

# The Witness

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

PUBLISHED IN THE INTERESTS OF THE EPISCOPAL CHURCH

VOL. I NO. 6

HOBART, INDIANA, FEBRUARY 10, 1917

3 CENTS PER COPY \$1.00 A YEAR

## CONSECRATION OF BISHOP TOURET 5TH BISHOP OF WESTERN COLO.



The Rev. Frank Hale Touret was consecrated Fifth Bishop of Western Colorado in Grace Church, Colorado Springs, on the Feast of the Purification. The Parish Church was crowded to the doors with a congregation of devoted parishioners and loyal friends. Hardly one quarter of the persons desiring seats were able to obtain them, owing to the limited seating capacity. Few men find themselves so respected, so beloved and so admired as was the Bishop of Western Colorado in his Parish and his community. A leader in the Diocese, holding many responsible positions in the Church, active in the work of the city, he was first and foremost a Parish Priest. His gentle strength, his genuine friendliness, his devoted kindness, his untiring zeal won for him the most loyal friends. Not only his Parish but the whole Diocese sustains a serious loss in his departure.

The four Bishops present at the consecration, all of whom joined in the laying on of hands, were: The Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Church; the Rt. Rev. William T. Capers, Bishop Coadjutor of West Texas; the Rt. Rev. William F. Faber, Bishop of Montana; the Rt. Rev. Irving P. Johnson, Bishop Coadjutor of Colorado; Bishop Thurston Bishop Jones and Bishop Atwood were detained by a severe snow storm. All of the Clergy of Western Colorado, with one exception, were present. They were the Rev. Messrs. J. W. Heal, F. M. Bacon, W. B. Mangan, Edwin Johnson, Arnoldus Miller, J. W. Barker and Philip Nelson. Mr. F. R. Myers, Lay Reader, was also present. The Clergy from the Diocese of Colorado who were in attendance were Dean H. Martyn Hart, Archdeacon Thomas A. Schofield and the Rev. Messrs. Charles H. Marshall, John H. Houghton, Arthur N. Taft, F. F. Beckerman, D. H. Dow, Thomas Casady, Henry Steele, Floyd Van Keuren, Henry B. Brown, E. W. Boone and G. M. Davidson.

The Rev. Kingsley Blodgett of Worcester, Mass., was one of the attending Presbyters.

The procession formed in the Parish House in the following order: Crucifer, the Choir, Laity, Clergy of Colorado, visiting Clergy, Deputy Registrar, Master of Ceremonies, visiting Bishops, attending Presbyters of the Bishop-Elect, Bishop-Elect, presenters of the Bishop-Elect, Preacher, Consecrators, the Presiding Bishop. The Rev. Arthur N. Taft was Master of Ceremonies; Dean H. Martyn Hart acted as Deputy Registrar.

The certificate of election from the House of Bishops was read by the Rev. J. W. Heal; the certificate of confirmation from the House of Deputies by Thomas S. Rattle; the certificate of ordinations by the Rev. Floyd Van Keuren, the testimonials of character by the Rt. Rev. Irving P. Johnson.

son. Bishop Johnson and Bishop Capers were Epistoler and Gospeler. The Presiding Bishop was Celebrant. Owing to the absence of Bishop Jones of Utah and Bishop Thurston of Oklahoma, Bishop Johnson and Bishop Capers acted as presenters. Bishop Faber of Montana preached the sermon, which will be found in full in another part of this issue. Bishop Capers sang the Veni Creator Spiritus.

The service was impressive for its simple dignity, and because of the intense personal interest and affection for Bishop Touret on the part of every person present.

At the close of the service a delicious luncheon was served in the Parish House by the ladies of Grace Church to all visiting Clergy and out of town guests.

On the day preceding the consecration a meeting of the Woman's Auxiliary was held in St. Stephen's Church, at which Bishop Capers and Bishop Tuttle made addresses. In the evening the Men's Clubs of the two Parishes gave a reception to the visiting Clergy and Bishops, in the home

## CAMPAIGN FOR THE CHURCH PENSION FUND

On Sunday, January 14th, a remarkable and very successful campaign in behalf of the Church Pension Fund was carried on in St. Paul's Parish, Waco, Texas. Rev. W. P. Wittsell, Rector. The day was one of the most severe and disagreeable days experienced in this part of the country. It snowed, rained and sleeted and yet in spite of these things, nineteen of the foremost men of the congregation met in the Church at 2:30 p. m. for prayer and a few final suggestions and then went forth in rain and sleet and over ice-covered streets to see the people in regard to this noble undertaking of the Church. And in two hours and a half they returned with cash and subscriptions amounting to a little over five thousand dollars (\$5,000). In the following week this was increased to nearly six thousand dollars (\$6,000). The final sum is likely to exceed that figure when all the odds and ends of the canvass are in. This congregation last May subscribed \$3,600 toward the Sewanee Debt Fund, these two subscriptions running to practically \$10,000 for outside pur-

## ANNUAL MEETING OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

The Annual Meeting of the General Board of Religious Education was held at 289 Fourth Avenue, New York City, January 30th and 31st.

This meeting is always preceded by separate meetings of the four departments—Parochial, Secondary, Collegiate and Theological—when reports and recommendations are prepared for the consideration of the whole Board.

The sessions of the Board opened with a Corporate Communion in Calvary Church at 8:00 a. m. Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire, was the celebrant. The following members were present: Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. Edward M. Parker, D. D., Rt. Rev. Ethelbert Talbot, D. D., Rev. Lester Bradner, Ph. D., Rev. C. P. Mills, Rev. Charles H. Young, Rev. H. P. Nichols, D. D., Mr. Robert H. Gardiner, Mr. Harper Sibley, Rev. Charles H. Boynton, Ph. D., Rev. L. N. Caley, Rev. Mercer P. Logan, D. D., Rev. John H. McKenzie, D. D., Rt. Rev. James Wise, Rev. William E. Gardner, D. D.

Secretary to confer with the Diocesan Board of the Diocese of Michigan and to arrange for a local committee who will care for the interests of Religious Education of this Board in the preliminary plans for the General Convention, which will meet in Detroit in 1919. Special arrangements will be undertaken to secure joint sessions of both Houses of the next General Convention for the consideration of Religious Education.

An interesting discussion took place concerning the proposal to amalgamate the work of the three great Boards of the Church—Missionary, Educational and Social Service—under one general Board to function in these three lines of Christian work. The Executive Committee of the General Board was instructed to appoint a Committee to confer with a similar Committee from the Board of Missions and from the Board of Social Service, upon this subject. The Executive Committee was also requested to appoint a Committee to confer with the Joint Commission appointed by the General Convention to prepare a Canon unifying the work of the Church, to present to this Joint Commission the point of view of the Board of Education.

### PAROCHIAL EDUCATION

The report of the Parochial Department was presented by the Director, Rev. Lester Bradner, Ph. D., who gave at considerable length the narrative of his recent visit to the Missionary field of Alaska, where the Sunday Schools among white children are few and small, but most important work is being done among the Indians and Eskimaux. He spoke particularly of the work of an Indian Deacon, the Rev. William Loola.

The new Christian Nurture Series is being used in some 600 schools widely scattered throughout the country. It has awakened great interest and enthusiasm in both teachers and children. Through the "Parents' Co-operation Sheets" a much stronger interest has been awakened in the home, and parents are really taking a serious part in the preparation of the children for their work. The second half of the Series will be published in first edition during February. The Board by a special resolution, expressed its appreciation of the kindness of Mr. Morehouse and the Young Churchman Company, through whose efforts the publication of the Series has been made possible.

The Department requested the Director to secure the publication of a pamphlet explaining the method of applying the Christian Nurture Series to smaller schools. A new manual will be issued to prepare teachers to present adequately the Christian Nurture Series.

The work at Gary continues to make good progress under the leadership of Miss Vera L. Noyes, who is adapting the Christian Nurture Series to the work of the week-day classes. In New York City the Diocesan Board, under the leadership of Miss Abby P. Leland, is developing week-day religious instruction in the Bronx, and has plans for a more extensive system. The Demonstration School has changed its location to St. Michael's Church, 99th Street and Amsterdam Avenue.

The Department was greatly interested in the movement of the Junior Auxiliary toward the Sunday School, and steps will be taken to encourage this movement and extend the study of Missions and missionary activities in the Sunday Schools.

A resolution in regard to teacher training was adopted, establishing what may be called "The Partial Credit Plan," by means of which students at Summer Schools may spend five hours on some part of the longer

## The Bishop of Quincy Endorses The Witness

THE WITNESS, a weekly paper, ably edited, brimming with news, for the insignificant price of \$1.00 a year, makes possible the realization of the ideal—a Church paper in every Church home.

Giving practical aid to such an enterprise is missionary work of the first class.

It is good to know that THE WITNESS has fair prospects. It is an answer to a real need, and being edited as it is, deserves to succeed. I would be glad to see it in every home in the Diocese of Quincy, and I feel free to say that it should be in every home. It will be a mighty missionary aid.

Cordially yours,

EDWARD FAWCETT, Bishop of Quincy.

of Mr. W. C. Sturgis. Addresses were made by Bishop Tuttle and Bishop Johnson. Bishop Tuttle spoke of the historic position of the Church and the relation of the Church to other Christian bodies. Bishop Johnson outlined for the Laymen his policy for the work of Diocesan Missions, laying particular emphasis upon the necessity for reaching the scattered communicants and small places in the Diocese. IRVING P. JOHNSON.

By Thomas Cassady.

## DR. STEWART DECLINES

Two weeks ago we announced that the Rev. George Craig Stewart, D. D., of St. Luke's, Evanston, Ill., had been elected Dean of the Cathedral in Baltimore. Just as we go to press we learn that he has declined the election.

## SOCIAL SERVICE

A new form of Social Service is to use the healing power of work by giving hospital patients something to do by which they may make time pass more rapidly and cheerfully. To this end teachers of handicrafts are employed by the hospitals in order to teach handicraft to the patients.

It is the duty of citizens to be informed as to the condition of the jail in their vicinity. Speaking of the average jail, Mr. Amos Butler has said: "We seem to have dedicated one institution in every county to the propagation of idleness, viciousness and crime." Nineteen of Chicago's forty-six jails are underground. Open sewers run through eleven of them. When the sewers overflow the cells are flooded. Rats and vermin are numerous. The men sleep on planks. This from a recent report of a state official. Looks like Churchmen of Chicago have work before them to do.

poses within seven months—a good record truly. The key to the fine success of the Pension Fund campaign was the thorough preparation of the people by the Rector. First—he secured the earnest interest in and the unanimous endorsement of the matter by the Vestry. Then on the Sunday before Christmas he preached a sermon on the need, the principles and method of the Church Pension Fund, and on the two following Sundays supplied items of information relative to the subject. Next, he devoted the January issue of the Parish paper chiefly to it, and secured the Bishop of the Diocese for an address at the morning service on the day of the campaign. The campaign committee had attended to all details such as getting cards with names and addresses, etc., and had sent out a letter to fellow-parishioners, requesting them to remain at home on the afternoon of the 14th until interviewed by members of the Committee. The members of the Committee declared that they thoroughly enjoyed their work which to them was somewhat like picking ripened fruit, ready to fall.

## WOMAN'S AUXILIARY DISTRICT MEETING

The Michigan City and Ft. Wayne Districts of the Woman's Auxiliary to the Board of Missions held their mid-winter meeting in LaPorte and Garrett on January 24th and 25th, respectively. Both meetings were well attended and great interest in the Auxiliary was manifested. Mrs. F. J. Boedefeld, the Diocesan Corresponding Secretary, held a Round Table Discussion for the Corresponding Secretaries and distributed the box work for the Lenten Season. Miss Mary Mae White spoke on the United Offering. Archdeacon Long addressed the meetings on the missionary work of the Diocese.

Owing to the absence of the Presiding Bishop, Rt. Rev. Daniel S. Tuttle, D. D., Mr. Robert H. Gardiner, Vice President of the Board, presided at all the sessions.

Under the authority of the revised Canon passed by the General Convention, four new members were elected to the Board: Rt. Rev. Theodore I. Reese, D. D., of Southern Ohio; Rev. G. G. Bartlett of Philadelphia; Mr. H. C. Theopold of Minnesota, and Mr. George Zabriskie of New York.

The Executive Committee for the ensuing year was elected as follows: Rt. Rev. Ethelbert Talbot, D. D., Rev. Messrs. Nichols, Caley, Boynton, Young and Mr. William Fellowes Morgan, and Mr. Robert H. Gardiner; Rev. William E. Gardner, D. D., Rev. Lester Bradner, Ph. D., and Mr. Harper Sibley, ex officio.

The following members to the Departments were elected:

Parochial Department—Rev. Lester Bradner, Ph. D., Director; Rt. Rev. Ethelbert Talbot, D. D., Rev. Charles H. Boynton, Ph. D., Rev. Llewellyn N. Caley, Rev. Mercer P. Logan, D. D., Rev. Charles H. Young, Rev. Carlton P. Mills, Rt. Rev. James Wise, Mr. Harper Sibley and Rev. William E. Gardner, D. D.

Collegiate Department—Rt. Rev. Theodore I. Reese, D. D., Rt. Rev. T. F. Gailor, D. D., Rt. Rev. F. A. McElwain, D. D., Rev. Messrs. Stokes, Parsons and Mr. Robert H. Gardiner; Rev. Lester Bradner, Ph. D., and Rev. William E. Gardner, D. D., ex officio.

Secondary Schools—Rt. Rev. E. M. Parker, D. D., Rev. Drs. McKenzie and Logan; Rev. Lester Bradner, Ph. D., and Rev. William E. Gardner, D. D., ex officio.

Theological Department—Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. F. A. McElwain, D. D., Rev. Drs. Nichols, Boynton, Bartlett, and Messrs. Gardiner and Zabriskie; Rev. Lester Bradner, Ph. D., and Rev. William E. Gardner, D. D., ex officio.

The Board instructed the General

(CONTINUED ON PAGE 8)



# PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

## THE COLLECT

O Lord God, who seest that we put not our trust in anything that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

This Collect must have an unfamiliar and unreal sound to the person who has been brought up on the theory that self-confidence is the key to success. In recent years almost undue emphasis has been placed upon self-confidence by those who have seen so much mock humility of the Uriah Heep type. It used to be the fashion to "run one's self down;" people used the word "deprecating" to describe that whipped, hanged-dog look and bearing which class and caste traditions begat in social, trade, and religious life among those who have been known as "the dependent classes." Such mock humility deserves to be destroyed. It cannot exist in the democracy of God or man, but in its place there must be a humility, a self-distrust which is based upon accurate self knowledge.

On the other hand, this Collect has a very real meaning to men and women who, out of the deep experiences of life, have realized that they do not put their trust in anything that they do; or to put it in another way, the people who have made their lives successful are not the self-sufficient, but the God-reliant people. People who have met the adversities of life relying on Divine aid. Who have said, when they have reviewed their past, "by the help of my God I got over the wall." God's people recognize that they do things by His power. I like the way St. Paul puts it in First Corinthians: "God chose the weak things of the world, that He might put to shame the things that are strong, and the base things of the world, and the things that are despised did God choose, yea, and the things that are not, that He might bring to nought the things that are; that no flesh should glory before God." "And what shall thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou didst not receive it?" I take it that we Christians are agents of God's power, but that when we lend ourselves to Him with all our heart and mind and soul and strength, then we are filled with power from on high. And the fact that this power is not of ourselves but is of God keeps us humble. "God resisteth the proud and giveth grace to the humble." God helps those who help themselves to this power and use that power with their hearts, their heads and their bodies. "Thy power! When I am weak then I am strong!"

"Strong in the Lord of Hosts  
And in His mighty power,  
Who in the Name of Jesus trusts  
Is more than conqueror."

How many of us ask God for this power? How many of us are genuinely humble enough to acknowledge that it is God Who worketh in us both to will and to do; and that it is His power which has defended us in all adversities and carried us to all our successes, spiritual and material?

## THE EPISTLE

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool), I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among the false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the Churches.

Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Epistle shows us that God gives men power to work. He does not want us to put our trust in princess, nor in riches, nor in anything that we do. We must work, that is the law of His Church, but we must not put our trust in those works and count on their gaining us our reward. "Doing is a duty, whose danger lies in trusting in what we do." He is a wise man who early learns that his Christian life is "a witnessing"—which, translated into Greek, means "a martyrdom"—not a sad drooping, dispirited martyrdom with all the arrows, and gridirons, and blood and stripes visible; but a glorying martyrdom. A martyrdom, a witnessing that is cheerful and helpful and contagious because it is powerful with the power of a converted life; a life which has put God at the center of things instead of self. It is an enduring martyrdom; a sympathetic martyrdom. It is an honest, holy, humble and obedient following of the call of duty in the spirit of one who knows "God will never leave me nor forsake me." Do we realize that God's power will largely be manifested in the way we meet the accidents and incidents of every-day life which show others that whatever we do, and whatever we endure, it is all done and endured by the power of God working in us and through us for the glory of God? It should ever be on our lips to say when our witnessing is successful, "Not unto us, O Lord, not unto us but unto Thy Name be the glory." "I work because God works, therefore to God be the glory."

## THE GOSPEL

When much people were gathered together and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear, then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy, and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Gospel shows us that the power which is in every seed that God sows does not spring up except the seed fall on soil; and that the power which God puts into the seed cannot produce fruit unless the seed falls on good ground. And good ground is no good unless it is plowed and harrowed and kept free from tares and thorns. What kind of people get the power of which the Collect speaks? People who have honest, good and patient hearts. "Honest and good" mean something more than negative qualities. Ask your minister to tell you what an honest and good heart means. I am quite certain that no one ever tried to keep an honest and good heart open to God's seed without discovering that in his efforts he found he could claim kinship with St. Paul in suffering for Christ's sake; for it is certainly no easy job. And further it seems to me that in striving to break up the careless habits that harden, and in striving to keep from

being superficial people, and in striving to dominate our cares and riches and pleasures instead of letting them dominate us, that we have failed enough times to make us distrust ourselves, and turn more and more humbly and obediently to the good old practices of the spiritual life which will enable us "to give God a chance." Are you satisfied with what you do for God and His Church, and putting your trust in the doing of those things? If you are, look out! for God resisteth the proud, and puts down the mighty from their seats, and it is a fearful thing to fall self-satisfied into the hands of the living God. Remember from whence thou art fallen and repent and do the first works before it is too late.

F. S. W.

## A MEDITATION

"Aha! I am warm; I have seen the fire."

During this Epiphany Season our alternate Old Testament Bible Lessons repeated for us the cutting and sarcastic rebukes of idolatry administered by the Prophet Isaiah. In the forty-fourth chapter of his prophecy he gives a vivid description of the process of image making.

First, the smith fashions in the glowing coals of his forge with the tongs and hammers and with the strength of his arm, an axe for the felling of the forest trees. But there is no power or sustenance, no magic sustainer of life, in this tool which is to make a god, for even while he works the smith is hungry and his strength fails, and if he drinks no water he is faint. Then, next we see the carpenter, as he draws the model for the god, as he stretches out his rule and marketh it out with a line and makes his god after the image of a man. Then, next we see the woodmen in the forest, we hear the echo of their strokes as with the axe which the smith has made, they hew down cedars, or cypresses, or oaks. Then, when the hour of noon is come, they take of the wood which they have felled and cook their midday meal. "He kindleth it and baketh bread, he roasteth roast and is satisfied." And when the night falls, and dark and cold come creeping over the forest, and shadows are falling and lengthening among the cypresses and cedars, then the woodmen rest from their labors, and the sound of the cutting ceases, and with the wood, they build a fire, and gather around the cheering blaze, and cry with gleeful defiance of the evening cold. "Aha! I am warm, I have seen the fire."

And then the creature comforts of man having been secured, he takes the rest of the same wood, this wood which he has burned in the fire, and upon whose coals he has roasted his meat, "and with the residue thereof he maketh a god, even his graven image, he falleth down to it and worshippeth it and prayeth unto it, and saith, 'Deliver me, for thou art my god.'"

What a contrast are these images of wood and stone, these works of men's hands, which have eyes and see not, which have ears and hear not, to the great self-existing, all creating God, Whose watchful eye is over all of His children, Whose ears are ever open to their faintest cries, Who ever declares in words of no uncertain sound, "I am the first, and I am the last, and beside me there is no God."

And just as great as this is the contrast between Christianity and the other religions of the world in this day. Christ, too, declares in no uncertain terms, "No man cometh unto the Father but by Me." Belief in the person of Christ, a following of the teachings of Christ, is the surest road which leads to God and Heaven. Indeed, Christ does not say that He is the best way, that he can lead men better than other religious teachers whom the world had known. His claim is absolute and we must believe, if we believe in Him at all, that His is the only name given under Heaven whereby men can be saved. If, then, we are Christians, if we profess to follow Him—this absolute Master—if we have kindled our lives and hearts into a burning glow of service and devotion at the fire of the infinite love and infinite mercy of Jesus Christ, then it is our bounden duty to say to all the world, "Aha! I have seen the fire of Christ's life and Christ's Cross light up the world: I have seen the fire of devotion to Christ and enthusiasm for His cause make men and women perform marvels of heroism in His service: I have seen the fire of the love of Christ alleviate pain and soften suffering and soothe sorrow, and lift men to a higher plane of thinking and living. I am warm with the love of man and the love of God. I have seen the fire kindled in the human heart by Jesus Christ."

This is the fundamental conviction which justifies and invigorates the

# COMMENTS ON THE NEW LECTIONARY

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

## QUINQUAGESIMA

|               | MORNING PRAYER                             |               | EVENING PRAYER    |                  |
|---------------|--|---------------|-------------------|------------------|
|               | First Lesson                               | Second Lesson | First Lesson      | Second Lesson    |
| Sexagesima    | Gen. 41: 53-42: end<br>Jer. 35             | Rom. 12       | Ezek. 34: 1-16    | John 10: 1-20    |
| M.            | Gen. 43                                    | Phil. 1       | Amos 5: 14-end    | Mark 7: 1-23     |
| Tu.           | 44: 1-45: 1                                | 2: 1-13       | 6:                | Matt. 15: 21-31  |
| W.            | 45: 3-15                                   | 2: 14-end     | 7: 1-9            | Mark 7: 31-8: 10 |
| Th.           | 45: 16-46: 7                               | 3: 1-14       | 8:                | Matt. 16: 1-12   |
| F.            | 46: 26-47: 12                              | 3: 15-4: 7    | 9:                | Mark 8: 22-25    |
| S.            | 47: 13-26                                  | 4: 8-end      | Obadiah           | Matt. 16: 13-end |
| Quinquagesima | Gen. 47: 27-48: end<br>Deut. 14: 22-15: 11 | Rom. 1        | Mal. 3: 16-4: end | Matt. 17: 1-13   |

## SUNDAY

MORNING LESSONS. The first lesson on last Sunday morning told of the sin of Joseph's brethren in selling him into slavery. Now one of the key-points to the inner meaning of the story of Joseph is the necessity of the conviction of sin. The first lesson for this Sunday shows the success of Joseph's dealing with his brethren in awakening in them the sense of guilt in connection with their treatment of him. "We are verily guilty concerning our brother." This is one of the thoughts that should be awakened in us at this season. It is the background of our ability to pray for God's mercy and power (Collect) and it is part of the preparation of the soil within us for the reception of the seed which is God's Word (Gospel). Without a conviction of sin, we feel no need of Lent or of Christ. From the point of view, not of Joseph but of Jacob, there is another connection with the Collect, in that without his knowing it, the patriarch is being "defended against adversity." The second lesson, St. Paul's appeal to present our bodies a living sacrifice to God, etc., on the basis of having been redeemed by Him, is connected with the first lesson through the general idea of service to which the life of Joseph was conformed and particularly through that of overcoming evil with good. The Old Testament alternate is the present Prayer Book lesson, Jeremiah's plea for loyalty by the example of the Rechabites; also a good pre-Lenten thought, the awakening of Churchmen to their position, shamed as they ought to be by the many splendid instances of outsiders loyal to their standards, though these may not be the highest.

EVENING LESSONS. The second lesson is the Good Shepherd (better vss. 1-18), with the forecast of the

Church's Foreign Mission. If we believe this, that the life and death of Christ have been God's inestimable gifts to men, that they have helped the individual and the world, then it is our first duty, after we have made ourselves Christians, to help by work and prayer the great cause which carries this benefit to those who have it not. Unless our faith in Christ is growing weak, unless we have lost our confidence in Him and enthusiasm for His cause, will we warm our own selves only at His spiritual fire, and keep the cheering and comforting blaze only for our own hearts and our own homes? H. J. M.

## "CHURCH IDEALS IN EDUCATION"

This is the title of the official report of the General Board of Religious Education to the General Convention. It should be in the hands of every Churchman. Professor Walter S. Athearn of the Department of Religious Pedagogy, Boston University (Methodist), writes to the Board, "After reading Church Ideals in Education, permit me to express to you my appreciation of the service you have rendered the whole cause of Religious Education. It is the work of statesmen. It will serve to encourage the leaders of other denominations in their efforts to standardize Religious Education." Copies of "Church Ideals in Education" may be obtained at the headquarters of the General Board of Religious Education, Kennedy Building, 239 Fourth Avenue, New York City. Cloth, \$1.00; paper, 50 cents.

Portraits of Christ and the Apostles which, it is believed, may be authentic, are on an old chalice dug up from the ruins of Antioch and now in the possession of a firm of art dealers in New York City. This bit of news has come to us through dispatches to the secular press. The owners of the chalice claim that it came directly to them from the hands of the excavators. It can be dated with certainty to the second half of

Death and Resurrection to come, backed by Ezekiel's splendid chapter on the same theme (would that our congregations would stand for the whole of both chapters).

## WEEK DAYS

In the morning the story of Joseph is continued and is paralleled by Philippians, selected because of its anticipation and summary of Lenten teaching. No better motto for the beginning of Lent could be than, "That I may know Him, etc." (Phil. iii:10).

In the evening the continuation of the harmonized life is backed by the completion of Amos, with its needed lessons; the arousing of "them that are at ease in Zion;" the certainty of discipline; the insistence on righteousness versus ritualism, and the promise of raising again the tabernacle of David that was fallen; and with that the planting of God's people in their own land forever, anticipatory of the Kingdom to be established, looking through and beyond Lent to Pentecost. Obadiah is used on Saturday because along the same line of thought as the optimistic close of Amos.

NOTE.—While it lies somewhat outside the purview of these Lectionary notes, I beg to be permitted to say that Bishop Barry's very excellent "Teachers' Prayer Book," sometimes overlooks points worth calling attention to. For instance, the statement under Sexagesima that the "Gospel seems to have little connection with the Epistle," overlooks the fact that such harsh experiences as St. Paul had represent God's method of preparing soil for the growth of seed. This matter of soil, that is the human side, is neglected in the interpretation of this parable, as it is in the interpretation of life, and has to do with the stories of Jacob and Joseph.

the first century, A. D., says Dr. Gustave A. Eise, the archeologist, now in this country, and who has made a preliminary report upon it in the American Journal of Archeology. It was found by Arabs digging a well in Antioch on the Arontes, Syria.

It is probable, say experts, that the chalice is a relic of the Cathedral erected in Antioch by Constantine the Great after his removal of the capital of his empire to Constantinople. This Antioch Church was intended to be the center of Christian worship in the East, and remained standing until the year 526, when, during an assemblage of 200,000 Christians, the city was leveled by an earthquake so disastrous that one building could not be distinguished from another among the ruins.

As the European war continues to make it impossible to send a deputation to Europe to explain the object and methods of the World Conference on Faith and Order, which is proposed as a step in preparation for the reunion of the divisions of Christendom, the Commissions resident in North America have decided to establish a North American Preparation Committee to collect material for the World Conference, and to explain and spread in North America the Conference spirit, instead of that spirit of controversy which has for so many years kept Christians apart. The North American Preparation Committee has now been appointed and held its first meeting at Garden City, Long Island, N. Y., January 23-24, 1917. The Committee consists of about one hundred and seventy-five men from all parts of the United States and Canada and includes members of the following Communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian. It is believed that never before have so many men of so many different Communions worked together for the common purpose of trying to understand and appreciate each other and to bring out the points of agreement which they hold in common as Christians.



# CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

## INFANT BAPTISM

The Baptism of infants is the ancient custom of the Church. About 250 A. D. a Council in Africa debated the question, not whether infants could be baptized, but whether they could be baptized before the eighth day after birth. The English Prayer Book had no services for adult Baptism until 1662. It was added at that time because, as a result of Baptist teaching, there were for the first time unbaptized adults in England, and also because it was thought that such a service would be of use in the American colonies for the Baptism of Indian converts.

## INFANT BAPTISM AND THE BIBLE

The reception of infants into Covenant relation with God was a part of the Old Covenant. The New Covenant was to be more inclusive than the Old, was to be with all mankind, instead of with the descendants of Abraham alone.

Had infant Baptism not been included in the plan of the Christian Covenant, a great deal of explanation would have been needed to convince the early Jewish Christians of the change. We have full evidence in the New Testament of the education required before the Apostolic Church learned that circumcision was not necessary for a Gentile before he could be received into the Church. That there is no such explanation as to infants is reasonable evidence that there was no change in the method of the New Covenant, but that like the Old it was to include babies and children.

That children were baptized by the Apostle is further indicated by St. Peter's words, "Repent and be baptized . . . for the promise is to you and to your children," and also by the reference to the Baptism of whole households (Acts xvi:15, xvi:33; I Cor. i:16). We cannot prove that there were children in these households, but neither can the one who rejects infant Baptism prove that there were none. It is manifestly impossible to say that the New Testament does not allow the Baptism of infants unless it can be proven there were none in these households.

## THE PRINCIPLE OF VICARIOUS FAITH

The New Testament says, "Whosoever believeth and is baptized, shall be saved." If this is to be pushed to the extreme so that it rules out children from Baptism because they cannot "believe," it also rules them out of salvation for the same reason. The early Baptists recognized the force of this, and taught that babies dying before the age when faith was possible, were lost. The New Testament recognizes very clearly the principle of vicarious faith. Faith was required as the condition of our Lord's miracles; but the faith of the parents was accepted vicariously for their children. Thus the daughter of Jairus was raised from the dead on the faith of her parents. The daughter of the Syro-Phoenician woman was healed on the same principle. The little children who were brought for Jesus' blessing by their mothers, received the blessing and the grace which it bestowed, on the faith of their mothers, not on their own, for they were too young to understand. The same principle is operative in Infant Baptism. We bring our children for Christ's blessing, be stowed through His Church in Baptism, and the faith of the parents is received vicariously for that which the children cannot have.

## IN THE ANCIENT CHURCH

That infants were baptized during Apostolic days is clear from the writings of the Early Fathers. St. Clement of Rome, writing before 100 A. D., speaks of "the children who were drawn up out of the water"—that is, of children who had been baptized. Justin Martyr, writing about 140 A. D., says that many men and many women were then living at the age of seventy years who had been made Christians in their infancy. That is, they had been baptized in infancy about 70 A. D., within the lifetime of several of the Apostles.

The neglect of Infant Baptism, which appears in the early part of the fourth century, arose from a superstitious idea of Baptism and the desire

to have, as far as possible, all the sins of the life covered by its forgiveness.

## INFANT BAPTISM AND CHRISTIAN NURTURE

Modern educational methods emphasize the importance of the early years of life as the time when the life is moulded. God's system, both in the Jewish Church of the Old Covenant, and in the Christian Church, made full use of those formative years. Infant Baptism implies the training of the child, from the earliest period that training is possible. Sponsors are provided, in addition to the parents, so that by no human possibility shall the child be left without that training. Even should both parents die, the sponsors would be expected to see that the child was brought up to be a Christian. The Church, in Infant Baptism, and in its use of the fasts and feasts of the Christian year to teach Christian truth, has anticipated all the latest educational methods and principles.

J. H. Y.

## SHORTAGE OF CLERGYMEN

### IV. CAUSES

That the causes for the shortage of Clergymen in the Episcopal Church are not all peculiar to it alone is evident from the fact that every large Christian body is similarly more or less affected. The Roman Archbishop of Chicago begins a circular letter as follows: "Within the last score of years the conviction has gradually forced itself upon the Bishops of the large Dioceses of this country that the number of those presenting themselves as candidates for the Seminary and desirous of entering the Priesthood is slowly but surely diminishing." There has been no decadence of religion itself, for the growth in Church membership has been constant and normal—although, of course, less than it should have been, and less than it would have been had the supply of Clergymen been adequate. Neither does it appear that there has been a decadence in the vital religion of young men in particular.

In all probability the causes which have been most active in bringing about the present situation are these:

(1) The development of various branches of science in the universities, the result of which has been to put into the background the school of letters—the old "classical course" which was wont to yield a large percentage of men for the Ministry. Thirty years ago, probably a majority of men in colleges were registered in this school. At any time during the four years a student might be influenced to prepare for Holy Orders and find himself exactly in line to meet the Seminary requirements for entrance. Now, when a youth goes to College, he is most likely to register in the School of Civil Engineering, Mechanical Arts, Agriculture or — and find, after a year or more, should he be inclined towards the Ministry, that he would have to begin over again. This is particularly likely to be the case in the rapidly growing State Universities.

(2) Another cause is to be found in the fact that the aristocracy of wealth has very greatly extended its membership and in influence in America during the past thirty years. No youth is unacquainted with some man or men who have sprung into enviable prominence through an invention, investment, speculation or trade. Wealth is power, every active youth wants it. The Ministry today calls for more conscious self-sacrifice on the part of a really bright young man than it did a generation ago, not only because on the material side of life it offers relatively less than all other vocations, but because—at least in the Mid-West—Clergymen and the interests which they represent, are associated by the most prominent and influential portion of the community with the burdens which have to be borne for charity's sake; while, on the other hand, they are held in contempt by that rapidly growing element in large cities which thinks that the Church is an instrument of the rich for the oppression of the poor. The young men who are in touch with the situation are conscious of the fact that even a considerable number of Church people hold the Clergy in slight regard, not only as Clergymen, but as men—entirely impossible from a social point of view.

(3) The second reason above named applies chiefly to the young men who are in touch with some degree of wealth and the culture which it often secures. But a third reason applies chiefly to the great majority of youths—those who have small financial resources. They would be less impressed with the opportunities which they would have to forego; but the difficulties in procuring an education through seven or even four or three years seem insurmountable. The Parish has no educational fund, and probably the Diocese has nothing. Hence the Clergy are loath to assume the responsibility involved in asking a poor youth to set out upon such a course. They do not know how to answer his first question.

(4) A fourth reason—frequently encountered—is the unwillingness of young men to be "helped." If the Church wants them as they are, they are ready. If the Church provides an education, they are willing to undergo the years of preparation; but they are not willing to be called "pious and impecunious objects" for somebody to patronize, nor to slide into some office to beg for a "scholarship."

If there were no Church organization, they might be constrained to become prophets in their own way and at their own cost; but they are unable or unwilling to meet the conditions which men representing the Church have laid down as necessary to entering the Ministry—conditions which en masse are as unfair as they are unbusinesslike.

Next month we shall begin to discuss the Remedies for the Shortage in the Ministry.

## FAITH AND ORDER

### PREPARATION COMMITTEE MEETS AT GARDEN CITY, L. I.

The North American Preparation Committee on a World's Conference of All Christian Bodies on Faith and Order, composed of over one hundred representatives from different parts of the United States and Canada, met at Garden City, L. I., January 23rd and 24th. The Bishop of Fond du Lac, the Rt. Rev. Dr. Weller, presided. The Rev. Dr. Newman Smyth addressed the delegates on "The Need of Thorough Preparation." The Brooklyn Eagle gives the following report of the meeting:

"The methods of bringing success to a world conference should be one of clarity and charity," said Mr. Smyth. "The sessions will be filled with attacks and counter attacks, unless there is thorough preparation. We cannot have organic unity unless we have organic development. We must seek for vital values in the religious experiences of our beliefs. For over three centuries the Church has been most widely divided on the points on which the Disciples were most closely united at the Lord's Supper. There can be no mediation among us unless there is mediation by all of us."

The Rev. Dr. Raymond Calkins of Cambridge, Mass., spoke on the historical methods of approaching Church unity. He said that he wished the North American Committee would appoint a small commission of Catholics and Protestants to study the debates on religious conferences that followed the Reformation. Under all conceptions of the Sacrament, he said, there is a common truth which unites all Christians.

"If one follows that truth it will lead us in the end to the unity we all desire," he added.

Charles Jenkins of Ontario, Canada; the Rev. B. Talbot Rogers of Wisconsin; Robert H. Gardiner of Gardiner, Me., also spoke. Mr. Gardiner said that quarrels and prejudices have caused men to regard theology, the knowledge of God, Creator, Redeemer, Sanctifier, Source of all Life, as merely the speculations of dead ecclesiastics about a past record, unrelated to present life of every-day relations. Having a common belief in the fact of the Incarnation, God coming into the world in the person of the Son and continuing to dwell specially in the Church in the person of God the Holy Spirit.

"Should not the statements begin at the beginning with a declaration of belief in each of the three Persons of the Blessed Trinity and His special office and work for the world? With that as a guide, each Communion may amplify its statement as it desires. But as far as they or any two of them go they will have a common plan which will make comparison possible."

The conference appointed nine members who will comprise a permanent organization. They are Robert H. Gardiner of Gardiner, Me., Chairman; Dr. John R. Mott of Manhattan,

## WHAT IS CHRISTIANITY?

### IV. CHRIST'S ESTIMATE OF HIMSELF

The most fruitful source of difference in men's opinions of Christ is that they take their own opinion of Him rather than endeavor to get His opinion of Himself. Divest yourself of your prejudices in the matter! Be humble enough to acknowledge that your opinion of Christ is of no more value than the other man's. Men who are brainier than you, and better than you, have a multitude of opinions about Christ, so that any opinion which you select will have plenty of authorities behind it. But consider certain things which Christ said and did with reference to His own mission.

### HIS MANNER OF TEACHING

(1) Consider His manner of teaching. It was not, like that of the Scribes and Pharisees, backed up by innumerable authorities; but when Christ had some unusual truth to teach He taught "with authority;" "Verily, verily I say unto you." This implies supreme confidence in the truth which He is speaking. It is the language in which experience speaks to ignorance, the parent to the child. It would be an act of arrogance for you to say to a companion, "Verily, verily I say unto you," for it would imply that you were supremely conscious of your own superiority. Christ is supremely conscious of such superiority.

### HIS CHARACTER

(2) Not only is this true in the matter of His teaching, but it is also true in the matter of His character. He constantly acts as one who is sure of His own moral rectitude. There is nothing more irritating than to have a companion give you the impression that he considers himself better than you are. Yet Christ never hesitates to do this. "Which of you convinceth Me of sin?"

### HIS SUPREMACY

(3) Christ not only felt His supremacy over men, but He also felt His supremacy over the natural world. The half-barbarous Canute, when his courtiers flattered him as to his great power, caused his throne to be set on the beach in order that he might show them that his power was small and that the tide paid no attention to his royal mandate; but Christ confidently expects the waves to obey Him, the lake to give up its fish at His command, the wind to cease at His orders. Certainly this would be the sign of a disordered mind in any mortal man; yet Christ confidently asserted this supremacy.

### HIS LANGUAGE

(4) He used language which in any other would be sacrilegious, language which the Jews regarded as sufficiently blasphemous to warrant His crucifixion: "The Father and I

are one;" "Before Abraham was, I AM;" "I AM the Way, the Truth, and the Life." Moreover, His claim to forgive sin was rightly regarded by the Pharisees as the claim of a Divine prerogative. To say "Thy sins be forgiven thee," was to usurp God's sovereign power.

### HIS WORSHIP

(5) He allowed His disciples to treat Him in a manner that a humble man would reject with horror. "Whom say ye that I am?" "Thou art the Christ, the Son of the Living God," replied Peter, and for this answer he was commended.

Whatever, then, you may think of Christ, there can be no question as to the impression that Christ left on two of the Twelve (St. Matthew and St. John) as to His opinion of Himself. Unless we take the Christian religion on the basis of Him who founded the same, we are unfair to that founder's claims; that is, to substitute your own opinion of Christ for Christ's own opinion of Himself, as recorded by those nearest to Him, is to substitute another gospel for the Gospel of Jesus Christ. For His Gospel is unlike that of any other religious leader in that He identified His Gospel not with what He taught, but with what He was. And to this the whole Church has borne faithful witness: for that which we call the Creed is a synopsis not of Christ's teaching about things but of Christ's teaching about Himself—that He was born of the Virgin Mary, suffered under Pontius Pilate, rose from the dead, etc. Not only is the Gospel narrative full of Christ's opinion of Himself, but the historic institution which He left has for its creed the life rather than the teaching of her Master. To many Americans this is a sign of weakness in the Church; we are, however, not concerned at present with whether it is weak or strong, but, looking at Christianity as a fact, with whether it is true to the Gospel narrative or foreign to it.

In short, let us still consider religion as an historic fact running through the ages, rather than as the creation of any philosopher or of any set of philosophers. Looking at the facts as recorded in the Gospels, Christ made of Himself more than any mortals before or since have ever dared to make of themselves, moreover, He impressed those who followed Him with His own conviction.

The fact is, that Christ is the Truth, in His own opinion—not merely a Teacher come from God. You may accept or reject Christ's opinion of Himself; you may agree with Annas and Caiaphas on the one hand, or with Peter and John on the other; but, regarding an historical fact, this was the alternative which separated these groups; and if Peter and John were wrong, we are compelled to acknowledge that Annas and Caiaphas, as loyal Jews, were right in saying, "Let Him be crucified," for He was guilty of blasphemy.

### LONG ISLAND

Wednesday, the 24th, the Archdeaconry of Queen's and Nassau counties met at St. Luke's Church, Sea Cliff. Archdeacon Roy F. Duffield presided and Ven. C. F. R. Treder preached on Education. The "Pilgrimage of Prayer" culminated in a Quiet Day at the Church of the Messiah, Brooklyn. Rt. Rev. Frederick Burgess was the Celebrant, assisted by the Rector, the Rev. St. Clair Hester. Bishop Courtney spoke on "Prayer."

The Rev. J. H. Heady has resigned St. Clement's Church, Brooklyn, to take up work under Archdeacon Webb at St. Peter's Church, Brooklyn.

The Rev. Edwin A. Gernant has become assistant at Christ Church, South Brooklyn, succeeding the late Dr. F. J. Keech.

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

the Rev. Newman Smyth of New Haven, Conn.; the Rev. Robert E. Spears, Manhattan; Professor Alfred W. Anthony of Lewiston, Me.; the Rev. F. W. Burnham of Cincinnati; the Rev. Abel Ross Wentz of Gettysburg, Pa.; Justice MacLaren, Toronto; the Rev. Sebastian Davovitch of Tenafly, N. J.

### MISSION AT GRACE CHURCH, CHANUTE, KAN.

The Rev. E. H. Eckel, Secretary of the Seventh Province, conducted an eight-day Mission at Grace Church, Chanut, Kan., Rev. George H. Mueller, Rector. It began the Third Sunday after Epiphany and continued till the next Sunday. Morning Prayer was said every morning, except on Wednesday, Thursday and Friday, when there was a celebration of the Holy Communion. Shortened Evening Prayer at 5:00 o'clock, with a ten-minute address by the Missioner. Then a popular evening service at 7:30, entirely extra-liturgical. As the days went by the attendance at this service grew steadily, until on the last Sunday, the Church was filled at both the morning and evening service. The Mission culminated in an every-member canvass, and while it is too early to give exact figures, the returns show that there will be a material increase in the financial strength of the Parish. And by this canvass it committed itself definitely to the support of the general work of the Church. Altogether the Mission was a marked success.



## INTERESTING ITEMS FROM MANY SOURCES

### PERSONAL

The Rev. E. W. Todd assumed his duties as Rector of Trinity Church, Oshkosh, Wis., on Septuagesima Sunday.

The Rev. H. A. Wilson has resigned his Rectorship of St. Thomas' Church, Menasha-Neenah, Wis., to take effect at once.

While in Minneapolis the Very Rev. Deah Purvis, D. D., preached to a large congregation in his old Church, Holy Trinity.

### SOUTHERN OHIO

For the second year in succession the Rhodes Scholarship for the State of Ohio has been granted to a graduate of Kenyon College. It has been just announced that this year this high honor has been awarded to Elmer Van Fleet, son of Rev. J. B. Van Fleet, who is Rector of St. Stephen's Church in Cincinnati.

The Churches in Columbus banded together in a mammoth campaign during the month of January to secure the regular attendance of all Church members upon their respective Churches during the month, and also to draw into the Churches all those who had for any reason held aloof. More than that, the campaign was an effort toward Church efficiency. A house to house canvass was made the earlier part of the month by Committees appointed by the various Churches to invite everyone to make a special effort to attend Church services during the month of January. The mails were largely used to advertise the Church among non-Church members. The Episcopal and Roman Catholic Churches did their share of work in company with the other Churches.

A repetition of the Preaching Mission is assured for this Diocese this year because of resolutions passed at late meetings of both the Dayton and Columbus Conventions. The plan this year does not call for simultaneous Missions, however, but rather a series of Missions, following as far as possible the order of the Bishop's visitations. The aim is to conduct the Mission in each case six to eight weeks before the coming of the Bishop, thus enabling the Rector to follow the Mission with a Confirmation Class. The Rector is also expected to remain in the Parish and assist the Missioner during the Mission.

Rev. E. C. Prosser was instituted Rector of St. John's Church, Columbus, Ohio, on the second Sunday after Epiphany by Rev. H. C. Robinson, acting for Bishop Reese. Mr. Robinson, who was the former Rector of St. John's, has accepted the Rectorship of Mariner's Church, Detroit, Mich., and the office of Archdeacon of Detroit. A farewell dinner in his honor was given him by the Clergy of Columbus upon his departure.

The Church of the Good Shepherd, Columbus, has elected Rev. Hawyard S. Ablewhite as Rector, and he will take charge the middle of this month.

### MINNEAPOLIS NOTES

The Rector of St. Mark's, Minneapolis, the Rev. Dr. James E. Freeman, is delivering a most interesting series of sermons at the Sunday night service, under the title, "Great Books As Interpreters of Truth." These sermons are in no sense of the word lectures, they are sermons of a splendid evangelical type in which some great book is used by way of illustration. Many times the congregation at St. Mark's is as large in the evening as it is in the morning. Beginning with Wednesday, January 31st, Dr. Freeman began holding a weekly service of Preparation for the Holy Communion. This service will be held in the Church and most intimate addresses will be made on the subject of Holy Communion and careful preparation will be made for the receiving of the Blessed Sacrament. It will be a matter of great joy to the host of friends of Dr. and Mrs. Freeman to know that Mrs. Freeman is making a splendid recovery after a prolonged illness which culminated in an operation for mastoiditis. Mrs. Freeman returned to her home from the hos-

Mrs. William P. Remington, wife of the Rector of St. Paul's Church, Minneapolis, met with a serious accident recently, suffering a very severe injury to her knee. Mrs. Remington has been unable to leave her room for more than ten days and her physicians tell her that it will be several weeks before she will be able to even attempt to walk.

The Rector of St. Paul's, Rev. W. P. Remington, has been delivering a series of lectures to the students of Northrop Collegiate School on the subject of "Playgrounds." These lectures have been very interesting and instructive.

At the formal opening of the Northrop Collegiate School the opening prayer was said by the Rector of St. Mark's. Several of the other city Clergy were present at this function.

The Rev. George T. Lawton left Minneapolis last Monday to take up his work in his new field in Cincinnati.

Miss Euphemia Johnson, Principal of the Brownell Hall, the Church School of Nebraska, came to Minneapolis to attend the opening of the Northrop Collegiate School. While in Minneapolis Miss Johnson visited the University of Minnesota with a view to securing a teacher for her school.

### FOND DU LAC NEWS

At the mid-Winter meeting of the Fox River Valley Church Club, held at the Hotel Athearn, Oshkosh, Wednesday evening, Jan. 31, 1917, the following officers were elected for the ensuing year:

President—R. H. Minors, Oshkosh.  
Secretary—Phil Dickinson, Appleton.

Treasurer—Dr. E. J. Breitzman, Fond du Lac.

The Church Pension Fund and Religious Education were the topics discussed at the meeting. Mr. W. H. Roddis, of Marshfield, who is Chairman of the Diocesan Committee on the subject, and Mr. Frederic C. Morehouse, of Milwaukee, editor of The Living Church, presented the former in an enthusiastic way and plans were perfected for gaining pledges and taking offerings for the Fund on Quinquagesima Sunday.

The subject of Religious Education was presented by Dean Bell, of St. Paul's Cathedral, Chairman of the Diocesan Commission on Religious Education. The Dean advocated five things as necessary for Sunday School development in the Diocese. These five things are: (1) A Lay Sunday School Committee, responsible to the Vestry, in each Cure, to see to it that Diocesan standards are lived up to, to co-operate with the Pastor in directing the Sunday School and to administer it in intermissions between Pastorates; (2) the use of the official Diocesan curriculum, "The Christian Nurture Series;" (3) the employment of a Diocesan director of religious education, possibly in conjunction with the Diocese of Milwaukee, who shall devote full time to developing Sunday School work; (4) a Layman in every Cure as business manager of the Sunday School, and (5) a serious study of the financial needs of its religious educational activities.

On St. Paul's Day the annual dinner of the Parish was served in St. Ambrose Hall to a company which taxed the capacity of the room. It was an "enthusiasm" dinner and "community" singing was one of the enjoyable features of the evening's program. There were three addresses by Laymen, as follows: "What We Do With Our Money," by Mr. M. E. McConahey; "What the Cathedral Does for its Children," by Dr. E. J. Breitzman, and "What the Cathedral Does for the Community," by Mr. Frank H. Heath. The last address was read by Dr. O. M. Layton in the absence of Mr. Heath, who was prevented from attending by illness. Then came a "Twenty Minute History of the Cathedral," by the Dean, illustrated. These illustrations were made from photographs taken during the past forty years. In this history statistics of Confirmations, Baptisms, communicants, Sunday Schools, salaries, offerings, etc., were given, all tending to show that the Cathedral of the present day is more efficient in every respect than at any period in

evening's splendid program was an address by Mr. Frederic C. Morehouse, of Milwaukee, who spoke on "The Necessity of Enthusiasm in Religion."

Remembering their Society motto, "Bear ye one another's burdens," the Girls' Friendly Society of St. Paul's Cathedral, organized in October, answered the appeal sent broadcast through the country for help for the starving children of Belgium and raised a "unit" of twelve dollars for the cause. The means was a benefit performance at one of the movie theatres.

The Fortnightly Club, organized for Cathedral women in the Fall, has met with much success and has furnished some splendid programs for the women of the town, all of them free. The programs have included both lectures and musical programs. The former were: "The Adolescent Mind," by Prof. M. V. O'Shea, of the University of Wisconsin; "The Committee On Relief in Belgium," by Dean Lathrop, of Milwaukee; "The Making of a Newspaper," by Mr. E. M. Jenison, of Fond du Lac; "Art and the American People," by Mr. Dudley C. Watson, director of the Milwaukee Art Institute; "Twentieth Century Poetry," by Dean Bell, and "Belgium Culture of Today," by Prof. Ernst, of the University of Wisconsin. The musical evenings consisted of a recital by Mrs. Georgia Hall Quick, of Milwaukee, and another by Mr. and Mrs. August Hyltested, late of Glasgow, Scotland.

### PAROCHIAL ITEMS, DIOCESE OF MICHIGAN CITY

Through the generosity of Mr. and Mrs. W. H. Foster, St. John's Church, Elkhart, has been presented with a new Rectory. Last Fall the Vestry decided that the old Rectory should be torn down and a new brick one built in its place. The old Rectory had not been used for some years owing to its dilapidated condition. The new Rectory will be a tapestry brick building. The gift by Mr. and Mrs. Foster is to be a memorial to their mothers.

The basement of the Church also has been extensively made over for the growing work of the Parish.

Work has been started among the Italians and encouraging progress is being made by the Rector, the Rev. W. W. Daup.

### DIOCESE OF INDIANAPOLIS

The Indianapolis Clericus was re-organized January 15th at St. Paul's Parish House. Rev. Dr. Lewis Brown was elected President, Rev. J. D. Stanley, Vice President, and Very Rev. Dean White, Secretary. Sessions will be held at 11:00 a. m. at the homes of the several members upon the second Monday of each month. A paper and a discussion will be the customary features. All Clergymen of the Diocese are eligible for membership. Visiting brethren will be cordially welcomed at any meeting.

The semi-annual meeting of the Woman's Auxiliary was held January 19th with the Rev. Horace W. Wood at St. John's Church, Crawfordsville. The attendance was large and representative. Mrs. E. G. Peck, Diocesan President, had charge of the gathering. Rev. Mr. Wood celebrated the Holy Communion and made the preliminary address of welcome. The Diocesan Board of Managers convened for regular business in the Masonic Temple, where luncheon was served and the program presented. Miss Mary Kraut made the formal greeting for the congregation. Mrs. W. D. Pratt spoke upon "The General Convention and the Triennial Meeting of the Auxiliary," and Mrs. O. G. Torian had for her subject, "The Southern Mountaineers in Tennessee." A pleasant feature of the afternoon was the visit of the Missionary Society of the Presbyterian denomination, in session across the street, which adjourned to do honor to our Auxiliary meeting in their city. Delightful words of appreciation and recognition were interchanged. The event throughout was marked in edification and inspiration.

The semi-annual meeting of the Junior Auxiliary was held in Indianapolis, Friday and Saturday, January 19th and 20th. It began with a reception to Miss Lindley, our new General Secretary of the Woman's Auxiliary, and an address from her to the officers and Sunday School teachers present. The Holy Communion was celebrated at the Cathedral, Saturday morning. At 10:30 a. m. the opening session was held at St. Paul's Parish

Ranges, Diocesan President. After an address of welcome, Rev. Lewis Brown, Ph. D., the Rector, took charge of the brief service. Miss Lindley spoke most effectively to the girls and boys present, and the fine representation of Juniors from different parts of the Diocese. A quiet half-hour followed composed of intercessions and a meditation. The noon-day luncheon was given at Christ Church, followed by a conference of Diocesan officers conducted by Miss Lindley. Later the officers and members of both Senior and Junior Auxiliaries were addressed by Miss Lindley in a most forceful way. The helpful day concluded with Evening Prayer, conducted by the Rector, Rev. James D. Stanley.

The men of St. Paul's Church, Indianapolis, had their annual gathering upon St. Paul's Night, January 25th. President J. W. Haley presided. Addresses were made by Mr. H. von Grimmenstein, Judge James O. Collins and Mr. Gustavus Dawes, the municipal expert now visiting the city. A social hour followed, which was most heartily appreciated.

Preliminary plans for Lent were outlined by Bishop Francis and the Clergy at a luncheon given by him at the University Club. The Bishop will conduct the Friday morning services for the Auxiliary at the Cathedral. The Wednesday night services will be held as usual in the various Parishes in succession. Noon-day services will be a feature at Christ Church from Monday in Passion Week until Good Friday. The Clergy agreed also to take a week night service in the surrounding vacant Parishes for the Bishop throughout the season.

The official organ of the Diocese of Nebraska, "The Crozier," has taken quite a fancy to THE WITNESS, as is evidenced by the following excerpt from an extended article which appeared in its last issue: "The editorial staff is one of remarkable ability, which of itself is a guarantee of a well-edited, well-balanced and instructive publication. The advance issue provides a veritable feast of good things. Indeed, so comprehensive is this number that a Cleric facetiously remarked, 'The editors of THE WITNESS have covered so much ground in the first number that they have left themselves mighty little to tell us in subsequent issues.' The reverend gentleman is evidently unacquainted with the versatility and resourcefulness of the editors, and the undeveloped resources of the Church. This splendid publication at the nominal subscription price of \$1.00 a year, should make it possible for every Church family in the country to get into the class of intelligent and well-informed Episcopalians—a decidedly limited class at present—by reading week by week a general Church paper."

### THE VALUE OF A PLAN

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

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

The beautiful new church and Parish rooms combined, erected at a cost of \$8,000, by the members of St. James' Church, Bradley Beach, N. J., was dedicated on Sunday, January 14th, the Rev. R. Bowden Shepherd, Archdeacon, officiating, assisted by the Rev. John J. Neighbour, who is in charge of the work, which was begun only two years ago by a small group of earnest Church people. The Parish has grown from twenty-five to about seventy communicants.

"In the Church's field of battle, In the bivouac of life, You will find the average Christian

## POINTED PARAGRAPHS

Intelligent opposition is the spice that makes an argument palatable.

You cannot forget the duty you owe to God, country and home without being brought face to face with retribution.

Clap the man on the back who does things. Let him brag about it if he has done anything worth bragging about.

Think a little more about duty than you do about the dollar. They both begin with a D, but they end differently.

A kind thought elevates, a kind word encourages and a kind deed is the climax.

It takes some people a long time to come back to the path of duty.

Think less of mammon and you will need less powder.

The knocker's knocks are silent when he calls to bring a gift. The knocker's knocks are loudest when he calls to make a kick.

Say, kiddies, I hope you caught the rabbit that laid the egg.

Please don't kick against the organist, when he has to play on a bum organ, when the Lord gave you such a good voice and you won't use it in His service.

Be prepared for the worst and it will be a long time coming.

You may be pro this or pro that, but there is nothing that should prevent you from being pro-American.

Well, of your Lent was what it ought to have been, your Easter will be joyful.

If you want a thing done well, get some one you can boss to do it.

A frown is a mighty poor answer to a civil question.

Strive to please those who think they don't like you. Wait for results.

Every one who shoots does not hit the mark, but they keep on shooting just the same.

Give the one who wants to help a chance. We need helpers.

Do not let the other fellow think you know it all. He might get cold feet.

You may be missed by some people, but you cannot tell whether they are glad or sorry.

You never cast a crust upon the water that a loaf did not come back.

The handful of meal and the cruse of oil still hold good.

Be thankful for what you ought to be thankful for, and you will be thankful all the while.

Do not tell anything until you have to and then forget it.

Pay your back pledges, but if you put them on the collection plate on Easter, do not delude yourself into thinking that you have made an Easter offering. You have only paid your pledge. Do both.

Sit down with a pencil and paper and a half hour and write out just what Easter means to your soul. Is the Resurrection anything to you? Is the Easter hope anything?

The highest, the best, the most permanent pleasures are those which are not sought, but which come from the faithful fulfillment of life's duties and obligations.

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field and we are under His care, as well as subject to His authority, therefore, we need not fear to go straight



# 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.

## BOARD OF EDITORS

IRVING P. JOHNSON, Editor-in-Chief  
JOHN C. SAGE, Managing Editor

L. W. APPLGATE  
GEORGE P. ATWATER  
HENRY J. MIKELL  
RALPH B. POMEROY

CHARLES J. SNIFFEN  
CHARLES J. SHUTT  
FRANCIS S. WHITE  
JAMES WISE

Published every Saturday by The Witness Publishing Company, Hobart, Ind., to whom should be addressed all business communications.

SUBSCRIPTION PRICE .....ONE DOLLAR A YEAR

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

## EDITORIAL

When one studies conditions in the United States today, one is tremendously impressed with the fact that everybody is in a mad rush for pleasure, but few people show on their countenances that they are the possessors of joy.

You look into a healthy child's face and you see the marks of joy. The child grows up and the joy fades and gives place to strained eagerness that is in search of pleasure. The French have two words that exactly express the result. These words are "blase" and "ennui." They mean that the enthusiasm of childhood has become cynical in youth and worn out in old age.

It was only a short time ago that the writer was seated in the dining room of an elegant club. Dining there were those men in the community who are reported to be successful. "Who's dead?" I asked my companion. "Why?" he replied. "Look around you at the faces. This place to me has the atmosphere of a funeral at which the mourners have arrived."

What is success? Is it to accumulate things or to keep and to cultivate the God-given graces of childhood?

Where is the generosity, the enthusiasm, the sympathy, the rippling, impulsive joy of childhood? Gone! Traded for things. Is it any wonder that men, who have traded these graces that God gave them for the things that man has made, should bear on their faces the marks of the trade? "Born men and die grocers," was the obituary that J. G. Holland wrote of such; or, as Bishop Gailor happily put it in a speech at the General Convention, referring to another class of the same dry bones, "Born men and die Ph. D.'s." It is the same thing—trading the inexhaustible graces of the goodness of God, for the manufactured products of the wisdom of man.

And the strange thing is that each specialist fancies that he only is wise and that wisdom will die with him and with his class.

I remember going in to the office of an eye specialist and being told that 90 per cent of headaches came from the eyes. I feel sure that a stomach specialist would have traced them to the stomach. We get our nose to the grindstone, and our eyes fail to see beyond the trough in which the grindstone is running.

The masters of finance see nothing in the world but practical business. The professor of chemistry reduces life to a chemical formula. The military leader fancies that nothing but military glory entitles one to the fame of the immortals. The physician reduces the world to a clinic and the modiste to a fashion plate. Each one trusts in himself that he is right and despises others. Now as a matter of fact, life is all these things and much more.

It is like a brother Priest once told me: "Do you see that dusty road? It looks plain and uninteresting, and so it is to the workman who trudges it every day. But supposing that each day he could have a companion. On Monday, a botanist, who would tell him about the plants; on Tuesday, a geologist, who would lecture on the rocks; on Wednesday, an ornithologist, who would explain the habits of the birds; and so on each day in the week, a specialist who would show him the glories of the road. Would it not be transformed and become a glorious thing?"

We need chemists, and physicians, and capitalists, and modistes, but we need far more to get a broad vision of the road.

Life is opportunity. No one gets more than an opportunity to be. Whatever you are, you became so because you embraced opportunity. God forces nothing on you. You can be merely a "bugologist," or you can be as well a man, looking around you, enjoying the vistas of opportunity, but above all else, buoyant in the expectation that the road will open up new vistas, and that at the end of the road there is a home.

Being cocksure and despising others is to play the fool. It is to deceive oneself, and no one else. It is to reduce a glorious world to minute and petty proportions, and more than that, it is to reduce your own life to an insignificant and unworthy end.

To be blase is to exhaust the little fraction of the world that you fancy is your world. To have ennui is to be weary of the dust and dirt of a road that you do not comprehend and that is dull merely because you are stupid.

"What shall it profit a man if he gain the whole world and lose the soul that God gave him?"

## THE STORY OF THE CHURCH

### HEBREW CHRISTIANITY

The American mind seems to find difficulty in absorbing the fact that Christianity is an institution for which God spent two thousand years in preparing and which had its beginning in the person of Jesus Christ, and that therefore it cannot be founded in the United States, since Christopher Columbus discovered us.

"Other foundation can no man lay than that which is laid," is

an axiom in the history of institutions. Americans can found something else, but they cannot discover the Christian Church.

Christianity was entirely Hebrew in its origin.

It was prepared for by a long line of Hebrew priests and prophets.

Its immediate herald, John the Baptist, was a Hebrew.

Jesus Christ was a Hebrew, as were the twelve Apostles and St. Paul. All of its first converts were Hebrews, and for fully a generation the Hebrews entirely controlled the destinies of the infant Church. For this reason, its viewpoint was entirely Hebrew.

To suppose that the primitive Church was congregational in government, or that its worship was of an ex-tempore character, is to suppose that the Hebrew Christians turned against all their previous training and suddenly did that in religion which they had never done before. On the contrary, they still went up to the Temple to pray, and they rigorously opposed every Gentile innovation that St. Paul attempted to force upon them.

The primitive Hebrew Christian Church was decidedly conservative up to the year 70 A. D., when the destruction of Jerusalem and its Temple deprived them of the center of their influence. Even St. Peter, notwithstanding the vision that he had received, was unable to break away from his strong Jewish prejudices. Accordingly, the early Christians were used to a hierarchy, knew nothing about democratic institutions, and were steeped in the ritual of Jewish worship.

### ST. PAUL'S TASK

St. Paul was selected for a definite task. He was to take the Christian Church out of its Hebrew fetters and make it a truly Catholic Church. But in doing this, St. Paul never forgot that he, himself, was a Hebrew, and that the Christian Church was the fulfillment of Hebrew prophecy.

His mission was not to crush out the Hebrew elements in the Church, but to break through the Jewish prejudice that was unable to see a full fledged child of Abraham in a Gentile convert, and that was disposed to insist that Gentiles must at least outwardly become Jews, before they could be admitted into the full fellowship of Christian privilege. Himself a Hebrew of the Hebrews, he had to open to the Gentile world the inheritance which Hebrew exclusiveness wished to retain for itself. He was to be the great Apostle to the Gentiles.

### HIS OBSTACLES

No man ever started on a great enterprize with less apparent chances of success. His career as a Hebrew, persecuting the Church, made him to be distrusted and disliked by those who had been the victims of his zeal.

His sudden change of front, from a persecutor to a defender of Christ, made him particularly hateful to the non-Christian Jews, especially to the Hebrew aristocracy, among whom he had moved and with whom he had consulted.

He preached a little at Damascus, but was compelled to withdraw and to seek retirement in Arabia. On his return, in three years, he could not show his face in Jerusalem and, after a hurried and evidently unsatisfactory conference with the Chief Apostles, he retired again for a longer period at his native town of Tarsus.

From this obscurity, he was rescued by Barnabas, who saw in him a useful instrument for the large and growing Gentile Church in the great city of Antioch. From here, fourteen years after his conversion, he tried to establish friendly relations with the Church at Jerusalem by bringing up supplies to relieve the famine there, but apparently with meager success.

He was attacked by the Judaizing Christians because he admitted Gentiles to the Church without requiring them to be circumcised, a controversy which created the first Christian Council, in which his position was, at last, firmly sustained.

He then began his wonderful missionary journeys, but as we learn from his Epistle to the Galatians, he was relentlessly pursued by those Hebrew Christians who would not be reconciled to his mission and they succeeded in turning many of his converts in Galatia against him.

The Church was confronted with the first of many efforts to narrow its mission to the provincial limits of a single nationality. Was the Church to be Catholic or Jewish? Subsequently we shall see the problem stated differently. Was the Church to be Catholic or Greek? Was the Church to be Catholic or Roman? Was the Church to be Catholic or Teutonic? Was the Church to be Catholic or Anglo-Saxon? It is the same problem in different terms. With St. Paul there was "neither Jew nor Greek" who could so dominate the Church of Jesus Christ as to make it lose its universal character to conform to a national genius.

That is the trouble with genius. It is not content to serve, it must dominate.

And to this principle the Church of Jesus Christ must necessarily be opposed.

St. Paul led a life-long struggle against the false zeal of its pro-Hebrew zealots; a struggle in which he was sometimes forsaken, but in which, thank God, he was finally and entirely victorious. The Holy Catholic Church was not to be dominated by the rule of the Hebrew genius. And looking forward we can see that whenever any nationality, Jew, Greek, Roman, has succeeded, for a time, in forcing upon the Church the domination of its own individual and peculiar genius, it has been at the loss of that freedom which is the peculiar privilege of the sons of God. The Church of Jesus Christ was not founded to make men sons of Abraham, or of Peter, or of Luther, but sons of God, rejoicing in the freedom with which Christ has made them free.

If the creed by which the great mass lived and is still living; if matter, if brutal force, money and arms, the cunning wit of guileful hearts, are the gods in whom we must trust, if might is right, who shall then judge but the mighty, and how dare you question Caesar's right and protest against his will? If you are but the reasoning animal, and if might is right, then Caesar is your god, and you, the weaker, must give him what he demands and has the power to take. But if there is a spiritual order of things, if the Lord is God, and you His creature and child, well, then, friend, change your master and give unto God the things that are God's; serve your Father, and you will be free from the degrading serfdom of material things and power-greedy men.—Christian Work.

St. Peter, St. Paul and St. John all administered Confirmation or "the laying on of hands", and for 1,500 years down to the Reformation, there was no other mode of perfecting membership in the Church. Today, the many millions of "Episcopalians" that are scattered over the face of the globe, adhere to the Apostolic custom.

There is not a duty which devolves upon the confirmed that does not belong also to the unconfirmed. To live the Christian life is a man's bounden duty and he will be held to that duty, and judged by that law, whether he comes to font, and Bishop, or whether he do not. Confirmation is not the origination of Christian obligation; it is the formal, public, solemn acknowledgment of it.

## PREACHING MISSION SUPPLIES

We have spared no pains in preparing just the literature and supplies needed. We furnish them at very moderate cost. We also do any special printing desired.

### 1. Special Mission Number of the Parish Leaflet.

We print your Announcements on the first page.  
Price: First 100 copies, \$2.50; each additional 100 copies, \$1.50. Circulate them in every home in the entire community.

### 2. Invitation Cards—Four pages.

Page one contains the Picture of Christ knocking at the door. Pages two and three contain an appeal to open the door. Page four contains your program of services.  
Price: First 100, with your program printed, \$1.75; each added 100, 75 cents.

### 3. Call to Personal Service. The Rector's Letter and the people's reply.

Price: First 100 copies, with name of Parish and Rector printed, \$1.00; each added 100 copies, 50 cents.

### 4. Posters and Store Window Hang-

ers—11x14 inches. Two colors.  
Price: 100 or less, paper, \$3.00; cardboard, \$5.00.

Per 100

5. Prayers for the Missions ...\$0.50

6. Requests for Intercession ...\$0.50

7. Resolution Cards .....\$0.50

8. Mission Service Leaflet ....\$1.00

9. Mission Hymns, words only, \$2.00

10. Hymns and Chants, words and music .....\$6.00

11. Envelopes for Mission Expenses, 200 with name of Church printed, \$1.00; each added 100, 25 cents.

### Leaflets. Four Pages Each

Sent complete, or with page 1 entirely blank, for 50 cents a hundred. We print your copy on page 1, if desired, for only \$1.00.

These Leaflets prepare for the Mission, and teach Church Truth during and after the Mission. These should be used by the thousands.

No. 1.—Responsibility.

No. 3.—Are You a Church Member?

No. 5.—Confirmation.

No. 6.—Two Ideas of the Church.

No. 7.—A Crisis and an Opportunity.

No. 9.—Looking for a Church.

No. 30.—Holy Communion.

No. 32.—Baptism.

No. 37.—Which Was the First Church?

No. 38.—Facts or Theories.

No. 55.—The Church of the Sacraments.

No. 74.—Four Apostolic Marks.

No. 80.—Come to the Mission.

### SOME POPULAR FOLDERS

Parish Folder .....75c a 100

Brimful of Church Teaching.

Missionary Folder .....75c a 100

The first page of these two folders is blank for you to use to send notices or to announce a course of sermons throughout the congregation. They cost no more than the printing alone would cost at home.

Send your copy to us, and the printing of that page will cost only \$1.00 in addition to the price of the folder.

The Boyhood Covenant With God, with

Daily Devotions. Six pages, printed in two colors. Price: 3 copies, 10c; 40 copies, \$1.00.

Church Catechism .....75c a 100

On durable paper. The best form ever used, and the cheapest.

Lent Folders .....75c a 100

A great variety.

Send 25 cents for a sample copy.

Address  
THE PARISH LEAFLET COMPANY  
Hobart, Indiana

ST. STEPHEN'S COLLEGE  
Annandale-on-Hudson, N. Y.

One of the Church's Colleges which gives a thoroughly sound preliminary training for the Seminaries.

Moderate Fees. Send for Catalogue.

REV. W. C. RODGERS, D. D., President.

Church Tracts Safe to Use

By the Rev. T. Tracy Walsh, Endorsed by Churchmen of all schools. Episcopal Church Merits, Facts and Principles. 5 cents each, and 3c for the following:

Why Be a Professing Christian? Baptize Infants? Use Forms of Worship?

CHURCH LITERATURE PRESS, 2 Bible House, New York

A. STORY MAGAZINES—Little Folks. \$1.00; Everyland, \$1.00; Story tellers', \$1.50; a year. B. Send me 35 cents in stamps and I'll send you Plan and Fancy need NEEDLEWORK for 12 months.

C. CHOICE CATALOGUE of Church Magazines; 1917 General Magazine Catalogue; Free ask for them. Address, JAMES SENIOR, Lamar, Mo.

TWO GOOD BOOKS FOR LENT

THE LIFE OF A CHRISTIAN With an introduction by the Bishop of Milwaukee (75 cents)

THE LITTLE VALLEYS With an introduction by the Bishop of Dallas (80 cents)

Doctrinal and Devotional By the Rev. Charles Merced Hall, M. A. Rector of St. Mary's, Asheville, N. C.

LONGMANS, GREEN & CO., 4th Av., New York



## THE PARISH

A Christian Making Institution  
RECTOR VESTRY

How a Parish Makes Christians Through Its Organized Activities

### EDUCATION

Church School  
Font Roll

### WORSHIP

Prayer

### SOCIAL SERVICE

### CHURCH EXTENSION

#### IV.

## THE TRAINING OF BOYS AND GIRLS IN PRAYER

Suppose a child asks, "Why do we say prayers?" what would you answer? And if you were to ask any class of children of middle or upper school age, "Why do we have public and private prayer?" what would they say? Apart from the recitation of some given formula, would their answers please us? Do we not generally find "prayers" the most difficult part of Sunday School; the part requiring most "discipline and vigilance"; the part that fosters, more than anything else, hypocrisy and an untrue behaviour? Can we find any connection between the expression "saying prayers" and gabbling and formality? Before we can help our children to pray we must be sure of our ground. The following short notes of an introduction to some lessons on prayer for senior children, eleven to fifteen years, will show the attitude that I am taking in this paper:

"1. What is prayer? Speaking to God. (Give Bible instances.)"

"2. Why do we speak to people? To get to know them: cf. strangers, Belgian refugees. When we know them we say it would not feel strange to go and stay with them: we seem to know what it would be like: we should feel at home. This kind of speech is conversation. We speak, then they speak while we listen, think and reply. The greater part of conversation, when we want to know about things, consists in our listening."

"3. What do we speak about in prayer?"

"4. Where do we speak to God? (Anywhere.)"

"5. Answers to prayer may be yes or no (cf. Gethsemane)."

### PRAYER—SILENT AND VOCAL

Now, let us ask ourselves, Does Heaven "seem like home" to our children, or is it a strange land? Do we in our own prayers leave time to listen to God's voice, or do we talk and clamour all the time? Do we try to learn, or are we always asking for, demanding, bargaining with God; or depreciating ourselves—His highest work on earth—saying, "Behold, I am a worm," yet feeling often that we could really do great things, if we only had the chance? If we do not feel this, we ought to do so, for "I can do all things through Christ who strengtheneth me." I expect we have all seen little children, of about three years of age, go and sit quietly down, with hands folded, for many minutes together. This is the outward sign of a dawning inward collectedness which, with tender nurture, will be the starting point for a child's own prayers. Up to this time the mother has prayed for and with her child, kneeling by the little cot, and then holding the baby hands together, while she murmurs the evening prayer, which is a part of bed-time. As speech is acquired, the little one imitates and repeats words with her, so the habit of prayer at special times is formed. At this next period, when "collectedness" is dawning, it may well be the time for introducing little talks about the events of the day. Short silences, very short and very silent, give great spiritual joy to these little children, as anyone who has used Dr. Montessori's suggestions knows. I have used a time of silence in middle school prayers, and found the children most responsive. Most of us feel that the moment when silence has been secured is the moment to begin vocal prayer, but I think we lose a great deal that way. A few words, even to the upper kindergarten, suggesting what we might think about, or picture in our minds, or thank for, etc., in the silence, brings a very happy response.

In thinking about prayer-training we must always consider the stage of development our children have reached, and if we teach them that God is their Heavenly Father, and that we may talk to Him as we do to our earthly father, then we must let them, and not check them or laugh at what they say. The boy and girl, rejoicing in their newly discovered powers, will need a suitable expression, and will appreciate to the full the prayers of which Canon Beeching's "Boy's Prayer"

er" is a type, while those which explain to God that they are only children, weak and incapable of much, are repugnant to them. They also foster hypocrisy or inattention.

### THE SELECTION OF PRAYERS

I find it interests children over kindergarten age to read to them a few prayers and let them discuss or vote on those that they would prefer to use. I invited the Senior scholars of my middle school to look through a collection of Sunday School prayers and draw up a form for school use. It was most illuminating! To my great satisfaction, all those that separated teachers and children from common worship were discarded, such as those that asked for attentive and obedient children, etc. I was surprised to find a firm resolve to place the Creed and the Lord's Prayer in the opening service, and when the selection was complete, school prayers occupied a good quarter of an hour to twenty minutes at each end of the session. In the Missionary prayer selected I was asked to substitute "We, Thy servants" (aged eleven years), for "We, Thy children."

In selecting prayers for public or private use we must be careful that the words memorized are of lasting value and well expressed. It is wrong to give the memory, when it is at its very best, words which are doggerel, jargon, or which are untrue, for they will stay with the victim all his life. Young children do not like too frequent changes in repetitions or prayers, but we must remember that, as they grow older, so their prayers must change too. We hear too often of the adult whose only prayers are the baby petitions learned at his mother's knee.

### GROWING IN PRAYER

Even little children have vague sentiments and feelings; it is our part to help them at all stages to give expression to them, to embody them in language, for we know that if they are unexpressed they vanish away. The following quotation from "The House of Prayer" is an instance of what I mean:—"I suppose I ought not to pray for a bicycle," Timothy mourned. "I am quite sure that God likes to have you pray for a bicycle if you want one," grandfather explained. "But I think He would be disappointed if I should pray for one." . . . You see, we grow up in prayer, just as we do in everything else." Prayer training is not complete unless we lead our boys and girls to realize the value of corporate prayer and worship. For this a definite place is needed, so we have our Churches, with all their associations and connections with things spiritual, reaching back to the distant past, and ever pointing to the future. "In all families where Church-going has any real meaning . . . the children are anxious to go to Church, and count an occasional participation in its services a great privilege and joy. This joy, in the first instance, springs not from any understanding of what is said or sung, but from the simple fact that . . . all the worshipping congregation sing the same hymns, unite in the same prayers. The child knows that a common thought is stirring many minds, a common feeling throbbing in many hearts." He has a dim presentiment of oneness, and children thrive where there is harmony and unity. There is a sense of mystery and greatness, when the young child in Church finds himself unnoticed, because the grown-up people are too absorbed in their own devotions to look about them.

### THE CHILDREN'S SERVICE

When leaving the family group, we come to the next stage, the children's service, or its equivalent, we have another stage of development to satisfy, though before passing to that I would call attention to the fact that many children still love to go to an adult service with their mothers, when they appear to shirk "Church Sunday" if possible.

I think the quotation above explains this condition.

"But a time will come when he will ask, 'What mean the words which all are saying, the songs which all are singing?' This question must be answered in a way corresponding to the stage of development he has attained,

and to the degree and range of his spiritual experience. . . . In all that you do, however, make it your chief aim to satisfy, fulfil, and strengthen the prophecies of the soul." The black face is mine. These words point to graded instruction and services, to instruction suited to and in response to the child's requirements, and instruction, not, as it so often is, divorced from the development of soul and spirit, but its handmaid, the interpreter of what is already dimly felt. A very young child's worship is expressed best in movement and activities, such as processions, singing, etc. It is later that words, as such, will appeal to him. There is a stage, too, when the fabric and furniture of the Church may be invested with meaning which will never be forgotten. The font, the chancel step, the altar, will preach many a silent lesson in later life, if the boy and girl have connected them with an upward and progressive movement towards union with God.—E. S. N. in the Challenge.

### MANGER SUNDAY PAGEANT

The pageant idea in the celebration of Manger Sunday was used at St. George's Sunday School, St. Louis, on the second Sunday before Christmas this year. It is the custom on that day for the pupils of the school to bring gifts to a manger placed in the chancel, which are distributed among the children of the Mission Schools of the city. On this occasion the old custom of celebrating Christmas and Epiphany together was revived. The manger was placed in the chancel as usual, at the Sunday School hour. Characters representing St. Mary and St. Joseph enter, dressed in the costume of the period, take their places at the manger and sing a lullaby. As they finish a peasant wanders in through the front door of the Church and up the aisle until near the Choir door, when in come three shepherds awestruck and full of wonder at the experience of the night. The peasant inquires the reason for their "looks of wonder. Hast thou alone, of al. Judaea, seen visions?" This gives the shepherds an opportunity to tell the story of the night. The peasant is persuaded that their story is true, and goes with them to find the Babe. They find Him in the manger, and make their obeisance while St. Joseph sings them a short address, taken from the cantata, "The Story of Bethlehem." The shepherds arise and take their place in the tableau, and then, to the music of "We Three Kings of the Orient Are," three kings march up the aisle from the street door carrying their gifts and singing the verse that corresponds to it, and then they take their place in the tableau, while the scholars of the school come forward in procession and deposit their gifts in the manger. The gifts are blessed. Then the cast files slowly out.

The effect of the service, for that was what it really amounted to, was remarkable upon both children and adults, for the church was well filled with fathers and mothers, and there were many requests that it be repeated.

There was no incongruity in the presentation of the little pageant or episode in the chancel. In fact it gave just the right atmosphere, and the attitude of even the smallest child was reverent and devout. The time taken was only about forty-five minutes, leaving plenty of time for the taking of class records before the episode began.

The Chaplain of the Oregon State Senate, after having prolonged his prayer over six minutes before that august body at a morning session last week, was quietly if not politely remonstrated with by the Sergeant-at-Arms: "You have gone far enough to suit these fellows. Better call a halt." The Chaplain halted.

It now looks as if the Southern and Northern Methodists won't get together until they get to heaven.—Dallas News. There are others.

Bishop Roots of Hankow, China, conducted a quiet day for the Clergy in St. Paul's Cathedral, Boston, on Tuesday, Jan. 16th.

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

Edited by GEORGE P. ATWATER  
and WILLIAM M. WASHINGTON

#### IV.

## A WINTER PLAY— GROUND FOR BOYS

Having launched your project you now come face to face with the next problem. Your boys will come in numbers to your playground and your patience will be tried. A group of boys shouting and playing will bring all your nerves to the surface. But it is good medicine and you will soon grow accustomed to them even as one living alongside a railroad soon permits the midnight express to pass through without jumping out of bed.

Your next problem is discipline. Here the leader will have to use all his moral force. Physical force is a failure and shouting is a disgrace. Discipline results from the careful planning and organization that means thinking out your task beforehand. The leader should never relax his central position. If something is to be done elsewhere have someone else do it.

Pick out your "won't behave boys" and give them some responsibilities. Gather them for a conference and let them share in the leadership.

Maintain sub-divisions among the boys over which you place some boy as captain. The military formation will more quickly produce discipline than any other kind of organization.

Your men leaders should be men of personal forcefulness who know what to do next. They must have three

essential characteristics, an even temper, a sense of justice and good nature.

It is remarkable how many leaders consider a breach of rules as a personal rebuff, if not an insult. School teachers often fall into this habit. A breach of rules is taken as a rebellion against the teacher, and they resent it with personal feeling. Some Rectors, I am afraid, consider that a failure to adhere to their "rules" is a matter which must engage their personal temper and anger.

This is all wrong. A good rule is good in itself and not because it is the whim or decision of a leader. For a leader to get angry when a rule is not observed is to lower himself and his authority. Each rule should have some penalty for its non-observance, and that penalty should be pronounced with perfect good nature. A good judge doesn't sling ink bottles at a man convicted of a crime.

In the case of the boys a very simple method of discipline is possible. Give each boy five credits. For each wilful breach of the rules he must forfeit one or more credits according to the nature of the offense. When he forfeits the five credits, exclude him from the room for a week. If he goes one entire month without forfeiting a credit, restore to him any of the five he has lost.

All these things, however, are intended as suggestions.

The development of the activities to another stage will be considered in another paper.

## FROM FAR AND NEAR

Edited by JOHN C. SAGE

### A WELL MERITED REWARD

The Rev. Dr. Samuel Watson, Rector of the American Church in Paris, has been decorated by the French government because of distinguished service in behalf of those brought into distress because of the war. Dr. Watson's work has been notable. As Rector of Holy Trinity, a Church of commanding beauty in that city of beauty, he was serving the large American colony with faithfulness and devotion. Then the war came and despite the fact that the congregation and working force of his Parish was suddenly depleted, Dr. Watson pluckily stood by his post and with a large measure of directing skill showed remarkable ability in organizing relief work which has ministered to the thousands of widows, orphans, homeless and penniless people. Now the French government bestows upon him honors of high merit. For all this the American Church at home feels proud. Later we hope to give our readers a more extended report of Dr. Watson's work in Paris.

### IS CHRISTIANITY A FAILURE?

Cardinal Gibbons, in a recent interview, administers a rebuke to President Elliot of Harvard, who has been taxing Christianity with failure because of the war. Here is what Dr. Elliot had said:

"For nineteen hundred years the ethics of Jesus of Nazareth have been in the world, but have had no effect to prevent or even reduce the evils of war, the greatest of the evils which afflict mankind. The ethical doctrines of Christianity in regard to justice, humility and mercy have not found expression in the relations between Christian nations, whether in peace or war, or indeed in the history of institutional Christianity itself."

"I am amazed," said the Cardinal, "at Dr. Elliot's sweeping denunciation of Christianity. It seems incredible that a man of his learning, experience and opportunities for observation should not realize that Christianity has been for centuries a softening, elevating, civilizing influence upon the human race."

"Is Dr. Elliot blind? When he can remove from my sight our schools, our asylums, our homes for the old and the poverty-stricken, our institutions for helping the afflicted of all kinds, for providing for the orphans and the friendless; when I can no longer see colleges and hospitals and temples for prayer and meditation scattered throughout the world then only will I admit that Christianity is a failure. When I can no longer see dispersed over the groaning earth that magnificent army of saintly men and women who are warring, in the name of Christ, against sin, and disease, and all forms of human weakness and error, then—and then only—will I acknowledge that Dr. Elliot is right and

that I, and my Church, are wrong. "How dare Dr. Elliot imply that the Christ ever said anything against war? Surely they have heard at Harvard the prophecy, 'There shall be wars and rumors of wars.' Dr. Elliot must know that the Christ said that He came to earth to bring not peace, but a sword."

"Do not mistake my meaning. Do not imagine, for a moment, that I am advocating warfare as a desirable, or even necessary human activity. But I deny that there is anything in the authenticated teachings of Jesus of Nazareth that would place Him among those we know today as pacifists. On the contrary, he repeatedly recognized the moral value of strife and conflict among men, and implied in all His teachings that warfare, the eternal struggle between good and evil, is inherent in the nature of the universe. 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' In these words the Christ makes a distinction that comes logically from the lips of Him who came to bring not an olive branch but a sword to earth."

"When we discuss the subject of war we need historical basis for any conclusion we may reach. War, though it apparently has received Divine sanction, is inherently a pernicious and abnormal manifestation of human nature. We get the right light upon it only by employing a long perspective and comparing recent centuries with those more remote. In former ages war was universal and continuous; the main occupation of men in those dark times consisted in the slaughter of their fellows."

"Take for instance, the 700 years in the history of Rome from the time of its founder, Romulus, to the age of Augustus. During that whole period the Romans were in practically a permanent state of war. During these seven centuries they enjoyed only seven years of what could be reasonably called peace."

"Contrast this appalling record with that of the United States for the past century. We have had in that time only 10 years of war—that is one year of war for 10 years of peace in contrast with Rome's 10 years of war for one of peace. This decrease in the activities of war during the lapse of centuries can be traced directly to the influence of Christianity. It is a demonstrable fact that paganism has always made for war and Christianity for peace."

"Upon Grant's tomb are carved his immortal words: 'Let us have peace.' Would Dr. Elliot contend that between the words and deeds of a Grant and those of a Titus there is nothing to show that Christianity, far from being a failure, is a strong, triumphant force in our modern world?"

"Is there not given to nations, as to individuals, the power to make the crucial choice between good and evil? We must believe this. We must believe that there is a Divine purpose in it all that is being fulfilled."



# THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

And he sent them to preach the Kingdom of God and to heal the sick.—Luke ix:2.

## THE CHURCH AND THE HOSPITAL

Not for nothing, as God reckons values, does the Church place the healing of the sick as a foundation corner of her endeavor. Notwithstanding the views sometimes set forth as to the relation of God to sickness and grief, it is a matter of common observation that many a man is the better for having been sick, the stronger and sweeter for having suffered. As "earth's joys grow dim" the Great Abider grows clear. Uninterrupted health and prosperity have yet to prove their claim, easily accorded as it generally is, that in the eternal run they are man's best friends. There are more reasons than one for reconsidering the prayer for the President and those in civil authority as it now stands in our morning service. Continuity tends toward crystallization and it takes a severe solvent to reduce crystallized presumption. It was suffering that begot the faith that strove to touch His garment. Man seldom takes the time to consider deeply the significance of the Cross until he is compelled to bear a cross. Sympathetic understanding is the foundation of attachment. The man in a hospital is bearing a cross. If when he emerges he is still to be numbered with the credal adherents of the great god, Luck, it will very likely be because some words have not been spoken that should have been.

## A PERSONAL QUESTION

The Christian hospital is a powerful agent in Church Extension. It has a peculiar and extended potency for the recovery of the whole man. Internment there, of necessity, gives a man pause. A pause without distraction usually means reflection. In the headlong rush of vigorous life, reflection finds but little place. If it had more place, it would have greater determinative influence. The headlong rush would become qualified by reasonable direction. Not till change of direction be voluntarily made can it be depended upon to be either safe or continuous. On the hospital wall yonder over the foot of the cot is written, "Quo vadis?" It is so written that only the patient sees it. It is a peculiarity of the handwriting of God that it is legible only to those whom it may concern.

## THE UNKNOWN DIVIDEND TAKER

But this semi-mystical experience of the soul in a stricken body is not the only process of redemptive potency involved in Christian hospital ministry. Such a hospital is the outward visible sign of the love of God through man to man. These hospitals will cost our branch of the Church alone \$76,000 for the current year. This investment will yield no interest. Not one dollar of the principal will ever be returned to the investors. They seek no security. It is an investment in the Bank of God and the dividends are payable to the other man—a man we shall never meet and a man unknown by name. Our only connection, humanly considered, with him in the future will be to further pay the further expense. "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." To attempt to account for gifts of this sort, certainly so far as the rank and file of the givers are concerned, on any considerations of self-advantage, though removed and refined to the power of subtlety, is absolutely futile. Whatever in fact of commercial advantage may follow missionary activity, it rarely accrues to the investing generation and probably still less often to the direct descendants of those who made the bulk of the gift. Such a factor in giving, so far as it operates as a motive consciously held exactly equals zero—it doesn't exist. The indisputable proof of the essential divinity of the normal man overwhelmingly appears in that he stands ready, if need be through the sweat of his brow, to relieve the other man, neither asking nor expecting return.

## A FRIEND IN NEED IS A FRIEND INDEED

In the reflective pause which the hospital cot provides this general situation appears very clearly to the patient. Did you read last week in this department of THE WITNESS the dying declaration of a soldier of Kitchener's army? "Lying here," he wrote, "in hospital helpless, three months, his

from shrapnel wounds which refuse to heal, and just waiting, I have been thinking." Thinking, there's the word. And one of the thoughts that came within his thinking was this, that a great cause which he formerly derided and upon which he had turned his back, had more than once and in more ways than one, ministered to him without pay and without price. He had been thinking. Now, thought is the stuff in which understanding and appreciation and gratitude of the abiding kind, grow. Gratitude sprouts easily but it withers quickly unless it be sustained and developed in thinking. It is lack of this soil which explains much of the apparent ingratitude in man. The gratitude which springs forth in the warmth of a present gift and in half expectation of future beneficence is like the potato shoot toward the cellar window—showy but weak. When the potato is placed where it ought to be, out in the garden, it will take its place in God's scheme of things and the shoot will fulfil its function. When gratitude is placed where it ought to be, in the contemplation of things as they are, it also will take its place in God's plan, the which is to bring to perfection the love of Him Who first loved us. Thinking, that's the word he used, thinking, in a hospital bed.

And so when Kitchener's soldier had thought all his thoughts, had unravelled out the tangled skein, had re-assayed values and weighed in the final balances the life that had been against the life that might have been, he wrote his letter and turned his face to the wall. And these were the words of his letter in its conclusion: "My message is that all who are wise should work in the service while it is day, remembering the coming night!" He had been thinking—and the love of God through man for man had done its work.

## GENERAL CONVENTION OF 1916 AND LUKE IX:2

Several great meetings were held during the General Convention in the interest of special needs which are before the Church. Bishop Roots of Hankow, China, presented the need of the Church General Hospital, Wuchang; a few who remained after the meeting promised nearly \$4,000 of the \$16,000 asked, and agreed to assist in securing the remainder. On Sunday night, October 22, at a mass meeting in the interest of St. Luke's International Hospital, Tokyo, Japan, \$32,000 was pledged toward the \$96,000 necessary to complete the sum required. During the days of the Convention practically \$100,000 was given and promised for special needs. No previous General Convention has had such a record of generosity.

## THE BEGINNING OF A BY AND BY

Miss Conway, one of our Missionaries to Liberia, when she returned recently, took with her a few hundred dollars for a small building to be used as a hospital. The corner stone was laid in August. Small as it is it represents our first medical enterprise in Africa. Though the building is not yet finished, the vision of its creator is expanding, for she writes: "Now I have a small hospital, well on the way, but am not satisfied; in time I hope to be able to build a men's ward and a nurses' home; also to have dispensaries in the interior. These dispensaries could be carried on without further expense except for the extra drugs and medical supplies."—St. Paul's (Chicago) Parish Record.

## A MAN THAT COULD AFFORD TO DIE

By the recent death of Dr. Henry Laning of Osaka, Japan, the Church's staff abroad has lost one of its oldest members, and, in point of service, the oldest of its medical missionaries. Dr. Laning completed his medical education while the Civil War was raging in this country. He volunteered at once as an army surgeon and was attached to the 139th Regiment of New York Volunteers until the close of the war. In 1873, Dr. Laning volunteered for service as a missionary doctor. Strange as it may seem in these days when Japan has so fully awakened to the advantages of Western medical science, Dr. Laning found some difficulty in securing permission to begin his work. Finally a small dispensary was opened in Osaka. In a short time it became known throughout the city as a place where a man with remarkable skill, unlimited patience and unflinching gentleness was willing to do his best for the sick and suffering. As his work grew in extent and became

better known a small hospital was built. Here Dr. Laning worked for many years until in 1910 a larger and better equipped hospital made it possible for him to render wider and more effective service. In 1915 Dr. Laning returned to this country broken down by forty-two years of exacting work. Bishop Tucker says of him: "He was an ideal missionary physician, modest and generous and skillful in his profession, successful in winning the confidence and affection of the Japanese, and untiring in evangelistic work. The Japanese of Osaka hold him in the same affectionate regard that they did Bishop Williams."

## LUKE IX:2, IN 1916

Last year nearly 500,000 patients were treated in our hospitals and dispensaries in Alaska and the Philippines, Porto Rico, China and Japan, and among the Indians and Negroes. To keep our hospitals open, pay salaries of doctors and nurses, and provide for all the running expenses will cost the Church this year, \$76,227.

## A CHINESE INTERPRETATION

Of "Render to Caesar the things that are Caesar's, and to God the things that are God's."—Part of Mark xii:17.

One of the greatest industrial enterprises in China is the Hanyang Iron Works near Hankow, established some years ago by Viceroy Chang Chih Tung, one of the most progressive of China's leaders under the old regime. They are now managed by five Chinese business men, all of them Christians. Four of them are members of our Church. Recently an American business man, visiting China, expressed a desire to see these works. Meeting one of the managers, he said to him, "I would like to have you take me through the works next Sunday." The Chinese business man quietly replied, "I am sorry I cannot show you through the works on Sunday as I shall be teaching my Sunday School Class at St. Paul's Cathedral, Hankow. If you will come on Monday, I will take you through."

"And they marvelled at him."—The rest of Mark xii:17.

## THE APOLOGETIC VALUE OF HONEST WORK

From the residents of the Hawaiian Islands, not one of whom is a member of the Episcopal Church, Bishop Restarick has recently received gifts amounting to \$8,500 for the Church's work. Most of the money has been given by men of what are known as the old missionary families, all of whom are Congregationalists, who stated in their letters enclosing the gifts, that they were making them in recognition of appreciation of work which the Church is doing in Hawaii for Hawaiian girls.

NOTE.—If there be anywhere any verbal argument that will produce this sum from this sort of source and carry with it the regard for the Church that this gift implies, THE WITNESS will gladly give space for its publication.

## TENNESSEE NOTES

Since the resignation of the Very Rev. J. Craik Morris as Dean of St. Mary's Cathedral, Memphis, the Cathedral services have been under the charge of the Rev. A. L. Noll, L. L. D., of St. Raphael's House, Monterey, The Rev. R. L. McCready of Louisville, Ky., has been elected to succeed Dean Morris, but as yet has not accepted the election.

A very successful Mission was held in St. Peter's Church, Columbia, Tenn., beginning January 18th. The Rev. John R. Matthews, M. A., Missioner. The people of the town were so well pleased with the splendid work of the Missioner, that they have invited him to return and hold a Mission in which the whole city will unite.—"A Town Mission."

On Thursday, January 25th, work was commenced on the new Negro Mission in Franklin, Tenn. The chapel, when completed, will be known as St. John's Mission. This splendid work has been made possible through the untiring efforts of Mrs. Mary S. MacKay, and is under the direction of the Rev. A. C. Kilheffer of St. Paul's Church, Franklin.

The speakers at the noon-day Lenten services in Nashville have been announced as follows: Rev. George O. Watts, of Memphis; the Rev. John J. Gravatt, Jr., of Franklin, Ky.; Rt. Rev. F. F. Reese, Bishop of Georgia; the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee; the Rev. John D. Wing, of Savannah, Ga.; Rev. Father Harrison, O. H. C., of St. Andrew's School. These services are under the direction of the Laymen of the city.

# ROUND ABOUT THE PARISH

A Series of Articles by  
**GEORGE P. ATWATER**  
Rector, Church of Our Saviour, Akron, Ohio

## V. THE PAYERS AND THE PROMISERS

What would a Parish be without the sense of some duty unfulfilled, some dream unrealized? Surely nothing could be more disastrous than to reach maturity at one bound. The young life is that which feels that every day's work is a preparation for something better. No matter how far into the past you may record the day of your birth, you are young if each day is a new birth to some richer share in real living. The Parish which reaches a point where it says only,—"See what a past I have had, how rich in gifts and splendid in service,"—is reading its own obituary, no doubt well deserved. But the Parish for me is the one that says, "See what a future lies before me." It has a future because it has people with vision, with patience and loyal perseverance.

Each member of the Parish is a promissory note. "On demand I promise to pay my share to the Parish with heartfelt interest." I mean by that that each member of the Parish has accepted a definite something from the Parish and he is pledged to pay something back.

Promisers are of two sorts, reliable and unreliable. The reliable promisers are a boon to parochial life. I know many of them. Their minds are alert to the needs and their very presence lends strength to every enterprise. They are not intending to withdraw because their pew happens to be occupied on some Sunday. Not at all. They are glad to have others there. They are braced to stand the shock of the unexpected and prepared not always to have their own way. They do not think that an umbrella needs a day of rest on a rainy Sunday after a week's exertion in business circles. Such a substantial group of people is the hope of a Parish and its strength.

But there are promisers who always remain so. When the Parish endeavors to collect they are bankrupt. Here is a man with talent for organization. It is an earnest of good things. The Parish not only needs the talent but counts on it. Slowly and gradually it turns toward that talent as the flower turns toward the sun. That person arouses in the Parish a consciousness of a need which he alone can satisfy. Then comes the test. "Thou art the man of the hour," says the Parish. But the poor promiser sinks into the seclusion of his selfishness and the Parish finds itself resting on a broken reed.

Here is the man of wealth. Slowly but surely there begins in the Parish a process of readjustment toward that wealth. The imagination of the Parish has included it among the assets of its possible growth and service. The taste for beautiful surroundings, for the holiness of beauty in the house of God, grows keener. The man or woman of wealth has not only inspired hope, but has summoned the vision of larger usefulness. Deny it you cannot, oh men of wealth, that the subtle presence of your power within the boundaries of the Parish has infected the Parish conscience and it views its work in the light of its possible opportunities, counting on you. Then the test comes. But the mere promiser, the mere trifler, who has shaped a whole group in its growth, withholds at the last and the Parish quivers under the blow.

So with each one. There is something in your life that has spurred others on to activity in the expectation that you will make good. The Parish in preparing his sermon is doing so with full confidence that you are agreed to hear it. The janitor in lighting the fire has a tacit agreement with your conscience that some space in the church is being warmed for you and that you will appreciate that effort by occupying that space at the proper time.

The Parish accumulates strength by the reliability of its payers. Not merely the payers of money. That is only an incident. Money is the easiest thing a man can pay. Money carries every message impartially. It is like the boy delivering telegrams. We must read what the money says. One contribution has this message, "The giver will not work but sends money instead." That is permissible in many instances. But another message reads, "I give my money that I may give myself with it." Such contributions are doubly valuable.

Few people realize the wealth of personal power at their command. They undervalue themselves. But they take satisfaction in proclaiming that, were it in their power, they would fully carry out their good in-

tentions. They enlarge upon what they would do if they had another's wealth." How to spend another's money" is a lively exercise for the imagination. How the dollars would fly. Were these idle dreams realized the land would become dotted with every conceivable sort of refuge for the needy and worthy. The castles of mad King Louis of Bavaria would be rivalled in grotesqueness by the lavish philanthropy of the dreamer. Mr. A, if he had Mr. B's wealth, would build and endow a home for left-handed dyspeptics, and Mr. C, under similar conditions, would create a fund for furnishing Henry James' novels to the mothers of red headed children. Yes, we all have some plan for Mr. B's money.

But we all forget that to spend money well requires more wisdom than it does to acquire it. Many a man gives himself away when he spends. The real need is for men who know how to spend. To create institutions is easy. To inspire the living forces that shall vitalize the institution is the difficult task.

The Parish needs the wealth of your heart and head more than it needs the contents of your purse. Your money will follow where your heart leads. The Parish yearns for his people to see the real needs about them and to satisfy them. Your heart wealth is yours to command. The more you expend the more it grows.

There is an earnest soul struggling in life's battle, who needs a word of praise. When you meet that man or woman why do you take refuge behind a discussion of the weather and erect a barrier? Why not blurt right out, "You ought to feel proud that you are making your way against such odds. I hope you will win." That man or woman will take heart and go with renewed energy to the task.

The payer has the habit of giving a little praise whenever he gets a good chance. Judicious praise is a very inexpensive gift and it is as welcome as "rivers of waters in a dry place, as the shadow of a great rock in a weary land." Perhaps Isaiah had just had a comfortable conversation with an admiring friend when he penned that sentence. Eulogies of the dead may be beautiful and well deserved, but they are like the precious wine offered to the lips that will nevermore open to receive it.

A great hearted friend of mine once said, "I like to give my bouquets when people can smell 'em." Try it. There was once a man who determined to say one kindly word of praise to every person he met during a whole day. He did it as an experiment and continued it as an investment. At first he found it difficult as he happened to meet the most contrary, "ornariest" man of his acquaintance. He had to resort to the expedient of commending the man's cravat, which, no doubt, the man's wife had selected. At the end of the day he found himself in a pleasant glow of interest in his fellows and in the evening, when he read the letter asking him for a contribution for a playground for children, he made out a check with a flourish. If you don't want to feel kindly toward your fellowmen, if you don't want to become charged with civic pride, if you don't want to bear your share of public enterprise, then for goodness' sake don't soften your heart by appreciation of the good qualities of your friends. Be a grouch—and when men see you trudging home in the snow on a Winter's day, in your effort to cure dyspepsia, they will laugh slyly at you and wish they might throw a snowball at you to cheer you up.

There is a vast comfort in paying all one's debts. When you count up your blessings, not the least will be that you have done something worth while for your Parish and that you have done it cheerfully and carefully. For little by little, by your effort, is upbuilt, among your fellows, the Kingdom of God.

ish for some time before coming to this country, where he had charge of several Parishes before taking the editorship of The Church Eclectic. He won distinction for himself as an editor and especially as the author of "A Vindication of Anglican Orders."

The Rev. Arthur Lowends, D. D., died on Tuesday, January 2nd, at his home in New York City. He was a native of London, England, where he received his early education in Kings College and the University, afterwards pursuing a course of studies at the Lycee de St. Germain, Paris, France. He was ordained Deacon and advanced to the Priesthood in Canada, where he served in the Rectorship of a Par-



THE CHURCH

CATHECHISM

I want to make an earnest plea for the Church's Catechism as the fundamental basis of the preparation for Confirmation.

I know that this is in some quarters an unpopular plea. I know that in many Parishes the Catechism has fallen into "innocuous desuetude" (though I should withhold or change the adjective). I know that according to our most advanced educators of today catechisms and all the catechetical methods of instruction are psychologically and pedagogically all wrong, because they train the memory only and do not develop the reasoning and thinking faculties; in fact, are considered as dulling and blunting to rational perception and comprehension.

I know that, according to many of our best religious teachers, catechisms and catechetical instruction are considered to be all wrong spiritually and religiously. They are suited only to the "religions of authority" now passed or passing and not to the modern religion of the spirit, which appeals to reason and experience. To these arguments I shall recur briefly later.

I know all these objections and yet I maintain my plea for the Church's authorized Catechism as the fundamental basis for preparation for Confirmation.

I do so for several reasons: First, Because of the authority of the Church herself. Look in your Prayer Book at page 266 and there you will find this legend or title—"A Catechism, that is to say, an instruction to be learned by every person before he be brought to be confirmed by the Bishop."

There it is in plain black and white. I am a law-abiding citizen both of the state and of the Kingdom. And I obey the law, not simply out of blind respect for authority but because I have a suspicion that the Church, out of her deep and wide experience in this matter of spiritual training and religious education, has developed a wisdom that may be wiser than that of some of our most modern pedagogues and most scientific educators both in the so-called secular and also religious realms.

Second, Because of the intrinsic excellence of the Catechism itself. Think of it, this religious document belongs to the same general epoch or era of religious development to which the Westminster Confession or the Heidelberg or Wittenberg Confessions and Catechisms belong. And yet what an antipodal difference between them both as to formal contents and inspiring spirit. These latter documents are largely metaphysical, that is "theological and doctrinal," in the popular but inaccurate sense. They bother the infant mind with the mysteries of predestination, election, solifidianism, and the like. They attempt to define the Christian religion in terms of dogma that must be and are largely out-grown and cast aside in the growth of experience and the light of modern knowledge. But this Catechism is almost wholly and solidly moral, ethical and spiritual. Even when it deals with the creed, it defines it in such simple, broad, comprehensive terms that any man who is really and essentially Christian in his belief, can accept it and make it his own, whatever be his particular doctrinal interpretation of the specific articles of that creed. "First, I have to believe in God, the Father, Who hath made me and all the world. Secondly, in God, the Son, Who hath redeemed me and all mankind. Thirdly, in God, the Holy Ghost, Who sanctifieth me and all the people of God." There is the Church's own and only authorized interpretation of the Christian faith. And I maintain that any one who accepts that interpretation honestly, is, so far as his faith is concerned, fit to be baptized, confirmed, ordained or consecrated, whatever his religious opinions or views may be otherwise.

Beyond this one simple and comprehensive setting forth of the faith, all the rest of the Catechism is utterly ethical and spiritual. It concerns itself with the Christian covenant, the Christian's duty, the Christian's prayer and the Christian Sacraments, that is, the duties, privileges and helps of the Christian life. It seems to me that when we compare this document with similar documents of the same general age and stage of Christian history and development, it appears little short of inspired. It can never be outworn or outgrown, no matter what changes may take place in the interpretation of individual doctrines, at least so long as Christianity remains Christianity. It will endure as an incomparable instrument of Chris-

tian instruction and of moral, ethical and spiritual education.

But third and lastly, I plead for the Catechism, because I believe, modern education and advanced religious teachers to the contrary notwithstanding, that the filling and training of the memory by means of forms of words have their place in all true education, religious or secular.

If the old methods of pedagogy sacrifice the intellect and the reason to the memory, the modern methods seem to me sometimes utterly to neglect the memory. And the memory is an invaluable part of our moral and spiritual equipment.

For instance, the age, roughly speaking, from eight to twelve, is the golden age of memory. The reasoning or thinking powers, so keenly active at an earlier and also at a later period, are then somewhat in abeyance. The memory is the most active faculty in the child's mind. It is as impressionable as wax and as retentive as steel. The mind is then capable of more drudgery, more of that formal but rather unreasoning and unthinking kind of work that has to be done some time in every kind of education, particularly the acquisition of knowledge and information. I would seize and make full use of that golden opportunity. I would begin then the study of foreign languages, Latin, Greek, French, German, etc., for the mind can then learn and retain declensions and conjugations and acquire vocabularies as it never can again. I would then store the memory with golden treasures and gems of literature, poems and great prose. They may not be fully grasped or comprehended at the time. But they will abide in the memory to become sources of solace and inspiration and joy when a developing experience and growing mind become able to interpret them.

Even so in religious education I would then have the child commit to memory great passages of Scripture, from the Psalms, the prophets, the great stories of the Old Testament in their simple, graphic and sublime original diction, the parables of Christ, the sermon on the mount and certain noble utterances of the Epistles. John Ruskin testifies that the very best and most valuable part he thus learned at this period of life at his mother's knee.

I would seize that opportunity also to write indelibly upon the child's memory that "form of sound words," the Church's Catechism. He may but dimly and dully apprehend it now. Much of it may have little vital contact with his present life and experience. But it will be there, fixedly and irremovably there, for his strength and stay, for his guidance and inspiration when the future years shall interpret it through widening and deepening experience and a developing mind and soul. You may be doing only the dull work of laying wires now, but some day those wires shall flash and thrill with the electric current when life makes the vital contact with realities.

BISHOP TUTTLE'S EPISCOPAL LINEAGE

A correspondent sends us the table of Bishops, showing the succession from St. John to Bishop Tuttle, the Presiding Bishop of the Episcopal Church. As of timely interest, it is reproduced below:

- |   |                   |
|---|-------------------|
| St. John  |                   |
| 1. Polycarp.  | 17. Antiochus.    |
| 2. Pothinus.  | 18. Elpidius.     |
| 3. Irenaeus.  | 19. Licarius.     |
| 4. Zacharius.   | 20. Eucherius I.  |
| 5. Elias.   | 21. Patiens.      |
| 6. Faustinus.   | 22. Lucipius.     |
| 7. Verus.   | 23. Rusticus.     |
| 8. Julius.  | 24. Stephanus.    |
| 9. Ptolemy.   | 25. Venetiolus.   |
| 10. Vocius.   | 26. Eucherius II. |
| 11. Maximus.  | 27. Lupus.        |
| 12. Tetradius.  | 28. Licontius.    |
| 13. Verissimus.   | 29. Sacerdos.     |
| 14. Justus.   | 30. Nicetus.      |
| 15. Albinus.  | 31. Priscus.      |
| 16. Martin.   |                   |
| 32. Aetherius, Bishop of Lyons.   |                   |
| Virgilius, Bishop of Arles.   |                   |
| 33. Augustine, first Archbishop of Canterbury.  |                   |
| Then follows a succession of 86 Archbishops to  |                   |
| 119. John Moore, consecrator of   |                   |
| 120. White, second Presiding Bishop in the United States.   |                   |
| 121. Griswold.  | 128. Clark.       |
| 122. Chase.   | 127. Williams.    |
| 123. Brownell.  | 126. Lee.         |
| 124. Hopkins.   | 125. Smith.       |
| 129. Daniel Sylvester Tuttle.   |                   |
| Polycarp was an Asiatic Bishop consecrated by St. John. Pothinus to Virgilius were Bishops of Gaul. Virgilius and Aetherius consecrated Au- |                   |

gustine of England; whence the succession passed into the United States through John Moore, consecrator of William White of Pennsylvania.

Bishop Tuttle is the one hundred twenty-ninth Bishop from St. John the Divine; and possessing "grace and Apostleship".

A PSALM OF THE HELPERS

He that turneth from the road to rescue another  
Turneth toward his goal;  
He shall arrive in due time by the foot-path of mercy;  
God will be his guide.

He that taketh up the burden of the fainting  
Lighteneth his own load;  
The Almighty will put His arms underneath him.  
He shall lean upon the Lord.

He that speaketh comforting words to mourners  
Healeth his own heart;  
In his time of grief they will return to remembrance;  
God will use them for balm.

He that careth for the sick and wounded  
Watcheth not alone;  
There are three in the darkness together,  
And the third is the Lord.  
—Henry Van Dyke.

DAILY BIBLE READING

"I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."—Woodrow Wilson.

In Confirmation, you make no new vows. You "confirm" pledges already made. It is an act of manly and womanly acknowledgement of duties already existing. Its name implies that. Do we renew what is new, or what is old? We cannot ratify and confirm that which is at the very moment originated!

Lo, He comes with clouds descending.  
Once for our salvation slain;  
Thousand angel-hosts attending  
Swell the triumph of His train:  
Alleluia!  
Christ, the Lord, returns to reign.  
J. CENNICK.

In contemplating the Day of Judgment, it is, perhaps, too often our practice to dwell exclusively on the wonderful accessories and circumstances with which it is to be conducted. The winding up of all things in the existing earth and heavens—the setting of the Great White Throne—the gathering before that Throne of all nations—the demeanor of Him Who is to sit thereon—the clearing up by His word of mysteries that have transcended the knowledge of the Angels—the justification of His acts of Providence and of Grace to the assembled universe—the silent expectation of all mankind, until the two-fold sentence shall be pronounced, "Come ye blessed," "Depart ye cursed;" the jubilant exultation of those who receive the former, and the despairing cry of those who receive the latter sentence—these are the things on which we generally dwell when we think of the Day of Judgment. The result is, that in contemplating them we forget ourselves; we forget that we shall not and cannot be mere spectators of the scene, and that in the throng of the one class or of the other, we ourselves, as separate and individual beings, must and will be found.—Church Kalender.

Behold, He cometh with clouds; and every eye shall see Him; and they also which pierced Him; and all kindreds of the earth shall wail because of Him.—The Apocalypse.

Whoever would learn the mystery of Christ, our peace cherished in a life of daily conflict with sin will never learn it but bearing with good will the discipline of every day, and faithfully resisting evil within and without in the power of the spirit of Christ.—Congreve.

ANNUAL MEETING OF BOARD

(Continued from Page 1.)

teacher training courses and take examinations upon this section, enabling them to receive a partial credit toward a certificate. It was arranged however that not more than two five hour units (or ten hours) can be credited for any one week of work in a Summer School. The Director urged that in speaking of the smaller Sunday Schools, we use the number of teachers as the standard of measurement, rather than the number of pupils. In teaching in the smaller schools the Department has recommended strongly the adoption of the Cycle Plan, which will be fully elaborated in a future publication of "The Leader."

The special Councils appointed by the Department have been faithfully at work during the past five years and have greatly assisted the Department in the issuing of the books for the Christian Nurture Series. A meeting of the Primary Council will be held in the week following Easter, for the completion of the Primary and Junior Courses. A meeting of the entire Department will be called about the middle of April for the purpose of discussing and authorizing revised editions of the Christian Nurture Series.

Speaking of the Correspondence School, the Director showed that there have been 121 new enrollments; old students have enrolled for new courses, numbering 51, and making 172 in all. Since the beginning of the School there have been 726 enrollments. If the funds of the Board will warrant it, a special Director of the Correspondence School will be appointed during the coming year, who will give his entire attention to the work and largely develop its usefulness. During the past year 221 certificates were granted to members of the Correspondence School, City Schools of Religious Instruction and members of Parochial Training Classes.

SECONDARY CHURCH SCHOOLS

The Department of Secondary Education presented a most interesting report which indicated that much work had been done by the members of the Department. They submitted a list of 45 Secondary Church Schools for Boys, and 61 for Girls, which indicates upon how strong a foundation this part of the Church's work is laid. There is a growing desire among the principals and head-masters of these schools for help in the matter of religious training of the boys and girls under their care. The Chairman of the Department outlined the subjects now being studied under the general head of Sacred Studies, Devotional Life and Missions, in our Church Schools. They suggested the following program which might serve as a minimum basis for the religious training of children:

- First Form—Age, 12-13. Catechism. Church Year.
  - Second Form—Age, 13-14. Stories from the Old Testament. The Collects.
  - Third Form—Age, 14-15. The Life of Christ. Acts of the Apostles.
  - Fourth Form—Age, 15-16. Church History.
  - Fifth Form—Age, 16-17. English Church History. History of the Old Testament.
  - Sixth Form—Age, 17-18. American Church History. Christian Ethics. Preparation for College Life.
- In the discussion which followed, the possibility of adapting the Christian Nurture Series to the use of Secondary Schools was proposed and will receive attention in the future.

THEOLOGICAL EDUCATION

The Department of Theological Education reported active work by the members of the Department with the assistance of the group of Councilors representing the different Theological Seminaries, and Examining Chaplains of several Dioceses on the task committed to it by the General Convention (1) ascertaining what changes should be made in the present standards in Theological Education, (2) comparing, collating and correlating the information so procured, and (3) the preparation of amendments or substitutes for the present Canons.

COLLEGIATE EDUCATION

The report of the Collegiate Department was presented by the General Secretary. He spoke of the complete study of conditions in colleges which had been made by the Rev. Stanley S. Kilbourne and published in "Church Ideals." The resignation of Mr. Kilbourne has been accepted with much regret and with hearty appreciation of the excellence of the work accomplished by him. A Conference of Church Workers among Students in Colleges will be held in

Chicago, February 13th, 14th and 15th, at the University Club, Monroe and Michigan Avenue. About thirty student workers in the Church, in college and university towns will be present. Plans for interesting the student in religion and the Church's life will be formulated.

FINANCE

The report of the Treasurer showed that last year only thirteen Dioceses failed to make some payment on the apportionment. The total amount received from the apportionment was \$15,832, being nearly one-half of the total apportionment of \$32,000. From individual and general contributions the Treasurer received \$5,333. The Board closes its year with a deficit of \$1,413.

RECOMPENSE

We are quite sure  
That He will give them back—bright,  
pure, and beautiful—  
We know He will but keep  
Our own and His until we fall asleep;  
We know He does not mean  
To break the strands reaching between  
The here and there.  
He does not mean—though heaven be  
fair—  
To change the spirits entering there,  
that they forget  
The eyes upraised and wet,  
The lips too still for prayer  
The mute despair;  
He will not take  
The spirit which He gave, and make  
The glorified so new  
That they are lost to me and you.  
I do believe  
They will receive  
Us—you and me, and be so glad  
To meet us, that when most I would  
grow sad,  
I just begin to think about the glad-  
ness,  
And the day  
When they shall tell us all about the  
way  
That they had learned to go—  
Heaven's pathways show  
My lost, my own, and I  
Shall have so much to see together  
by and by;  
I do believe that just the same sweet  
face,  
But glorified, is waiting in the place  
Where we shall meet, if only I  
Am counted worthy in that by and by  
I do believe that God will give a  
sweet surprise  
To tearstained, saddened eyes,  
And that His heaven will be  
Most glad, most tided through with  
joy for you and me,  
As we have suffered most. God never  
made  
Spirit for spirit, answering shade for  
shade,  
And placed them side by side—  
So wrought in one, though separate  
mystified—  
And meant to break  
The quivering threads between. When  
we shall wake  
I am quite sure we shall be very glad  
That for a little while we were so sad.

ONLY

Only a seed, but it chanced to fall  
In a little cleft by a city wall,  
And, taking root, grew bravely up,  
Till a tiny blossom crowned its top.  
  
Only a thought, but the work it  
wrought  
Could never by tongue or pen be  
taught,  
For it ran through a life, like a thread  
of gold,  
And the life bore fruit a hundred-fold.  
  
Only a word, but 'twas spoken in love,  
With a whispered prayer to the Lord  
above,  
And the Angels in Heaven rejoiced  
once more,  
For a new-born soul "entered in by  
the door."  
—Canadian Churchman.

YOU WILL NEVER REGRET —

Living a pure life.  
Doing your level best.  
Being kind to the poor.  
Looking before leaping.  
Hearing before judging.  
Thinking before speaking.  
Harboring clean thoughts.  
Standing by your principles.  
Stopping your ears to gossip.  
Being as courteous as a duke.  
Asking pardon when in error.  
Bridling a slanderous tongue.  
Being generous to an enemy.  
Being square in business dealings.  
Giving an unfortunate fellow a lift.  
Being prompt in keeping your prom-  
ises.  
Putting the best construction on the  
acts of others.  
You will never, never be sorry for  
giving light to the blind, knowledge  
to the ignorant, strength to the weak,  
help to the struggling, and a Saviour  
to the heathen.