his neighbor's son as a doctor, lawyer or teacher when already these professions are overstocked with mediocrity? Whatever is cheap is usually unappreciated; real worth in any direction is always measured by the pain and effort it took to secure it. A trout may have an easy life in a well fed lake, but who wants to eat him in comparison to the lusty rainbow who works every minute for his living in a mountain stream?

Part of the remedy for the problem which confronted Mr. Smith is in arresting the public school education at say, the sixth grade, denying State aid to grammar schools, high schools and universities, and using the money so saved in enormously increasing the teaching staff in the first grades so that no teacher ought to have more than ten or twelve children to look after. As it is now, in a room of thirty, forty, or even fifty, it is impossible for the teacher to do much more than keep them quiet, during which unoccupied time the venal curses of laziness, deception, inefficiency, and dislike for close application abound and flourish.

The second necessity in true education is religious influence and you cannot have religious influence without religious training, and religious training necessitates religious dogmas committed to memory and practiced under the close surveillance of the teacher, who should follow the child into the home and supervise the home training as well as the school training, and induce the parent to carry out in the home those instructions in economy, habits of personal cleanliness, and the true principles of life, which are very far from subservience to transient style, and in opposition to the opinions of the flashy and empty-headed members of the Class.

H. MARTYN HART.

Here is a good recipe for spiritual success which the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn., is passing along among his friends and parishioners: "Take an ounce of loyalty, add a similar amount of energy, mix with equal parts of love and common-sense and add a dash of enthusiasm. It is guaranteed to cure many diseases of the soul."

The Witness

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

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EDITORIAL

The one man whom our Lord handled severely was that one who "trusted in himself that he was righteous and despised others". There isn't such a wide difference between "right" and "righteous", and there are many men who trust in themselves that they are right and despise others, and the clan is not an attractive one for the others to associate with.

We are familiar with the man who is narrow in his religious views.

It is not that he has strong convictions. It is that he despises those who have different convictions.

St. Paul had strong convictions, but he despised nobody.

These despisers are not confined to religion and religious people.

There is no better illustration of this than the average specialist in science, who talks about the scientific method and despises those who do not see the world as he sees it, through microscopic lenses.

Of course, we take off our hat to him in his specialty—even though both sides in a law-suit can summon eminent specialists who contradict one another. But outside of his specialty he is just like folks. He tries to put the world under his microscope, but it is a big proposition upon which to focus his little instrument. He gets rather a blurred and unsatisfactory result, and while he is apt to dogmatize upon spiritual things, he has the wrong instrument and gets academic views of life which would not work if carried outside the realm of his laboratory. For spiritual things are spiritually discerned, just as artistic things are artistically discerned.

Then there is the artist, to whom Christ is chiefly valuable as furnishing material for a stained glass window, or an anthem.

Now, of course, Christ did not live for the purpose of being perpetuated either in a stained glass window or in an anthem, and we believe that the failure of modern art is due to the fact that modern artists have a distorted view of the true purposes of Christ's mission. M. Angelo had a true conception of Christ's mission; so did Gounod. They believed in men and Christ's Gospel to men; but artists who believe only in things give us a kind of art, but it is unsatisfactory, just in proportion as they trust in themselves and despise others.

Then there is the practical business man, who looks at everybody who does not save money with the same kind of contempt that an old-time Puritan looked at the man who was not engaged in saving his soul.

He, too, is engaged in dealing with things, and men represent to him simply a financial potentiality.

All of these look at the man who is giving his life for the love of God as hopelessly visionary. They are apt to trust in themselves that they are right and despise others who do not have their angle of vision.

I remember once going in to see an eye specialist. He said that 95 per cent of headaches came from the eyes. I felt certain that if he had been a stomach specialist, they would have come from that part of our anatomy.

Now, we are citizens of a fairly big world, and it has many interesting and varied sides, any of which will engross the attention of one who is red-blooded and wants to learn.

But life is not merely a chemical laboratory, nor an artist's studio, nor a big trust company, nor a prayer meeting—Life is all these, and then some more.

It is very self-gratifying to go up to the High Altar of Life's temple and thank God that we are not as other men are, but it stunts and narrows the vision of the one who despises others, and there is nothing more repulsive than the man who congratulates himself as being righteous, and thinks every one else a sinner, unless it be the man who takes for granted that he is right, and thinks every one who is pursuing a different course is a fool.

There is no fool so big as the one who fails to see the good in others, besides, it is most unscientific. For it is an axiom of science that all phenomena should be studied with calm impartiality, and not only the bug, or the stone, or the appendix that we have chosen for the purposes of specialization. The scientist who loses his temper at religion and religious people is most unscientific—for there is nothing foolish under the sun except the folly of self-satisfied human nature.

Narrowness is not confined to religion, but it stalks abroad in all walks of life, and rears its insulting head from bank and university, as well as from the Church. As Job well put it, "they fancy that they are the people, and wisdom will die with them".

The man who has really solved the problem of life is the one who knows something well, and yet does not lose his touch with his brother who is pursuing an entirely different method.

It is legitimate to pursue science, or to study art, or to make money, or to say one's prayers, but it is not legitimate to view with contempt a world which declines to narrow itself to this one pursuit.

The Church cannot afford to adopt this supercilious attitude towards other kinds of Christians, simply because such an attitude is contrary to the Spirit of Christ. The Churchman will demonstrate his superiority only by cultivating his humility, and he will never be nearer the Kingdom of Heaven than when, without giving up one item of his convictions, he can play the Good Samaritan in kindness and courtesy to those whose training compels them to think differently from him.

"Deceiving one's self" is the besetting sin of religious people. Let us "hold fast the form of sound words," but let us "be kindly affectioned to all men," and so fulfil the law of Christ.

THE STORY OF THE CHURCH

SAUL OF TARSUS

The greatest event following the Day of Pentecost was the conversion of St. Paul. Our Lord had begun the work with an official body of twelve Hebrews of the rural peasant class.

They were plain men, not given to intellectual cults or emotional fads, and so long as Christianity was largely confined to a Jewish atmosphere, these men were excellent witnesses of the Resurrection.

But they were limited by their very fitness for this work, in an effort to make the Church a world-wide institution of the Roman Empire.

To do this, a new Apostle must be drafted, and one who would also bear his peculiar witness to our Lord's Resurrection.

Who could better be selected as a witness for the defense but one of the leading witnesses of the prosecution? One must be drafted from the Church's bitterest enemies, who by his very change of front would bring his own testimony to Christianity, and who by his unusual talents would enable the Christian Church to pass out beyond its narrowing Hebrew atmosphere into the wider world of the Gentiles.

The one chosen was unquestionably the one best adapted for the purpose.

Saul of Tarsus was a young man of vigorous intellect, untiring zeal and spiritual capacity. At the early age of thirty he had risen very high in the councils of the Sanhedrin, but that was not all. He combined other qualities, which made him the very man for the work of spreading the Gospel among the Gentiles.

THE ROMAN WORLD

The three inscriptions upon the Cross (Hebrew and Greek and Latin) were very indicative of the elements that made up Roman civilization.

In every city of the Roman Empire there was a Jewish synagogue and a flourishing Hebrew colony. Thus there was dispersed throughout the Roman world the forum from which the new Hebrew Gospel could be preached by Hebrews, and received intelligently by Hebrews that were in a receptive mood.

St. Paul was a thorough Hebrew, a Pharisee of the Pharisees, and understood perfectly the genius and possibilities of each Hebrew community.

But in every city there was a veneer of Greek learning. Greek was the language of culture and of philosophy.

St. Paul was a Greek scholar—possibly not of the first order, but still he could not have been educated in Tarsus (next to Athens, a center of Greek learning) without imbibing a thorough knowledge of Greek and Greek philosophy.

Then, of course, the Roman was the governor of the world, and at this period in Roman history, Roman citizenship was a great privilege to one living in the provinces. Later on, it was bestowed more indiscriminately, but then it was a distinction of real value to the holder, and Paul was born a Roman citizen.

Thus, into a world that was tri-lingual, there was sent a man fully equipped to meet each separate portion, and who was destined to give to the Church its impetus and its form.

HIS COMMISSION

St. Paul, in his Epistle to the Galatians, makes this claim:

"But I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ." (Gal. i:12-13.)

And in another place, and at another time, when he was on trial, he gives us the exact language in which Christ conveyed to him this commission.

The words which St. Paul quotes in his trial before Agrippa are so remarkable, and have been so little emphasized, that they are worthy of repetition here.

They are remarkable as words which Christ spoke after His Ascension, and also as words which give a very definite idea of the duties of an Apostle and the work of the Church which Christ had founded. They are found in Acts xxvi:14-19:

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks, and I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee." And then follows the nature of his commission, which we will arrange under the various headings, which headings form an excellent synopsis of the true work of a Christian Apostle: The first heading would be that already noted—that an Apostle was to be a witness of the fact of the reality of our Lord's Resurrection, and this St. Paul would be because of this very definite and specific instruction which Christ had given him, and which removed on St. Paul's part all possibility of his having been the victim of an hallucination. This, then, is the text of Christ's commission to St. Paul:

"To open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive

(a) Forgiveness of sins, and

(b) Inheritance among them which are sanctified by faith that is in me."

ST. PAUL'S GOSPEL

Comparing this with the last three clauses in the Apostles' Creed, we find that the Christ-given commission to the Christian Ministry is to preach the Gospel that men may receive the forgiveness of sin, the resurrection of the body, and life everlasting. This conception St. Paul confirms in another place, where he definitely states the essential character of the Gospel which he preached (I. Cor. xv:1-4.) "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

There ought to be no difficulty in determining what St. Paul's mission was and what he regarded as the essentials of the Christian faith.

Next week we will consider the obstacles which he met and the methods by which he overcame them.

A PROMINENT LAYMAN COMMENDS "THE WITNESS"

Mr. James A. Waterworth, a prominent layman of St. Louis, Mo., in a letter to Bishop Wise, says: I have received and read and re-read the advance copy of THE WITNESS. It is immense. The articles are all of a very high grade. They are splendid. They are addressed to the crying need of the time. They are inclined to satisfy the soul hunger of thousands who look for more than the politics of religion and externals in worship in their Church paper. I believe THE WITNESS will be instrumental in reviving religion in souls where it is nearly dead—the greatest need of today. Number one is great. It is too rich. Good luck to THE WITNESS. God bless and further its purpose, make it successful as a paper, and a blessing to every one who reads it."

An Anti-saloon Department has been added to the Church Temperance Society. The Rev. James Empringham, D. D., sometime Superintendent of the New York City Anti-Saloon League, will superintend this new department. In his foreword at the beginning of his work on the first of January Dr. Empringham informs that "in December, 1915, I resigned my Parish in Syracuse to become an officer of the Anti-Saloon League, in order that I might help to free our country from the thralldom of the liquor trust. The ready way in which Episcopalians responded to my appeal to co-operate with the Anti-Saloon League surpassed all expectations. Financial reports of meetings in the interest of the Anti-Saloon League show that communicants of our Church contributed more generously than the members of any other religious body, in every month of the past year. Yet the taunt is flung at the Episcopal Church that its members have no interest in any temperance or moral movement. But I am convinced that Episcopal people are at least as spiritual as the members of other religious bodies. But they don't 'cackle' about it so much. The Church Temperance Society, with its temperance hotels, lunch wagons and educational campaigns, has been doing a wonderful work."

Here is a short "sermon from the pews". It is a New Year's message from Mr. Gordon King, Treasurer of the General Board of Missions, in which he expresses the opinion that what the next twelve months has in store for the world "will wholly depend upon the attitude of mankind". "God grant", he prays, "that it will be righteous peace among the nations of the world". He says: "It is not peace, but slavery and degradation to yield to wrong, and this must never be; yet the goal the Church seeks is the peace of the world by the recognition that all men are brothers, and by the banishment of evil from the face of the earth, so that there will be nothing left to fight against. Arbitrations and treaties are imperative aids, but after all they are only the signs and the symbols of the desire within us to listen to the Voice of the Master when He said, 'Little children, love one another'. The thing that produces war is the spirit of war, and only one thing can counteract that, namely, the Spirit of Peace. This means that every soul must be impressed with its beauty, and then nothing whatever will persuade any one to mar it. What a glorious message for the Church to carry. But she must be at work about her business."

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THE CHURCH AND HUMAN LIFE— HOW WE APPLY THE GOSPEL

Edited by GEORGE P. ATWATER
and WILLIAM M. WASHINGTON

SOCIAL SERVICE

The problem of how to correlate the life of the Church with the life of the community, which is in brief what "Social Service in the Church" really means, is a very different thing in the great city from what it is in a place like ours, of but 20,000 population. Ours is different, too, from the problem in a small village or in a rural neighborhood. Sometimes one feels that it might pay some social service commission or other to study the problem as we have it. Most of the published literature seems to be for places much smaller or for places much larger. In formulating our parochial social service policy at Fond du Lac, therefore, we have had to "go it blind." We have made many mistakes. Possibly we have learned how not to make them again. We have found out, we believe, some things about working in towns like ours.

In the first place, the problem is very much made difficult by the absence from the city of the more aggressive and able young men. Only a limited number can be accommodated in our local stores and shops. Scores of them migrate annually to larger places. One evening I counted up seventeen able, religious young men trained here in our Cathedral Church, between the ages of eighteen and twenty-five, every one of whom was rendering loyal and efficient service in a Parish in some other place than this. Of course there are plenty of young people left, but most of the natural leaders are missing. The work among the younger boys is thereby complicated. The whole town suffers from this. It forces the making of larger units than that of the various Churches for the boy work, because not of lack of boys but of lack of leaders.

In the second place denominational jealousies are much greater in these smaller cities than in the larger ones. To organize work, especially for boys and girls and young people, but also to a large degree for adults, along denominational lines would mean the splitting of schoolmates, shopmates, neighbors, friends. We tried a sewing school and a play hour for girls and boys in one of our less well off neighborhoods. Everything was lovely for about a week. Then the Lutheran Pastors, the Roman Priests, and two Protestant Ministers saw to it that their children were taken out of these activities. No religion was being taught in them, but we ran them. Our own boys and girls came still, but the neighborhood service we were seeking to render these children suffering from too much undirected leisure was prevented. Our Scout Troop and our G. F. S. Branch have similarly suffered.

Third, a small city is "clubbed to death." Clubs—their name is legion. Every club one ever heard of in a big city is here, and of course to keep them going folks have to belong to a good many and work hard at them, too. There are no less than eighty-five clubs in our city important enough to be listed in the city directory, and I personally have listed forty-two more that I know of. That makes 127, and there are doubtless many more. This, for only about 5,000 families, keeps us rather busy, us adults. Children's clubs are not listed among these. It is lack of adult workers for Church activities that I am seeking to bring out, not lack of children to work with.

We used to ignore all these facts and strain and struggle to keep a big array of clubs going here. Would that we had back again all the time and energy expended on trying to run a Men's Club, and finding all the time that our men had to go on, the nights we set, to the Masons, and the K. P.'s, and the Odd Fellows, and the Elks, and the Socialist Club, and the Commercial Association, and the Twilight Club, and the E. F. U., and the N. F. L., and the volley ball contests, and the "Y," and goodness only knows what else. We finally gave it up, to everyone's relief. We were ministering to a non-existent social need. In our women's work we did the same thing and abolished all our guilds and clubs, consolidating them into one real good one which is big enough now to get for its fortnightly meetings speakers on social, economic, artistic, literary, and musical

matters who really stimulate our women folks to a larger living and a better citizenship.

We used to conduct sewing and cooking classes for girls who were employed. We gave it up. The Continuation School of the public school system does it better. We used to keep our small gymnasium going all the while with games for boys. We found it was cheaper, and for the boys, better,—to buy a few memberships in the Y. M. C. A. for our poorer boys and urge those who could afford it to buy them for themselves. And so on.

In short, we have definitely abandoned the work of an institutional Church. There may be a place for such a Church in a large city. I know positively that there is a place for such a Church in rural communities. There is, we are convinced, no place for one in a city of 20,000.

What, then, are we doing in the way of social service? One can put the answer in two sets of eight words. We are helping boost the community's own activities. We are preaching religion related to social needs.

The first we are doing in many ways. In the first place, the Clergy have joined the Commercial Association. They have done more. They have seen the officers of the Association and offered to make themselves useful in the development of civic welfare. They have found themselves welcomed. The average business man in a city like ours wants to make his town better in every possible way. He is, however, usually hampered by lack of definite knowledge of what needs to be done and how to go about doing it and by lack of time to attend to it. He needs help and desires it.

The average Clergyman can be useful and these men know it. It has been my observation that where a Parson has been refused a chance to help it has been because he really was palpably unfitted to be of any use. There are, however, few Clergy like that. At any rate, they have used us. The Bishop was promptly made head of the whole "civics division," and he undertook it, despite his other burdens already too heavy for him. I was given the job of organizing evening mass meetings in the interest of the "City Beautiful" and of "Public Playgrounds," which were held in connection with a so-called Community Institute for farmers and business men. No sooner was that done but they gave me charge of arranging the music for our Community Christmas Tree. What an opportunity for making religious the whole tone of the city's Yuletide! Now I have on my hands the organization of a campaign for getting public playgrounds and a paid play director. Furthermore, I find that I am expected to think up things that ought to be done and suggest them. The Church pays me for my time, of course, and vicariously it is for the Church that I do this sort of thing. Likewise with the rest of us.

Along this same line of boosting community things, we have aided to our utmost power the Y. M. C. A. and helped shape its policies so as to prevent Protestant narrowness in it and to insure community efficiency from it.

We advertise widely and continually that we are in this city to serve the community, not to live off the community. The result is that when you mention "Christian Social Service" to our folks, of whatever Church they are, or of none, it is perfectly safe to say that the first thought that pops into nine out of ten of their heads is, "St. Paul's Cathedral."

And we endeavor to preach a social Gospel. Never, or almost never, do we write a sermon without including at least a bit of social application. We don't drag it in either. Social religion sticks out of every part of the Bible and every part of Christian dogma. Naturally, for Judaism knew no such thing as individual salvation apart from the brotherhood, and neither does Christianity when rightly understood. And occasionally—about once a month—we preach a sermon definitely and particularly about the relationship of religion to social and industrial problems. Some of the titles have been as follows: "Lack of Wages, the Principal Cause of Poverty: the Christian Remedy." "Labor's Message to the Church." "Social Service in the Christian

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Now that we have laid down the foundation stones upon which the Parish must be built, let us proceed to a study of the details of the structure.

If the Parish is to be a true success, first things must come first; first in time and first in importance. Here at the very threshold of Parish life and activity stands the child, the raw material of life at its best for the purpose of Christian making, the golden opportunity for the Church to create Christian character out of plastic, moldable material.

If any part of the Parish machinery ought to be better than any other, surely the machinery that operates on this group of the Church's life should be the very best the Parish can supply.

THE NEW AWAKENING

Thank God for the new vision that the Church is seeing today of the responsibility it has for the child life of our Nation. Much is being done all over the land to put before the Christian life of America a religious education program that is commanding the respect and compelling the interest of the child. Much has been done. But how much there still remains to do. How pitifully inadequate much of the Sunday School work is in meeting the real spiritual needs of child life. The rank and file of many Parishes today are satisfied if there is a Sunday School in the Parish. But they are not at all intelligent as to the kind of a Sunday School it is, nor do most of the Parish leaders seem to care. One still hears of a Rector here and there who regards the Sunday School as a necessary evil, and who is so busy doing so many things that he has no time to give to the details of an educational program in the Sunday School that would make it worth while.

A LAZY MAN

One is reminded of the definition given by a prominent New York Rector of a lazy man. "A lazy man," he said, "is not a man who sits twirling his thumbs doing nothing, that man is not lazy, he is an idiot. A lazy man is rather one who is very busy doing a lot of things that are not worth while."

I fear sometimes that this definition fits a good many of the Clergy and Laity of the Parish. I am convinced that some of us need to remold our views of life as Christians and get busy on the big job that is crying out for our intelligent activity, viz., the Christian education of our little children.

THE CHALLENGE OF THE CHILD

Here are some questions for you to answer, as Christian men and women who are identified with Parish life and activity:

What interest does my Parish take in the process of child development, mental and spiritual, that must be known and used if religious education is to be successful?

Does my Parish show a deep desire for trained teachers?

Is there a recognition of the fact that there is a necessary process in the training of a teacher? Have I, as a teacher, recognized the fact that the study of religious pedagogy is not only an interesting subject to know something about, but a vital need for one who ventures to assume the tremendous responsibility of leading little children into a knowledge of his own spiritual life and powers?

Home." "The Religious Possibilities of Teaching School." "Religion in Commercial Associations." "The Art of Christian Parenthood." "The Devil and Idle Hands: A Plea for Directed Play." "The Social Implications of the Incarnation." "Perceiving the Lord's Body: or Meeting the Workingman's God in the Sacrament." These are enough to indicate the line taken. We are now preparing a series entitled: "Is Fond du Lac Healthy? Is Fond du Lac Wealthy? Is Fond du Lac Wise?" The first sermon will take up not merely the usual sanitation things, but vice districts,—we

Do the educational standards of the Sunday School in my Parish measure up to the standards of the public school? If not, why not?

The child challenges the Church today to make his religious education as real and interesting as his secular training. The child demands a progressive life in religious study as in every sphere of his activity. Does he get it in your Sunday School? In the secular school he learns to value its system. Its system of progressive grading meets his progressive growth and needs. Have you a graded school in your Parish? In the public school he has his diplomas and graduation exercises surrounded by interested friends and parents. He challenges the Church today to meet this need in his developing religious life.

THE PROBLEM SOLVED

The problem of religious education, which is the vital problem facing the Church today, can only be solved as the Parish, that is, you and I, awake to its necessity and importance. It needs brains. It needs consecration. It needs men and women to whom religion is an intense reality and who are keenly alive to a sense of their responsibility. It needs on the part of Rectors and Priests, of Vestrymen and Parish leaders, of fathers and mothers, a willingness to sacrifice and a spirit of joy in sacrifice.

May God help us to hear and heed the cry of His little ones. May He enable us for our own sakes, as well as for the sake of the child, to try and meet the challenge He makes to us today, that we may lead him to find himself and in finding himself that he may awaken to a consciousness of his own Divine powers and possibilities.

FONT ROLL

We hope some time in the future to deal with the whole question of a graded school, its curriculum and its teacher training. These are all big departments by themselves requiring more space than we can give them here. Let us now pass in review one or two of the essential things that help to build up a Church School. You cannot build up an educational institution without children. You cannot begin too early to get your raw material. The old adage tells us that it is the early bird that catches the worm. The application of this principle to the Sunday School is most pertinent. The Parish that gets a real grip on a two weeks' old baby and holds on is wisely planning far ahead for a constant supply of raw material with which to work.

I take it for granted that you agree with me in recognizing that the Parish has a definite responsibility for every family in the village, town or city who are not only active members of the Parish but who are also unchurched and not identified with any Christian activity. Here is a limitless field of wonderful opportunity just waiting to be harvested. How shall we begin?

A GUILD OF PARISH MOTHERS

Pick out a small group of the finest types of Christian motherhood in the Parish and challenge them to the task. They must love babies, but who is there who does not love a baby? They must have tact and ability to meet all kinds of conditions. Tie up with this group of women the Kindergarten School, or one of the older classes of girls. Every time news of a baby's arrival comes in a Church family, or an unchurched family, let the leader of the Font Roll Guild assign to one or two of the

Guild members that family for a visit. Let them carry with them a simple little gift of flowers from the Kindergarten Class or the class of older girls, with the congratulations of the Parish. If the family is a Parish family, plans might be discussed even at this first visit regarding the Baptism of the baby and perhaps a definite time set for this service. If not a Church family, then the process may be slower. It may take a number of visits before this can be done. As soon as the child is baptized or, in cases like the latter, even before, get the mother's consent to allow the child's name to be put on the Font Roll of the Sunday School. Another visit carries the certificate to the mother showing that the child is entered as a member of the Church School. A card catalog is kept by the Secretary of the Guild, recording birthday, Baptism, name of father and mother, date of visits, etc. When the first birthday comes send to the child the beautiful little birthday cards easily obtained for the purpose as a reminder to the mother that she and her baby are not forgotten. A visit with the card would be better than sending it by mail. Since birthdays are always easily remembered and Baptism is the more direct point of contact with the life of the child and the Parish, the anniversary of the Baptism might also well be remembered by a visit or a card. Get from the Rector a little prayer for the mother to say for her baby. Keep up this kind of contact with the family through the Guild for three years and then you are ready to transplant to the Sunday School itself this product that has all this time been undergoing a process of preparation for just this step. Whether the parents belong to the Parish or not, do you not think that some such plan as outlined above would more vitally interest them in your Sunday School and the work it was trying to do for the children of the community? We know from actual use its value. We also know what it has done to enrich and deepen the lives of the women who gave themselves for this service. They love it and would not be deprived of its privileges and all of them are busy housekeepers at that. Because they have learned to give their time in this kind of work for God intelligently and systematically they do it joyously and do not feel it burdensome.

What would happen in this land of ours in the next five years if in every Parish and Mission of the Church there was engaged in this kind of an enterprise a group of women continually on the lookout for children to bring them to Holy Baptism and to the Church Schools of the Church? Try it in your Parish and see. I am quite sure that the Parish records would show a decided increase in Baptism and also in parents of these children brought to Confirmation and becoming communicants of the Church. "A little child shall lead them." The world in some respects will always remain the same and today, as of old, the power of the little child will exert its influence over fathers and mothers and lead them into the Kingdom of God's love if you and I only give them half a chance. (To be continued.)

New York City has discovered that there is in its midst an "epidemic" of heart disease, due to men and women working at occupations unsuited to them individually, and to children climbing too many flights of stairs on their way to school.

tice and community welfare. Every morning the Holy Communion is offered to God, and rarely without, in the heart of those who offer it, special pleas to God for the bringing in onto this earth of His Kingdom.

That is our idea of the best program of social service for us, in Fond du Lac, in this day and age. Maybe it wouldn't do in other places, even those of our own size. Maybe we ought to be doing it altogether differently. May I ask him who has read this, or her, to pray for our guidance?

BERNARD EDDINGS BELL.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

POINTS OF VIEW

Church Extension is today, as it always has been, carried on very largely by and through the Missionary movement. To ignore Missions is virtually to oppose Church Extension. To oppose further extension while accepting the result of previous extensive movements, which is the Church in her present extent, is, at least, hard to reconcile with consistency of thought. The full corn never has and never can come to the ear without the blade. Everything that is or ever has been, or ever shall be, must have had and must have its beginning. How a man can worship in a great and beautiful church today, which had its beginning, as has nearly always been the case, in poverty, weakness and obscurity, and whose life was dependent upon the beneficence of a stronger life elsewhere, and then decline to sustain or endorse the further employment of the method of whose previous employment he is the present beneficiary, is hard to explain. But there are such men. And some of them are men who cannot for an instant be suspected of niggardliness of spirit, as their response to other needs makes clear. The explanation must be found in the point of view inspired by circumstances or conferred by chance.

Circumstances and chance associations bear much the same relation to a man's conclusions as does the history of his family to his offspring. Often unknown, unperceived and unreckoned with, they yet inexorably act in certain fixed directions. If, then, it be fair to assume that the chances and circumstances affecting different men are not altogether unequal in credit, it cannot be unfair or unconstructive to compare with the point of view held by some of us the point that is held by others. To this end, the following are set forth as held by men not unworthy of consideration:

A COWBOY'S POINT OF VIEW

A Missionary in Utah tells of meeting, in a frontier town, a cowboy who seemed especially glad that there was to be a service. When asked the cause of his interest, he said: "Bishop Spaulding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see.' We all went. I tell you that was a sermon. When he thought he had finished, I jumped up and told him to keep at it; that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, some one is sure to bring up that sermon the Bishop preached, just when the fire is getting low, and we are ready to turn in. Then everybody stays up and we talk it all over again. Life, you know, to us fellows who have lived most of our days on the range, is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along and explains to us all the things we have been thinking about, why, we just sit up and listen."

AN INDIAN'S POINT OF VIEW

A former Missionary in Central Alaska says that during a recent Winter the Indians connected with the Mission at St. John's-in-the-Wilderness returned practically empty handed after an absence of several weeks in visiting their traps. The Sunday after their return to the Mission, an offering for Missions was taken. In spite of the fact that their Winter's work had practically gone for nothing, a number of the men made offerings of \$5 each. When the Missionary asked, in view of the failure to take any furs, they could afford to give so much, they replied: "Because our Lord loves us so much, and sent His messengers to us, we want to give as much as we can to send messengers to others."

BISHOP FUNSTEN'S POINT OF VIEW

"We need in the Mission field good, capable, earnest workers, who know and love the Church, who are intelligent and spiritually awake, willing to labor for Christ's sake, doing all for the glory of God. We have our difficulties in delivering the Message. Last Easter one of my men, after having two services, walked twelve miles

through snow three feet deep to give a service in a little mining community, up in the Sawtooth Mountains. Some time ago I was called on to go 100 miles to have a funeral service. This trip was far away from railroads, and had to be made by stage and bob-sleds, the snow in most places four or five feet deep, and, being in the month of April, was just breaking up, giving us the worst conditions possible. In another place in the mountains I had to pay twenty-five visits on Saturday in two feet of snow in order to round up my congregations of sixty-seven in the morning and eighty-five in the evening. Was it worth while? Well, we have a nice church there now, all paid for, and it is the only one in that town. I might tell many stories of the labors of my faithful workers, but that would make a book. Suffice it to say all are trying to do our duty in establishing Christ's Church, in spite of obstacles."

WHEN HONOLULU MEETS BUFFALO

Any one acquainted with Bishop Restarick's work in Honolulu can picture this scene of which the Bishop writes: "On Easter Day we had the Cathedral filled with children, white, Hawaiian, Chinese, Japanese, Korean (over 700 in all), and the offering of those Sunday Schools was \$1,052, and yet the parents of these, or the grandparents at least, have never heard of Christ, excepting only the white children, who form perhaps one-fifth of the whole, and they gave less per capita than the others. We are few, comparatively, in these islands, but if I could show the people how a Chinese congregation in Honolulu, not one member of which, except through its priest and teachers, were Christian people twelve years ago, gave to Missions through its Sunday School on Easter Day—\$238—they would see how those who have newly found Christ value the Gospel. A Churchman from Buffalo, who had been very dubious about Missions, had his eyes opened, and said it was the most wonderful sight he had ever seen. He asked me on Sunday morning whether I thought the Chinese were sincere Christians. I told him that any white Churchman in Honolulu would tell him that the best all round congregation for sincerity and giving is St. Peter's Chinese congregation. I took him over to see the Sunday School there, and he was quite astonished, and when he saw the service in the afternoon, and that St. Peter's Sunday School gave \$183, he had an idea that people who gave must have some sort of real faith."

A VIEW AS IT APPEARED IN LOOKING BACKWARD

The following is an extract from a letter written by a gallant soldier of Kitchener's army a month before he died:

"Lying here in hospital, helpless, three months, from shrapnel wounds, which refuse to heal, and just waiting, I have been thinking. You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission Hospitals in Amritsar, Jaffa and Uganda, when I was sick. I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular, too. Even as I traveled in distant lands, sometimes well knowing but for the work of Missionaries there had been no road for me, I still refused to own the blessing their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in Mission Hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for the markets I found so profitable. But I did not. When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random, for want of something better to do one night, I was struck by the words of John xvii:3, 'And this is life eternal, that

they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' I could not forget these words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

"I've found a Friend, O such a Friend;
He loved me e'er I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which none can sever,
For I am His and He is mine,
For ever and for ever."

"I realize that this friend cares for every savage of our race, Even as He cares for me. And should He not? Who made us to differ? Does it lie in my mouth, realizing my own unworthiness and His love, to say to the most benighted Negro, 'Stand by thyself; come not near to me, for I am holier than thou?' Assuredly not.

"Ah! there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. I would gladly die for it, now it is too late. As I think of the loyalty of the subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind refuses to absorb any but the great central fact. We have here the fruition of the work of British Missionaries and the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these beauties, to die in a flood of glory bursting in contemplation of what it is to minister and to die for the sake of the King of kings. That will never be my part. I do not complain. I am not worthy of the high honor involved.

"But perhaps I might have been, had some one taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scuffer?

"I do not blame any mortal. I am saying that something is wrong with the scheme of things which fails to put the whole world for Christ right in the forefront as the battle cry of the Christian Church. I do not know your inmost feelings. I saw the C. M. S. report on your table once. But I do know how keen you are. It is because you gave me a Testament, wherein I found the words of life, that I tell you something of my random thoughts, and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the service while it is day, remembering the coming night!"

SHORTAGE OF CLERGYMEN

III

PRACTICAL EFFECT UPON THE CLERGY

Clergymen are human beings and for the most part, sons of Laymen. Their early culture gave them many of their habits. They learned to eat, dress, sleep on spring-mattresses, and to require heat in Winter. They also learned to desire the best tools for the accomplishment of their work. When they answered the prayers of the Church, and were ordained to the Sacred Ministry, they grew no wings, and they continued—most of them—to have their hair cut. They felt themselves still to be men sent to influence their fellowmen. They naturally wanted to be of as much use in the world as possible. Probably no real man would want to go and settle down in a town of 500 people if he could just as well locate in a town of 5,000—i. e., if he wanted to make the most of himself in other than literary occupation or in botanical research. Then, too, he would rather have \$300 for books than \$1.67. He would rather have clothes that would keep him from being self-conscious, than to have to carry one hand over the patch on his left coat-tail.

That seems simple; and that is the reason why, when there are not enough Clergymen to go around, the ordinary Clergyman who is financially embarrassed will sleep with one ear open for a call to a "wider field of influence." (His Parish knows it, and consequently is less interested in his

ROUND ABOUT THE PARISH

A Series of Articles by
GEORGE P. ATWATER

IV. IN THE BEGINNING

The charm that seems to hover over the origin of a Parish when one reviews the events from a safe distance was not always apparent to those immersed in the struggle. What has created that charm? By what subtle process have the hardships been edged with splendor, and the trials been illumined with the gold of appreciative remembrance? Surely, years ago, when my little Parish paid its debts with difficulty, when the small congregations remained small in spite of all efforts, when a wheezy little organ was surpassed in its limitations only by a refractory furnace, surely those days had no romance in them. Yet, upon looking back, they seem to have had their compensations. It may be that I was very young and the undeveloped Parish was the exact counterpart of my undeveloped ministry, and gave my soul quite room enough. At any rate, I love to think of those days. I think it is because we were all passing into a new experience and into a condition in which slow growth gave plenty of time to taste each new morsel carefully. We were Fletcherites then, and each new course was chewed into fine bits before it was assimilated. Today, if we need new Hymnals, a hurried letter to the publisher brings them. In those days the purchase of new Hymnals seemed almost a sufficient reason for a special session of Congress. The pennies were counted, a home opened for a few neighbors who came and ate ice cream and listened to some music, thereby adding a few dimes to the pennies, until at length the order went. How eagerly we awaited those books. The music, sung from clear, fresh notes, seemed better the following Sunday. Those books were cared for, too. And the old carpet! It was almost a magic carpet, carrying the congregation to the seventh heaven of satisfaction. No hired hands scrubbed the floor that was to receive the precious burden, but the hands that had earned the money to buy that carpet.

How much we lose today by the lack of simple joy in growth, and how much the sense of possession is increased when pleasurable anticipation is reinforced by sacrificing co-operation. Build your Parish Church slowly, oh, men, and build into each brick, each article of furniture, each ornament, the devotion and interest

efforts than it would be if he were likely to be permanent. Gradually "hope deferred maketh the heart sick." A "smelling committee" visits his Parish and goes away never to be heard from. A few experiences of that sort ought to make him modest; but it is not likely to make him more content. He feels that his people have discredited him by not coming to Church and by not providing a good Choir. He is more restless than ever. He reads of a dozen changes in Rectorships every week. He knows that he is twice as competent as the man who was preferred to himself—and very likely he is.

Now this is not true of all of the Clergy at all times or at any time; but so long as the Clergy are human beings the shortage of competent Clergymen in the Church will tend towards short Rectorates, the spirit of restlessness, poor work and general dissatisfaction; while at the same time these results react upon the Parishes and Missions, making them less united, less co-operative, less earnest and less hopeful.

But so far as the Clergy are concerned, by far the most serious results of the shortage of Clergymen are (1) the overburdening of those who retain an unshaken sense of responsibility to God for all the souls committed to their care; and (2) the loss of that consciousness as a vital and controlling motive. At present there are about 230 communicants to every normally engaged Priest in this Church. No Parish of 230 communicants can be thoroughly shepherded by one man. But there are scores of Parishes of twice that size which have no assistant minister, and cannot get one worth anything. In such a Parish—practically in every Parish—a consecrated Priest will work beyond his strength in a very short time. Or, take the case of the Missionary who tries to serve half a dozen Missions. Consider the Missionary Bishop who tries to establish services in growing towns in the West, and breaks his heart because he cannot find Clergy men for them. The loss to the Church

of your people. That was the charm of it for us. We were growing. The miracle of growth is as interesting in institutions as in men or trees. We were all enthusiastic gardeners, planting, watering, watching, and then rejoicing when the first green blade appeared.

We were only creeping then. But how faithfully we crept. The Choir was small but good; the organizations few, but faithful. We did not fail to have our good times as a great family. We rejoiced in a large basement room, where we could meet as friends and enjoy simple pleasures. Even Thoreau, impatient as he was with all the elaborations of life, would have left his hut at Walden Pond to have spent such an evening. We had simple music, simple games and refreshments. The world was young in us, and we were children again. If you really want to wake up a Men's Club some evening, set the men to playing games that they enjoyed when young.

How we scrutinized the stranger in the beginning, when he dropped into service. He was full of possibilities. To the parson he was a pillar, to the Sunday School Superintendent he was a parent, to the Treasurer he was a payer. The Choir did extra well, the Ushers were attentive, and the sermon had a few cosmopolitan touches comprehensive enough to cover every possible mental, moral or spiritual susceptibility of the stranger. And later, how disappointed the Parson was to find that the guest was but a chance visitor in the city, and would depart on the morrow to see us no more.

But sometimes it happened otherwise, and a new family made its appearance to stay. We all brushed up a little then. It was like having company to dinner, and everybody was on good behaviour. That was the charm of work in the beginning. We hoarded every scrap. A new face was like a new picture for the wall of the spiritual home. And new families came, and with them fresh strength and original ideas and growth. But the old names and faces never fade. I am not sure that the Parson, in after years, does not better remember the Parish as it was in the early years than as it was when he left it.

Count yourselves fortunate, oh, men and women and children, you who can share the noble work of founders and faithful servants in the beginning.

is within ordinary experience: "Do what you can and let the rest go." But the habit of letting the rest go is the habit of forgetting the interests of Christ and the value of souls for whom He died.

Next month, if you are interested, you will find in this paper a few words on the causes of the present shortage of Clergymen.

THE WAR

Then I looked in my own breast
And I said: What war is this I am
bitter against?
Behold, the lyddite of my soul that
destroys peace about me,
Behold, the bayonet of my hate, and
the shrapnel of my bestiality;
The contending armies of lust and
shames and intrigues;
The sentries of dark sins; the spies
of despal . . .
In this little world of self I saw the
big:
In my own breast I found war and
disaster and ships sinking,
The death of faith and hope . . .
Behold, in myself I found Man;
Who since the beginning has been
this advancing conflict . . .
Ever thus . . .

—JAMES OPPENHEIM.

We quote with pleasure and approval the following lines from "The Catholic Citizen" anent the modern Sunday newspaper:

Sixty-nine pages of rubbish
Twenty-two pages of rot,
Forty-six pages of scandal vile,
Served to us piping hot.

Seventeen hundred pictures—
Death, disease and despair—
Lies and fakes, and fakes and lies
Stuck in most everywhere.

Thirty-four comic pages,
Printed in reds, green and blues;
Thousands of items we don't care to
read,
And only two columns of news.

INTERESTING ITEMS FROM MANY SOURCES

HIT HIM PERSONALLY

Mr. Julian H. Harris is Chairman of the Diocesan Church Pension Fund Committee for Michigan. He is making a splendid campaign and intends to put the Diocese in fifth place on the subscription list. He had never been interested very much in "Church Work." It was one of the things which Rectors asked you to do that you didn't want to do. The Church Pension Fund proposition, however, seemed to him a bit different. He had been one of the "dependent orphans"—he, himself, personally. He had not only seen but felt the disadvantages of a haphazard although kind and generous charity. With that as a starter, he discovered innumerable reasons for supporting the five million dollar campaign by deed and word and check. He has set himself to raise two hundred thousand dollars in the Diocese and began by raising sixty thousand dollars in his own Parish.

The Rev. Samuel H. Hilliard, a pioneer temperance worker and Secretary of the Church Temperance Society, who has visited Parishes in the East for many years in the interest of the Society, is at present making visitations in Massachusetts. On Sunday morning, January 21st, he preached in the Church of the Ascension, Fall River. The Rector, the Rev. Dr. Charles E. Jackson, in announcing the coming of Mr. Hilliard to the Parish, said: "His long devoted service gives him a claim to our interest and loyal support. We are indebted to him for keeping before us the need of sociability under the proper auspices. The Coffee Rooms, which he has been largely instrumental in establishing in Boston, continue to carry a message of joy and light. His memory of his work in the cause of temperance could tell a significant story in the life of the Nation and of the influence of the Church."

At the annual Parish dinner given in St. Mark's Parish House, Minneapolis, Minn., on Wednesday evening, January 24th, Dr. R. Cabot of Boston, professor of medicine in Harvard University, was the principal speaker of the evening. Dr. J. A. Todd, professor of sociology at the University of Minnesota; the Rev. Dr. Charles Wesley Burns, Pastor of the Hennepin Avenue M. E. Church, Minneapolis; the Rev. E. M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, and the Rev. Dr. Freeman, Rector of St. Mark's Church, also spoke. Over 500 members of the Parish and their friends were present. Dr. Cabot confessed strong partisanship for the Allies, but said he yet spoke without bitterness, not against a nation, not even against any one man, but against an act that "not only enslaved its victims, but compelled them to work against their own countrymen." Dr. Todd asserted that religion represents cross-fertilization between this world and the next. "Religion," in his estimation, "means more than social service, but the religion that does not find expression in social service will not live." He expressed the opinion that modern science is working out the doctrine of the mystical body of Christ. According to Dr. Burns this is an age of much reading but not much thinking. Before the Civil War, Americans in the corner grocery stores worked out a "Cracker-box philosophy and theology." That epoch turned into an emotional period. Socialism, evangelism and community spirit during the twentieth century will find their heart in the Church, he predicted. Dr. Freeman declared that Turkey must be wiped out of the family of European nations because of her lack of character, before the great war is settled. Mr. James Ellison was the Toastmaster of the evening.

Raymond Lodge, son of Sir Oliver Lodge, the English scientist who has long been interested in physical research, was killed in September "somewhere in France." A book has been published in which it is asserted that the father has been in communication with the spirit of his son, whose first message came through the well-known American medium, Mrs. Piper. Later Sir Oliver communicated with his son through another medium who passed under the name of "Feda." Several extracts are given of the conversation, among them the following: "All agree that Russia will do well right through the Winter. They are going to show what they can do. They are used to the ground and Winter conditions, and Germany is not. There will be steady

progress through the Winter." The rest of the communications are of a piece. If this vacuous drivel is the only sort of thing—and this seems to be the case—indulged in by departed spirits, our physical research friends are under a grave responsibility for adding to the horrors of the future life. An eternity of incoherent imbecility is about the brightest prospect held out to us by them.—The Standard.

The Expositor is our authority for the statement that a Clergyman of the Church in a Missouri town appointed himself a committee of one to see that the local public library was well stocked with works on the Christian religion and then followed up his efforts by issuing circulars recommending and describing the literature on the various topics connected therewith. It is an idea worth passing on.

The first issue of The American Church Monthly, a magazine of comment, criticism and review dealing with questions confronting the Anglican Communion and more especially the Church in the United States, is announced to appear next month. It will contain about eighty pages each month of original articles, prints and translations from the best foreign publications, and reviews of Church and religious books as they appear. The following well known educators and Clergymen comprise the editorial council: Professors Charles S. Baldwin and John Erskine, Columbia University; Chandler R. Post, Harvard University; Robert K. Root, Princeton University; Chauncey B. Tinker, Yale University; the Rev. Drs. J. G. H. Barry, Charles C. Edmunds, H. E. W. Fosbrooke, Francis J. Hall, Arthur W. Jenks, William T. Manning, Ralph B. Pomeroy, Hamilton Schuyler, and Lucius Waterman.

The Hon. Richard P. Hobson, who is an earnest Churchman, makes a startling statement, backed up by facts and figures, in a recent pronouncement favoring National Constitutional Prohibition: "The Army and War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese war back to 500 B. C., it was found that the total number of killed and wounded in battle amounts to about 2,800,000, of which it is estimated that about 700,000 were killed and something over 2,000,000 wounded. The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years. Applied to the whole white race, we find that alcohol is killing 3,000,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is 10,000 times more destructive than all wars combined. No wonder the governments investigating the subject have found that war has been only a secondary cause of national decline, and that alcohol has been the real destroyer that has overthrown all the great nations of the past and is now undermining the great nations of today."

The annual meeting of the Actors' Church Alliance of America was held in New York at Ascension Memorial Church on Tuesday evening, January 16th. The Rt. Rev. Dr. Burch, Bishop Suffragan of New York, presided and addresses were made by Frederick Warde, William H. Crane, Rev. Silverman and others. In an address made last November at a monthly meeting of the Alliance, held in Union Methodist Church, New York, Mr. Warde said: "The late James A. Hearne, W. H. Crane, Mr. John Kellard, Mr. George Arliss and myself have read the lessons and delivered addresses at various times from the pulpit, not only in New York but in other parts of the country; and I may state with a great deal of satisfaction that four gentlemen, former members of my companies, gave up the dramatic profession to become ordained Ministers of the Episcopal Church, three of whom are now living and active in the service of the Divine Master."

Efforts are being made to secure greater measure of vocational education for soldiers in the army, so that men leaving the army may be ready for more effective wage-earning.

AN ECHO OF THE GENERAL CONVENTION

Another budding poet, who shall be nameless, contributes the following:

If to children the Church should harden her
Heart, the world will not pardon her.
From neglect of their need
She will always be freed
As long as she keeps William Gardner.

Our American fla-vor, so subtle,
Is fixed now, beyond all rebuttal.
It is found, sans alloy,
In our eighty-year Boy,
And its name will forever be "Tuttle".

A genial tyrant is Lewis.
The reason we ever get through is,
He spurs on our work,
And he won't let us shirk—
There isn't his like in the U. S.

SPEAKING OF NAMES

Mr. J. M. Hankins of Christ Church, Little Rock, Ark., is a business man who is a live wire both in his business and in the work of the Church. He is the Superintendent of a fine Sunday School in that Parish.

He also is gifted with a sense of humor, as is witnessed by the following take off on the names of the Bishops of the Province of the South West: Bishop Johnson or Johnston, as you may desire to write it, feeling the need of recreation, decided to cut some Capers; so, armed with a Winchester, he searched from Temple to Garrett in search of a Partridge and Thurston, with a wise desire for game, he crossed a Brooke, and found a King-solving the problem, lest he should turn Tuttle. How-den Echels would Hyde.

"Spiritual Lessons From Worldly Wise Proverbs," is the subject of a short series of sermons being preached on Sunday evenings by the Rev. Robert P. Kreidler, Rector of St.

Bishop Hunting of Nevada is behind the Committee which has quietly secured more than twice the number of necessary names to a petition calling for an election whose purpose shall be to make Nevada a prohibition state.

The Religious Education Association announces that the program for this year's annual meeting in Boston is planned to face the question, "How should youth be trained and prepared to meet the needs and demands of the great changes that are sure to follow the world war?"

Friends of soberness everywhere rejoice over the decision of the United States Supreme Court upholding the validity of the Webb-Kenyon law. This law makes it illegal to ship liquor in interstate commerce into a dry state.

Seven million two hundred thousand people in Canada in 1911—let us say 9,002,000 now—giving some 1,800,000 men. And 381,438 men have enlisted in Canada since the war began. One man in every five in our Northern neighbor gone to give his time and his strength, and mayhap his limb or life because mankind has not yet been convinced that Jesus was a practical man.

"The Witness, published at Hobart, Ind., is an attempt to fill a real want in the way of a cheap Church weekly for the rank and file of Church people. There is need of such a paper, and if those who are behind the present attempt are able to surmount the difficulties that have stood in the way of like ventures before, they will accomplish a good work. Certainly The Living Church has only good wishes for them in their attempt."—The Living Church.

The alumni of the General Theological Seminary held a reunion at the Seminary in January. There was a large attendance of the members. The speakers were the Rev. Drs. Milo H. Gates, Herbert M. Denslow, Alexander Mann, Hughell E. W. Fosbrooke, the new Dean who was also the guest of honor, and Bishops Edwin S. Lines and Charles D. Fisk.

The Rev. Dr. J. G. H. Barry, Rector of the Church of St. Mary the Virgin, will conduct a quiet day for the Associates of the Sisters of the Holy Nativity and other women on February 15th, and for Laymen on February 22nd. Dr. Barry celebrated the thirtieth anniversary of his ordination on the Feast of the Purification, Friday, February 2nd.

HEALTH INSURANCE A NECESSITY IN AMERICA

Are you a laboring man or woman? Then you are interested in the proposed health insurance.

SICKNESS AND POVERTY

About 60-80% of the expenditure of the New York Association for Improving the Condition of the Poor is for relief made necessary by sickness. Of the 75,000 persons whom the Boston District Nursing Association touch every year, nearly 50% are unable to pay for nursing care.

The Buffalo Charity Organization Society reports for 1915-16 that more than 78% of the poverty was due to sickness.

ECONOMIC LOSSES

The U. S. Public Health Service estimates that workers spend annually \$180,000,000 for medical care, and lose on account of sickness annually \$500,000,000 more in wages.

Wage-earners in New York paid to four private insurance companies in 1914 over \$29,000,000 for industrial insurance which practically amounted to mere burial benefits. Universal Health Insurance would, without greater expense to the workers, provide burial insurance and also medical, nursing and hospital care, and two-thirds of wages during sickness up to a maximum of 26 weeks a year.

EFFECTS OF HEALTH INSURANCE

In Germany from 1870-1900 the average duration of life has increased for males from 38.1 to 48.8 years; for females from 42.5 to 54.9 years. "This lowered mortality rate is in great part due to the curative and preventive work of the insurance system," says the world-famous expert, Professor Zacher.

In several American states deaths of adults from degenerative diseases have increased 100% in the last 30 years. One-half of these deaths could be prevented or postponed.

Accident and sickness as factors in producing dependency, adapted from a study of 31,481 charity cases by the United States Immigration Commission, 1909: Sickness was a factor in 12,082 cases, or 38.3% of the total number. Accident was a factor in 1,211 cases, or 3.8% of the total number. Sickness is a factor in 6½ times as much dependency as is industrial accident. The state requires insurance against industrial accident but not yet against sickness, a more urgent need.

Five good reasons for health insurance legislation:

1. Health insurance diminishes illness.
2. Health insurance provides needed relief.
3. Health insurance increases general prosperity.
4. Health insurance is successful.
5. Health insurance is just.

GIST OF THE HEALTH INSURANCE BILL

This bill makes health insurance universal for all manual workers and for others earning \$100 a month or less because experience elsewhere has shown that voluntary insurance will not reach the persons who most need its protection and that insurance must be obligatory if it is to render the large social service of which it is capable.

The benefits to be provided are medical, surgical and nursing attendance, including necessary hospital care, medicines and supplies for both the insured and their dependents; a sickness benefit for the insured beginning on the fourth day of illness, equal to two-thirds of wages and given for a maximum of twenty-six weeks in one year; a maternity benefit consisting of all necessary medical care for the wives of insured men, and for insured women—the latter receiving in addition a cash benefit equal to two-thirds of wages for eight weeks; and a funeral benefit of not more than \$120.

The cost of these benefits and their administration, amounting to about 4% of wages, is to be borne two-fifths by the employee, two-fifths by the employer, and one-fifth by the state. The employee is asked to contribute because he is to some degree responsible for his own health and because he receives the benefits. The contribution of the employer is justified on the ground that illness is, to a considerable extent, occupational in origin. The state's share in the joint contribution is justified by the present cost of sickness to the state and by its recognized responsibility for community action to prevent ill health. It is believed that this distribution of the cost will lead to co-operative action in "Health First" campaigns.

The administration is to be vested in mutual associations of employers and employees organized according to localities and trades, and managed jointly by employers and workers under the general supervision of the state.

SOCIAL SERVICE NOTES

St. Luke's Parish, Evanston, Ill., the Rev. George Craig Stewart, Rector, is organized under a Social Service Committee, which has four Sub-Committees, Ways and Means, Diocesan Institutions, Evanston Institutions, and Friendly Aid. These Committees are active in securing contributions in money or goods or both for many objects. We think it worth while to list these purposes as an object lesson. There are the Church Home for the Aged, St. Luke's Hospital, the Home for Boys, the Providence Day Nursery, St. Mary's Mission House (for the assistance of women leaving jail, and others), St. Mary's Home for Children, Aged and Infirm Clergy, Their Widows and Orphans; the Western Theological Seminary; Summer Camp Good Will, for poor mothers and children; Evanston Hospital; Illinois Children's Home; Visiting Nurse Association; Evanston Day Nursery; Tuberculosis Institute; Associated Charities; Girls' League; Small Park and Playgrounds Association; the Olympic Club for Men and Boys. Truly an inspiring list of opportunities for personal and parochial activity. Perhaps you and your Parish can duplicate some of these generous activities in your community?

If you are an employer, Group Insurance may appeal to you as a favorable opportunity for Social Service. It is a new method of insuring the laborers in an industry as a group. Policies of this sort were bought in great numbers at Christmas time, at greatly reduced rates and presented by employers to their men.

Mr. W. B. Dickson, of the Midvale Steel and Ordnance Company, after stating his views of the hardship, monotony and brutalizing effect of the 12-hour, seven-day system in the steel industry, in which he has been a prominent executive in the U. S. Steel Corporation and in the Midvale Com-

pany, says that, after several years of unsuccessful effort toward bringing his colleagues to limit the hours of work by voluntary agreement, he has concluded that a federal law is the only remedy. Such a law should limit the hours in a continuous industry to three shifts of 8 hours each per day.

It is said there are 5,000 lepers in the United States. And that no hospital will open its doors to a one of them.

To learn what one man in a Christ-like spirit can do in Social Service, grownups as well as children should read the story of Jacob Riis as given, for instance, in St. Nicholas for January. Here was one who, from his boyhood, had a mind and heart and spirit to serve others. "When he saw the hideous squalor" of New York, "he shared it. These people were his neighbors." He cleaned up some of the worst slums in the city by writing about them in the newspapers, and later taking pictures and showing them in churches where he lectured. Then he went to Washington by request, made a personal "survey" and horrified the people there into cleaning up some of the Capital's plague spots.

When New York was threatened with cholera Mr. Riis took his handy camera, went out to the streams which were the sources of the city's water supply and took pictures which effectively shocked the city into the knowledge of the filth it was drinking, and led to permanent remedying of conditions.

All his life Jacob Riis kept up this kind of service, though without wealth and at first without influence. It is a comfort to know that he sought membership in the Episcopal Church as one that had the mind and the capacity for unselfish service.