

The Witness

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

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LENT IN OUR PARISH

[Editor's Note.—Believing that the experience of many Parish Priests would be helpful to their brethren if they reported in our columns some methods used in the observance of Lent, we requested a number of Clergy, both in the smaller as well as larger Parishes, to give our readers a brief account of "Lent in Our Parish." We present herewith the first installment of these articles.]

CHRIST CHURCH CATHEDRAL, LEXINGTON, KY.

By Robert K. Massie

I am glad to set down on paper some of the things we are going to try to do in our Parish this Lent, hoping that they may be of some value to some one else, and that I may gain from similar statements of some of my brethren useful suggestion and help for my own Parish.

I always approach Lent with a feeling of satisfaction and expectation almost amounting to an exhilaration of spirit in undertaking the work that lies before me with the certainty that with God's blessing good will result.

I try to have certain definite aims along the lines of work, worship, offerings and Confirmation Class at the end. As to the work, this year, for instance, the Woman's Guild is going to undertake work for the Red Cross Society. The other societies, as the Auxiliary and the Junior Auxiliary, will undertake special work also.

As to the worship. Here, of course, will come in the extra services which I will hold, also the Mission Study Classes, and I seek to encourage each of the organizations of the Parish to let their work merge into their worship by direct efforts to increase the attendance on the services. I have found it best, in my experience, to have series of sermons during Lent. Thus on Tuesdays one series would be given, and on Wednesdays another, and on Thursdays another. This saves the clergyman from the nervous waste of energy in selecting a text or a subject for each sermon. And I have also found this plan cumulative in its effect on the people.

As to the offerings. My people have long ago accepted the principle that our Easter offering must be in part at least for some object outside of our Parish. We faced this matter some years ago, when we had a very considerable debt on the Parish, and we decided then that an offering of thanksgiving and joy at the Easter Season must express the principle of doing something for some other part of Christ's Kingdom on earth. I consider this principle of vital importance, and the outworking in my Parish has given us a clearer vision and a larger faith. I speak from experience when I say that it will bring a blessing to a congregation that is struggling with a debt, if they will adopt the principle of giving at least one-fourth of their Easter offering to some object outside of their own Parish.

This Lent I am expecting to have a Mission held by the Rev. J. M. Maxon of Versailles, Ky., who will come to us for the eight days beginning February the 25th. Here again I expect to get my organizations in the Parish to working heartily towards sustaining the worship of the Church in that week. Then, immediately after the Mission is over, I expect to form my Confirmation Class for the ingathering of the harvest. At my Confirmation lectures I encourage the parents to come with their children, and those confirmed in recent years I urge to return for further instruction. This gives me an opportunity of presenting to a considerable number of people, young and old, the simple elementary principles of the Christian way of life. The Bishop comes to us about two weeks after Easter.

Through all this work and worship I seek to have all the organizations

in the Parish cultivate the spirit and practice of prayer for God's blessing on all the work and workers in the Parish—that we may be used in His service.

ROBERT K. MASSIE.

IN TRINITY CATHEDRAL, CLEVELAND, OHIO

By H. P. Almon Abbott

1. A Circularization of the Entire Constituency. The circular contains a letter from the Dean calling upon the people to observe Lent in the letter and in the spirit. Also a program or schedule of the daily and Sunday and special services.

2. Sermons. Sermons are preached on Sundays and at the afternoon services during the weeks of a penitential character, calling upon the hearers for repentance and amendment of behavior—for the acceptance of that full and free salvation which is found in Christ alone. During Holy Week there is an extra and special course of ad-

gining of Lent. As a medium of communication between Clergy and people this weekly paper is altogether invaluable, not only with regard to the elaboration of notices, but also as giving opportunity, through its editorial columns, to drive home practical truths not altogether in place in a conventional sermon. To the sick, also, it brings cheer, and enables them to keep in living touch with "the doings" of their Church home during the great revival period.

In addition to the Weekly Advocate, a free and expensive, but in the returns achieved a justifiable, use is made of printers' ink. Many letters, bearing upon many topics, spiritual and practical in their nature, are dispatched to communicants and adherents throughout the stretch of time between Ash Wednesday and Easter Day. "More is wrought through the appropriate printed page than this world dreams of"—much more than is ever dreamed of by the average conscientious Church Treasurer.

6. Visiting. The regular visiting of

NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Bishop Perry, of Rhode Island, advocates universal military service. He thinks military training is inclined to make men better citizens and better Christians.

Whittier, California, carries off the palm for having had the largest community Christmas tree in the world, a giant cypress eighty feet high which was kept lighted every night throughout the holiday season.

A Conference and Mission for the Churchmen of the Colleges in New England begins today at Trinity College, Hartford, Conn., under the leadership of the Rev. Arthur J. Gam-mack, of Fitchburg, Mass.

The Rev. A. E. Selcer, who for several years past has been on the

The Lutherans of St. Louis have decided to follow the cue given by the Brotherhood of St. Andrew of the City who have maintained Noon-day Services for years. The Lutherans have engaged the American Theatre, in a different part of the business section and have set their services to run the half hour following the close of the Brotherhood services.

The Very Rev. Francis S. White is to conduct a Children's Mission at Christ Church Cathedral, St. Louis, beginning Feb. 25th and running to March 2nd. Children from all the Parishes will take part. A button telling time and place of the Mission has been given to over 1000 children as a means of advertising. Dean White has written a Round Robin to every possible candidate, which are so interesting that each one will want to see him. He also is to be Noonday Preacher that week at the Columbia Theatre.

Harry Lauder, the noted Scotch comedian, is reported to be very thrifty and wealthy. When a story was going the rounds of the stage and the secular press some time since to the effect that he was also "a tight wad," Harry put his accusers to silence by publishing the statement, "I have given up a sum approximating about \$150,000 in my few American tours alone because it is against my principles to work or play in public on Sunday. Have you any idea how many cigars, drinks and tips that amount would have bought? Wouldn't that have saved me the ignominy of fame as a stingy champion? Probably?"

On Septuagesima Sunday, the Rev. Edwin Weary, Rector of St. James' Church, Texarkana, Texas, preached a special sermon to Troop 1, Boy Scouts of America, in which he emphasized the necessity of each boy having a purpose in life and doing all things well. He also said that while the world might afford power and wealth, yet character was all that could be taken from this world to the next. Reverence for God was spoken of as the principal virtue.

In addition to the troop of about 35 scouts, under W. H. Riley, there were many parents present, some of whom were not Church people.

The Noon-day Lenten preachers at Trinity Church, New York, have been announced by the Rev. Dr. Manning as follows: The Rt. Rev. Dr. J. A. Richardson, of the Canadian Church; the Rt. Rev. T. I. Reese, Bishop Coadjutor, of Southern Ohio; the Rt. Rev. Frank DuMoulin, Bishop Coadjutor, of Ohio; Dean Fosbrooke, of the General Seminary; Dean Vernon, of Portland, Me., and the Rev. J. O. S. Huntington, of the Order of the Holy Cross.

Many people think that when one enters a theological seminary he must bury himself alive for three years. The men at Seabury Divinity School, Faribault, Minn., do not think so. This is the second winter the School has entered an indoor baseball team in the Faribault League, under the appropriate name of "The Theologues." The weekly games allow plenty of opportunity for physical exercise, letting off mental pressure, and contributing to the development of the school spirit.

LENT'S OCCUPATIONS FASTING

In obedience to the universal practice of the Church of God in every age:—"To keep the body under," lest the spirit suffer harm;—To increase spiritual power, remembering the words of Jesus:—"This kind cometh not forth but by prayer and fasting;"—As the natural companion of sorrow for sin—the sad, the afflicted, the anxious, fast from inclination; so let the penitent.

dresses, dealing with the subjects related to the Passion of the Son of God. On Good Friday the Three-Hour Service, led up to through the devotion of the previous five weeks, acts as a culminating and focusing expression of the religious conviction which has gradually been engendered.

3. Confirmation Classes. The second series of Confirmation Classes, Junior and Senior, for the current season are held throughout the Lenten Season. At the Senior Classes on Sunday evening an opportunity is given for the attendance of those who have already been confirmed; of those who are undecided as to whether they will be confirmed or not; and of those who have definitely made the decision to receive the Apostolic Rite of the Laying on of Hands. This is calculated to recreate the Churchly understanding of those who have forgotten, in detail, at any rate, the fundamentals of the faith, and to engender an esprit de corps among the identified and unidentified members of the congregation. It also adds the note of instruction to the prevailing note of evangelical appeal, as continuously expressed in the preaching throughout the forty days.

4. Mission Study Classes. Arrangement is made for the carrying out of three Study Classes, one on Prayer, another on Mission Study proper, and another on the Bible, by and under the auspices of the Women's Organizations of the Church. These classes are held on the meeting days of the respective societies, and are attended by the members of the societies, and by the women of the Parish generally.

5. Literature. The Weekly Advocate, a paper of some sixteen pages, distributed in the church every Sunday, and mailed systematically to absent members of the congregation, is replete with reference to the necessity of faithful Lenten observance, and strives, as the days go on, to maintain that enthusiasm of Church attendance which was manifested at the be-

ginning of Lent. As a medium of communication between Clergy and people this weekly paper is altogether invaluable, not only with regard to the elaboration of notices, but also as giving opportunity, through its editorial columns, to drive home practical truths not altogether in place in a conventional sermon. To the sick, also, it brings cheer, and enables them to keep in living touch with "the doings" of their Church home during the great revival period.

Finally, and Above All Else, the Daily Eucharist. The highest form of worship, the sacrifice of praise and thanksgiving, the focusing point of heaven and earth, where the One Mediator, the Lamb as it had been slain, awaits upon His Altar Throne the homage of the souls He has redeemed, is the secret of every endeavor, and the satisfaction of every deficiency.

H. P. ALMON ABBOTT.

THE ANTHEM OF PAIN AND PEACE

There sounds an ancient anthem and the name of it is Pain—The sighing of the contrite heart that would be clean again—The sobbing of the bruised heart that would be whole again. A little lie, a lurking lust, Hid like the worm within the flower; A brutal dragging in the dust Of honor, loyalty, and trust, Then bitter, bitter, self-disgust—The agony of Hell's black hour.

The anthem hath its antiphon: it bears the title Peace—The blessing of the purified whose guilty throbbings cease—The blessings of the pardoned when God bids the sobbing cease. A little mercy for the other, My sin confessed, thy blow forgiven: The trespasses 'gainst sister, brother, The stabs we thrust at one another, Renounced. Christ, give Thy love to smother Wrath's fire, and make each heart a Heaven!

CHARLES A. MEADER.

clerical staff of the Cathedral and of Trinity Church, Chicago, has accepted a call to the Rectorship of Grace Church, Pontiac, and began his new work on Quinquagesima Sunday.

The state-wide prohibition bill recently passed by the legislature of Oregon, was signed on Friday, February 2nd, by Governor Withycombe, and went into effect immediately. The new law prohibits importation of liquor except for medical or religious purposes.

James B. Yundt, son of the Rev. S. J. Yundt, Rector of Grace Church, Galena, Ill., was instantly killed on February 1st, by 4,000 volts of electricity received while at work for the Interstate Light and Power Co.

The Church School of Religious Instruction of St. Louis held its closing exercises on Friday, Feb. 16, at St. Peter's Parish House. Mr. Arthur E. Bostwick, the Public Librarian, a Churchman of note, will deliver the address before the School and the graduates.

Mr. Herman J. Pettengill, President of the Bell Telephone Company of Missouri is President of St. Peter's Men's Club, St. Louis. Mr. Pettengill arranged for an address by the Rev. Wm. N. Guthrie, of St. Mark's-on-the-Bowery, New York, before the Club on Tuesday, February 13th and previously tendered him a luncheon at the Noonday Club. The Men's Club, under Mr. Pettengill's leadership, is one of the very alive organizations of the Diocese.

The Rev. Edmund J. Cleveland, of West Hoboken, was presented to the St. Louis Clericus on Monday, and has assumed his duty as Rector of St. Phillip's Church, St. Louis.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE SECOND SUNDAY IN LENT

THE COLLECT

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Mind and matter! Spirit and flesh! Which shall have the whip hand? Neither, but Christ should rule in our hearts. And when Christ does rule, there the spirit of the man keeps the fire away from the straw in the blood and gives the man "the Kingship of self control," and puts on his lips a royal confession, "I, yet not I, but Christ who dwelleth in me." St. Paul, when writing to the Romans, said, "If Christ is in you the body is dead because of sin; but the Spirit is life because of righteousness," which I interpret this way: Your body is destined to die. It is the mortal part of you. It is the seat of all your senses and your sense life, to which temptations appeal and through which they can rush in and abide and wreck and ruin it. But if Christ has gripped your intellect, your imagination, your will, you are practically impregnable. Righteousness is in your mind; Righteousness is in your heart; Righteousness is not only on your lips but in your life. You can stand upright because of the power that comes to you from outside and is by you assimilated, and so made your own vital power. You cannot generate it of yourself; you have to extract this power from means which are outside of you; but when you get that power and assimilate it, nothing hostile from outside can break through, nor break down, nor undermine your virtue. If you lose your virtue, it is because you have by "froward thoughts" separated your soul from God.

The Collect should be taught all our boys and girls who are going to be tempted to think that God cares only for their souls, and that they can use or abuse their bodies at will, and it is nobody's business. The Collect bids us reflect on the fact that body and soul are both objects of God's care, and as he gives us means to strengthen our bodies to resist sickness and adversity, so He gives us means to strengthen our minds that they shall not provoke and tease and whip and drag our bodies down hill. The body is mortal, but it belongs to Christ. The spirit is immortal, but it can be dragged down to Hell by the flesh if it is not made strong by thinking on the things that are pure and lovely and true and honest and of good report.

On what are you feeding your minds? What sort of stuff are you sending to your soul through the five senses? Is it carrion or is it clean, healthy, wholesome, righteous, mental and spiritual food? Remember, whatever intellectual, spiritual, or physical power you have, you do not have it yourselves. You get it out of whatever you feed your bodies and your minds and your souls. How careful and comprehensive then should be your ambitions when you pray, "Give us this day our daily bread."

THE EPISTLE

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He, therefore, that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit.

Anybody can be unclean. It takes a powerful lot of continuous effort to

keep clean and holy. The Christian's progress is no sensuous affair. To be a Christian you have to get started in the way of being a Christian, and then you have to "keep a goin." Keeping clean is as much a habit as any other desirable virtue. And to keep clean you have to abstain from "fleshy lusts which war against the soul." When the devil gets after you by the unclean route then it is time to walk, and walk fast in the other direction too; otherwise, he who hesitates is lost. One of the very urgent reasons why "the movies" should be more carefully censored than they are, is that the movies give the spectator a chance to sit down and mentally wallow in some form of uncleanness, if that uncleanness is on the screen. After you have paid your money and sat down, you do not easily move, unless your conscience is unusually active. And what is true of the movies is true of problem plays, and of much of the novel writing of the day.

It is important to note that it is very difficult to see any difference between the person who is indifferent to this unclean path, and the person who despises it. God is insulted in either case; for He has given us His Holy Spirit as a sort of sixth sense to warn us against the subtle insidious awful plague which under the title "uncleanness" creeps across the thresholds of Home and School and Church, and leaves its slime on thoughts and words and deeds. Let us pray more earnestly than we have ever prayed before this wonderful

prayer, "Make us a clean heart, O God, and renew a right spirit within me," and let us back up our words with our deeds. Clean all the way through from core to surface. "Keeping our bodies in temperance, soberness and chastity." That is the lesson in this day's Epistle.

THE GOSPEL

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away, for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then she came and worshiped Him, saying, Lord help me. But He answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

"Take it to the Lord in prayer." No life is so soiled but what you can venture to bring it to the Immaculate Jesus in prayer, and beseech, yes, and continue to beseech Him for His cleansing touch. Some say, "It is very hard to know when to stop praying for a soul that is possessed of the devil." Once having brought up the name of a soiled soul to the Blessed Savior have we any right to drop that name? But we say again so many many times, "He answers us never a word," and yet we just drop the whole matter and say, "Let the sow return to her wallowing in the mire." But the Gospel encourages us not to yield to this temptation to cease our petitions and intercessions. There are our

own soiled souls. There are the souls of others we have soiled and spoiled, and there are the souls of those who have listened to the siren voice of tempter or temptress. Does not this Gospel show us that we must keep on bringing these souls in prayer to Jesus until we have heard the words, "Be it unto thee as thou wilt." And what should we WILL concerning these souls I have mentioned? Ah! What can we WILL, but that these souls shall be washed and made white by the words of Jesus, "I will; be thou clean;" "Go and sin no more."

On this borderland of early Lent let us begin to come out of our Canaans and bring to the Blessed Jesus ourselves our souls and bodies for that power not of ourselves, but which when in ourselves will make our souls white, and our bodies strong to accomplish His Will, which is our sanctification.

EVERY DAY RELIGION

By James E. Freeman, Rector St. Mark's Church, Minneapolis

DILIGENT IN BUSINESS

"Seest thou a man diligent in business; he shall stand before kings."

It hardly seems possible that these words are to be found in the Bible, and yet they are. When one stops to reflect, it is amazing to note how many of the common conceptions of life that we hold today, are rooted in the world's greatest Book. Every now and again some one speaks of the impracticableness of the Bible, its lack of modernness, its incapacity when it comes to the things of common, everyday life. The Bible, as a book, is as valuable in a twentieth century home or temple of industry as it is in the Christian Church. It is vital with life.

LENT'S OCCUPATIONS

SELF-EXAMINATION

Most searching, upon your knees and with open Bible in hand;— That you may find out your secret and besetting sins, your failings, temptations, dangers; That you may judge yourself by the rule of God's law to ascertain your real spiritual condition, and learn how poorly or how well you preserve your relations to God and obey His voice;—To understand where Satan dwells in your nature, that you may drive him forth from his hiding place and expel him from your heart.

The passage quoted above is suggestive of the place of distinction and honor that is occupied by the man who is diligent in business. The standard of excellence stated here, be it noted, is not to be found in the fact that a man is successful in business, that he has money; the one thing is, that he is diligent; therefore shall he "stand before kings."

There are thousands of men who meet this condition, men whose names are not chronicled in headlines of newspapers or in "Who's Who." The engineer in the cab with his hand on the throttle, directing the movements of the train at 50 miles an hour, if he be diligent in the discharge of his duties, is in many respects more important and is charged with far greater responsibilities than the general manager of the road, seated at his desk, handling the intricate problems of transportation. Both are necessary, but we submit, that the place of responsibility is in the engine cab.

The fact that a man is "absorbed in business" is no reason for condemning him, provided he is absorbed in the right way. Some men have stood before kings that were far from diligent, but sooner or later the world discovers their weakness and condemns their counterfeit characters.

Religion is one of the great, vital forces that makes a man diligent in business. Today deeper inquiry is being made than ever before in the business world, concerning the character of its applicants for position.

Freshness, spontaneity, cleverness, mental alertness, all these, are indispensable, but, greater than all, is the thing we call character, and the man who is really diligent is the man who first, last and always stands for the high ideals of character. Take religion out of business and a panic ensues. Take business out of religion and it becomes chaotic and inefficient. That the "Master-workman" who told the story of the workers in

COMMENTS ON THE NEW LECTIONARY

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

SECOND SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. in Lent	Ex. 1:22-2:10 Ezek. 14	Acts 7:2-22	Jer. 17	Luke 11:1-26
M.	Is. 19:1-23	I Cor. 10:18-end	Hosea 4:1-10	11:29-end
Tu.	Jer. 46:14-27	11:17-end	5:8; 6:6	12:1-12
W.	Ezek. 31	12:1-26	7:8; 8: end	12:13-34
Th.	32:1-10	12:27; 13: end	9	12:35-end
F.	Zech. 10:8-end	14:1-19	10	12:39; 13:9
S.	Ex. 2:11-22	14:20-end	11:1; 12:6	13:10-21
3 S. in Lent	Ex. 2:23; 3:20 Jer. 14:20; 15-end	Luke 20:9-40	Hosea 13:9-14 and 14	John 11:1-44

SUNDAY. The first lesson is the story of the birth of Moses, Israel's deliverer. It harks back to last Sunday's lesson, the story of bitter bondage, and is the beginning of deliverance. Truly, Israel's condition was an illustration of the words of the Collect: "Almighty God, who sees that we have no power of ourselves to help ourselves." Man's helplessness is the negative presupposition of redemption. Help must come from God. The passage selected for the New Testament correlative, taken from Stephen's speech (perhaps better end with verse 21) is a review of Israel's history from the days of Abraham down to the birth of Moses. It stresses the side of God's redeeming activity, as the corresponding passage from Heb. xi stresses man's side of faith. The Old Testament alternative is one in which the Prophet Ezekiel brings out the reasonableness of God's disciplinary dealing with His people ("I have not done without cause all that I have done in it, saith Jehovah"), and also the conditions on which alone God's help will avail for us; the necessity of truth and sincerity in our approach to God, and the fact that re-

as the sole power that is able to "defend us from all evil thoughts which may assault and hurt the soul", preceded by an instruction in prayer, the method of getting into touch with the Source of help. The first lesson in Jeremiah's appeal to God to be his refuge in the day of evil, together with a description of that evil as ingrained and as expressing itself in one particular way, viz: the worldly use of the Sabbath. (Note—The interchange of those two prophetic passages, morning and evening, would not be bad.)

WEEK DAYS. In the morning we have employed five topical prophetic passages to fill in and allow the use of Ex. ii:23-iii:30 next Sunday. They are later passages historically, but deal with Egypt and teach the same lesson of its unspiritual character, and the necessity of its punishment. One of these, however, that from Isaiah, is remarkable, in that it extends God's disciplinary grace even to Egypt. The flesh itself can be redeemed and consecrated to God: "Jehovah will smite Egypt, smiting and healing; and they shall return unto Jehovah, and He will be entreated of them, and will heal them." (Compare the overflowing of God's grace in Gospel for the day.)

The second lessons in the morning continue Corinthians, and deal with the spiritual meaning of the deliverance from Egypt—the Holy Communion, unity of the Church, the meaning of love, and the gift of prophesying, all the result of that Spirit we are told in the Epistle God hath given us.

In the evening the Harmonized Life is continued as given by St. Luke, and takes in the prophecy of the Resurrection, blasphemy of the Spirit, the straightening to which our Lord is subjected, etc. For first lessons we have continuation of Hosea, appealing to backsliding Israel to return to Jehovah. Especially rebuked are sins of the flesh, drunkenness and adultery, literal and spiritual, with the inevitableness of punishment, but with the background of God's redeeming love (Egypt is recalled), and leading up to the final victory over Death of next Sunday's lesson.

sponsibility is individual—the latter an important qualification of the doctrine of vicarious sacrifice.

In the evening, the selection from the harmonized life reveals our Lord

the vineyard, respected the fidelity and devotion of the worker in any sphere of human service, is perfectly evident. We believe that every Church that is truly representing Him is immediately related to the concerns of business, and we further believe that where it is a center of inspiration and power, it is a distinct contributor to efficiency and diligence in the commercial world.

SOME LENTEN SUGGESTIONS

1. Dispense with dinner every Wednesday and Friday, and with dessert all the rest of the days in Lent. Estimate the probable cost of the food thus denied yourself and lay it aside for the Easter offering. Pursue the same course in the matter of superfluous articles of dress. When you see a thing which you want and check yourself in the act of purchasing it, let the cost of that article go into your charity fund instead of back into your purse.

2. Devote the time saved from dinners and desserts either (1) to prayer or other religious exercises, or (2) to deeds of piety. Carry the cost of the dinner, if you will, to some suffering brother, and carry with it the loving word of comfort, or warning or advice.

3. Attend every public service that your Rector holds, and use your influence to have him hold as many such services as possible.

4. Last, but not least, consider constantly that in all these acts of duty the motive is at least of equal importance with the act itself. See to it that that is free from self-righteousness and vanity; that it

tends, as all our motives should tend, to God's glory, our own salvation, and the salvation of others.

If the Christian vows have not yet been assumed, remember what is required of you. 1. Repentance, tested by the forsaking of sin. 2. Faith, tested by good works. 3. Obedience, the inevitable result and so the sure test of both repentance and faith—obedience to our Lord's positive requirements, "Be baptized," and "Do this in remembrance of me"—obedience also to the Apostolic ordinance of the laying on of hands in Confirmation. And what day more suitable for the rendering of such obedience than the coming Easter, that blessed day towards which our thoughts now begin to turn, and to prepare for which is one of the chief purposes of the solemn Lenten Season?

The Rev. T. A. Lacey, of London, England, is delivering the Paddock Lectures for 1917 during February in the Chapel of the Good Shepherd, Chelsea Square, New York. His general theme is "Unity and Schism," and the headings of his discourses are "The Fundamental Idea," "The Episcopal Theory," "The Papal Theory," "The Sectarian Conception," "Independency and Denominationalism," "Intercommunion and Federation," and "Brotherhood."

The Federal Council of the Churches of Christ in America sent a telegram to President Wilson, when he was considering what the Government's attitude should be towards Germany, expressing the loyalty, the deepest sympathy and constant prayers of the churches constituting the council.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

VII THE VALUE OF INSTITUTIONS

I wish to introduce this chapter with a quotation from a historical expert in dealing with a difficult historical topic belonging to the secular world:

"The sneer which is sometimes heard against that sort of investigation which seeks the foundations of a new institution in those which have preceded it, as merely antiquarian, is proof only of a very narrow conception of history."

I quote this remark of Professor Adams of Yale University because it so exactly describes my own attitude toward those who do not allow their convictions to be shaped by facts in their historic relations, but who build for themselves castles out of prejudices, in which some day they fondly expect to spend eternity. What an inexpressibly stupid eternal home it would be! To me the only world worth living in is the world that God has gradually built out of disintegrating rocks, and restless seas, and solid ice and liquid fire. There are other worlds which men have created out of the materials that God furnished—worlds of superstition and convention and prejudice—but better one day in God's world than a cycle of Cathay!

So we are surrounded by innumerable spiritual worlds that have been manufactured from time to time by prophets and philosophers—opinionated worlds, to me they are stupid worlds—the worlds of Mahomet and Mormon, for example, in which human beings are mechanical devices, part of a wonderful system much more wonderful in their eyes than God's own world, although they are themselves too stupid to sense its stupidity.

Now there is nothing more fascinating than the recorded facts as written by God, whether on the rocks or on the planets or on the lives of men. From these we get geology and botany and history. For hundreds of years there was no science of geology or of botany or of history: for during the Middle Ages men were governed by the syllogisms of logic rather than by the observation of facts, and they enforced the logic by fire and sword. It was pitiless logic. So is Mahometanism. So is Mormonism. So was Mediaevalism. So are thousands of petty cults and sects today. They are the substitution of an arbitrary dictum for the patient investigation of facts. So science needed time for its development. For without the length of years there could be no investigation. So in studying the foundations of Christian history we will follow facts in their relation to previous facts, institutions in their relation to previous institutions, rather than attempt to square these facts with some utopian theory enunciated with all the vehemence of certainty and with all the mysterious charm of finality.

It is all very grand to say, "I would rather be right than be President," but it is much more human to say "I would rather stick to my prejudices than be right." Moreover, scientific facts have never been determined by popular prejudice. If you lived in the centre of China, I presume that you would hear an overwhelming vote in favor of the statement that the world is flat; but that doesn't make it flat. Neither does the number of adherents of any particular cult determine the truth of religious facts. If you would be single-hearted you must investigate religious facts as you would those of science or of history; for if the Christian religion is true at all, it is true to the successive facts in the development of that long line of prophets whose lives and work form the record of the Old and New Covenants.

The promise to Abraham, the law of Moses, the psalms of David, the wisdom of Isaiah, the preaching of John the Baptist, the life of Jesus Christ, the acts of the Apostles, the teaching of St. Paul, the subsequent development of Christianity in its influence on the world,—are all part of a connected whole, and will admit nothing that is foreign to this order as an essential part of this Divine unfolding of God's will; and your opinion and my opinion are of little value compared with the natural sequence of actual events. We may differ as to interpretation of the facts, but if we do, the facts will go on and our false interpretation will go for naught.

I cannot express this idea better than in the words of St. Paul: "Let every man take heed how he buildeth. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; it shall be revealed by fire." (I Cor. iii: 10-13.) Just as when we look back over history—the facts have lived; the opinions have been consumed by the fire; they have ended in ashes.

There is nothing more pitiful in literature than the tons of musty volumes slowly perishing, ashes to ashes, though their authors fondly supposed that they were elaborating systems that should last forever. So perished the dogmatic literature of the Schoolmen, of the Puritans, of the Evangelicals,—men who, with all their virtues, trusted in themselves that they were right and despised others. Here and there was gold and silver, but the bulk of these volumes was hay and stubble.

So, now the cocksure statements of manufactured truth are gently hastening to decay, while the facts of God's world are unfolding themselves into a larger life and into a sufficient purpose. We are fond of logic; the iteration of our self-confident prejudices is pleasant to our ears; but we have lost confidence somewhat in their certainty. The world is round, even though the Roman Curia flatly asserted it was not.

So let us pursue our tedious way as we investigate the facts of Apostolic days, simply endeavoring to interpret them in the light of preceding and succeeding facts, that our religious convictions may not be patchwork

quilt, but rather an orderly development in which, as St. Augustine so aptly says, "the new is concealed in the old; the old is revealed in the new." Let us go from strength to strength, and may the wells be filled with water!

May I crave your patience in following me a little further? The music teacher who teaches the scale is at a great disadvantage, because the scale is so uninteresting and seems to have so little relation to the beautiful harmonies and symphonies that the pupil longs to master; but the scale is fundamental, so the pupil tediously learns it.

I am profoundly conscious that the public is rather tired of that external shell which is called the Church. But many people are tired of the family and, if we considered politicians and politics, only, how sick we would be of the state. Yet as a matter of fact we love the republic in spite of the politicians, and we manage to cleave to our families in spite of the monthly bills and the family skeletons.

It has always seemed to me that the essential difference between the savage and the civilized man lay in the institutions which the latter has developed, especially in the solidarity of the state as distinguished from the individualism of tribal relations; not that the state destroys individualism;—it rather increases it. The tribal conscience lacks variety. The savage follows the superstition, the taboo, the ethics of his tribe with blind devotion. It is only when the state has been well organized that the individual can really assert himself. So I believe that much of modern Christianity is tribal; or like the little principalities of the Middle Age, some of it is feudal; and each member of each religious clan knows nothing, and cares less, about the affairs of his rival clan just beyond the mountains, and never travels outside the bounds of his own feudal manor.

It therefore seems as though religion, to be effective, must get out of its barbarous atmosphere of feuds into

the larger arena of imperial vision. It is for this reason that I shall follow the line of institutional Christianity, realizing the truth so well expressed by Duruy: "Power always establishes itself through service and perishes through abuse."

It seems to me of the utmost importance to declare that Christianity in its beginnings was institutional and not merely a bundle of opinions; it seems almost necessary that Christ should have recognized the institution or society as the fundamental method of organizing humanity and making it effective. But, what is more important than my opinion, it appears that the facts of the official record are such that it is forced upon one as a vital principle.

The importance of this principle has been neglected today in our feudal wars of religion; and the fact that in the Church, as in the state, power has been frequently abused, makes us anxious to be religious anarchists or socialists, guilty of the prevalent folly of denying the value of organization because one ruler has been a knave and another a fool. As a matter of fact our most sacred institutions are constantly abused—what more so than family or state?—yet what more essential and more beautiful than the family hearth and our sacrifice for love of country?

Religious authority has been woefully abused, as it was among the Jews in our Lord's time; but "the Scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works." (St. Matt xxiii: 2-3) Christ did not attempt to deny the value of the institution, even though Caiaphas might be high priest and a Caligula emperor. The people were to render unto Caesar the things that belonged to Caesar, but they were not to imitate Caesar's vices.

The fact that power abused will per-

LENT'S OCCUPATIONS

SELF-DENIAL

The germ principle of the Christian life;—Its practice the universal evidence of love, which is willing to spend and to be spent—to become a living sacrifice—for others. The test of our love for the Redeemer, whether we are willing to count all things else but loss to win Christ and to be found in Him;—Self denial in food, in dress, in luxuries, in amusements, to produce also a "saving fund" for an acceptable Easter offering. "If any man will come after Me, let him deny himself."

ish is the best assurance that after all God rules and all is well with the world.

Now an institution must have some principle of authority that is recognized—either that of hereditary succession, or of parliamentary action, or of popular representation. The emphasis should not be laid upon the Divine right of the power, but upon the Divine responsibility by which power is made to serve. So, in demanding that the fact of the organic character of Christianity should be recognized, we need not pledge ourselves to any theory of Divine right, but rather to a principle of legitimate authority.

And for the present our investigation is concerned chiefly with the fact—as to whether the signs in the Gospel that Christ did found an institution, are justified in the light of subsequent facts as interpreted by those chosen witnesses who were to be guided by His Holy Spirit into all truth.

THE RESIGNATION OF REV. E. B. WOODRUFF as Rector of St. Clement's Church, St. Paul, is a cause of deep regret not only to the Parish, but to the Bishops, Clergy and Laity of the Diocese of Minnesota. His seven years' work has meant a great deal to St. Clement's Parish in quickened interest, attendance, financial strength and the new Parish House; while in the Twin City Clericus, the Diocesan Board of Missions, the Sunday School Association of which he was President, and the Diocesan Council which elected him as a deputy to the last General Convention, he had won a high place in our confidence. He goes on March 1st to become Dean of All Saints' Cathedral, Sioux Falls, South Dakota, where the charge of a large Parish, the connection with All Saints' School for Girls, and opportunities for holding up the hands of Bishop Burleson in South Dakota will give him a wide sphere of opportunity for usefulness.—Church Record.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

X. SIN AND THE FALL

THE CONSCIOUSNESS OF SIN

The Prayer Book services for Lent, and especially for Ash Wednesday, are strongly marked by the consciousness of sin. It is manifest that such a service must go far beyond the real feelings of the members of the Church. We cannot but be impressed with the idea that the Prayer Book intends less to put into our mouths the professions which we really feel, than those which the Church believes we ought to feel. Ash Wednesday is intended, year by year, to develop in our hearts a deeper consciousness of sin.

IS SUCH A CONSCIOUSNESS MORBID?

But is the tone of the Ash Wednesday service morbid? Is not such a consciousness of sin artificial. Ought not Christian people who are at all sincere to be able to feel that their lives are, after all, rather satisfactory to God?

The sense of sin and unworthiness comes from the vision of God. That explains why the greatest saints have been men with the profoundest sense of their own unworthiness. The same thing is true in every other field of life. It is the man of very limited knowledge and very shallow thought who is most satisfied with his own omniscience. The really learned man sees how much there is yet for him to

SIN FROM A FALL

The Bible represents sin as entering the world through Adam's fall. It was man's creation, and not a part of God's plan. Temptation was part of God's plan for man. Adam was put into the garden, where the forbidden tree constantly offered the opportunity for disobedience.

Here the story in Genesis touches profound philosophic truth. The possibility of sin does appear necessary for moral development. Moral character does not come where all temptation is shut away, but only through resisting temptation. Yet the Bible is also right in teaching that God's plan did not include man's yielding to temptation. God's will was that man should always resist, and so grow into an unspotted holiness.

EVOLUTION AND THE FALL

The scientific doctrine of evolution no more affects the fundamental principle in the story of the Fall than it does in the story of Creation.

However man came into existence, that which distinguished the first man as man was moral consciousness. The lower types, though physically indistinguishable from the first man, were not human because they lacked this faculty. It separates man from the lower animals, by making him capable of rising infinitely above them, or sinking infinitely below them. The root of moral consciousness, the ability to perceive right and wrong, is the ability to know God, who is in Himself the basis of right and morals. The development of moral consciousness makes greater heights of morality attainable, but also possibilities of greater degradation.

When the first man transgressed his new-found moral sense, even though the act which he committed was the same as his non-human progenitors had done a thousand times, to him the act was different. Sin had been created—it had come into the world for the first time. And from that transgression was born fear, the desire to hide. Man had fallen.

CONFESSION OF SIN

It is with the fuller knowledge of God as a loving Father, as well as well as the source of morals, imperative that the instinct comes to confess our sin. So the Prayer Book service for Ash Wednesday typifies a very full knowledge of God, because only the clear vision of His righteousness can reveal so fully our own imperfection, and the Christian knowledge of God, who is "faithful and just to forgive us our sins and to cleanse us from all unrighteousness".

J. H. Y.

IMPROVEMENTS AND NEW CATHEDRAL HOUSE AT ATLANTA

A room has recently been fitted up in the Church House of St. Philip's Cathedral to be used as Diocesan Room for the Junior Auxiliary. Here will be shown curious charts and maps illustrative of Junior Work, and a library of Missionary literature has been gathered for the use of Junior leaders. The new room was used for the first time Jan. 24-26, when Miss Dora Duck, President of the Diocesan Junior Auxiliary, conducted a normal study class for the leaders of Parish branches. The new Junior plan is being adopted throughout the Diocese, nine Sunday Schools having accepted it already, and six others preparing to fall in line soon.

Work has been begun on the new Cathedral House. This will be a modern two story and basement building with adequate accommodations for the work of St. Philip's Parish and Sunday School. There will be offices for the Bishop and the Dean, and among other organizations, the Church Club of the Diocese will have its headquarters here.

A campaign to secure an endowment for St. Stephen's College, Annandale-on-the-Hudson, New York, was started at a dinner given at the Astor Hotel, in New York, on Thursday, Jan. 8th. Bishops W. A. Leonard and H. S. Longley, the Rev. Dr. Manning, of Trinity Church, Dean Fosbroke, of the general Theological Seminary and others addressed the gathering.

SIN IS A TERRIBLE FACT

That sin is a terrible fact, and not a mere invention of morbid imagination, ought to be clear from even a casual survey of social problems. When we think of what it costs society for police, and jails, and courts—of what it brings in misery and disease—of the suffering which intemperance brings to the innocent—of what feeble-minded children reveal of the habits of parents—sin no longer appears trivial. A large part of civil government is occupied with the endeavor to keep down sin, and the larger part of the expense of government is caused by the presence of sin.

NEWS STORIES FROM MANY QUARTERS

The standing committee of the Diocese of Iowa, acting as a council of advice to the Bishop, has requested him to ask for the election of a co-adjutor of the Diocese at the coming convention in May. Bishop Morrison having assented to this request, the president of the standing committee, the Rev. E. H. Rudd, D. D., has asked of the Bishops and standing Committees, canonical permission for this action. It is expected that this request will be readily complied with and that at the annual convention of the Diocese, a co-adjutor will be elected.

A very successful Preaching Mission was held in Trinity Church, Paterson, N. J., from Feb. 4th to 11th, where a large congregation gathered every night, to join in a simple service, and to hear the Missioner, Rev. Henry Baldwin Todd, Rector of the Church, point out to them the fundamental truths of the Christian religion, which he did in a manner that reached the heart of the people.

The South Bend District of the Woman's Auxiliary held a very profitable meeting in the St. James Church, South Bend, Wednesday, Feb. 7th. Discussions of Parochial work was followed by a paper on Work Among Hungarian Women, by Mrs. Victor von Kubinyi, and among other foreigners by the Bishop.

Mrs. Walter Muessel, of South Bend was reelected Chairman of the district for the coming year.

An American Flag has been presented to St. Mark's Church, Mendham, in the Diocese of Newark. It was blessed at the Holy Eucharist on Washington's Birthday. The donor is a Churchwoman of German descent.

Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Nebraska, will conduct a "Preaching Mission" at St. Matthew's Church, Worcester, Mass., from March 4th to 11th.

The Rev. John Arthur, Deacon in the Diocese of Iowa was advanced to the Priesthood by Bishop Morrison on Quinquagesima Sunday. The service took place in St. Mark's Church, Glen Ellyn, of which Mr. Arthur's father is Rector.

Bishop Frederick Foote Johnson, Coadjutor Bishop of Missouri, preached the University Sermon at Chapel Hill, North Carolina, on February 18th.

The District of Columbia prohibition bill and the bill to forbid the use of the mails into the dry states for liquor advertising have passed the United States Senate.

The Rev. Irwin St. John Tucker, the well known Clergyman of the Church, Christian Socialist and editor, who is called in recent dispatches, confessor and social adviser extraordinary to the Hobo College founded in Chicago by James Eads How, the millionaire hobo, is reported to have announced that Uncle Sam is preparing formally to recognize the hobo—"the migratory laborer," as he prefers to be known—in connection with the Federal Employment Bureau of Chicago. Mr. Tucker consulted officials of both the Department of Labor and the Department of Health with the hope that he might interest them in a plan for setting aside a room where real "hoboes"—not tramps—may gather and discuss their problems.

The Diocese of Quincy will celebrate its fortieth anniversary next December. The Rev. Dr. E. H. Rudd, of Ft. Madison, Iowa, who was Secretary of the Standing Committee of the Diocese of Quincy for many years, in reply to a request for information has sent to Bishop Fawcett the following list of surviving delegates to the primary Synod of the Diocese:

The Rev. C. W. Leffingwell, D. D., Pasadena, Calif.; The Rev. E. A. Larabee, D. D., Nashotah, Wis.; The Rev. H. K. Brouse, M. D., Baton Rouge, La.; The Rev. Edw. H. Rudd, D. D.; Mr. L. E. Emmons, Sr., Quincy, Ill. The Rev. S. H. Granberry, of Newark, N. J., was a visitor, and there must be a number of laymen now living who were also present.

Many Missionaries were unable to reach their stations and Church services were generally abandoned in out-of-the-way places throughout the Northwest on the Fourth Sunday after the Epiphany and Septuagesima Sunday, owing to the severest snow storms and the coldest weather that have been experienced in that section of the country in a great many years. A Western editor facetiously writes, "The churches that would promote pious thoughts in the hearts of their janitors should take up special offerings for extra snow-shovelling."

The offerings on Good Friday are asked for the Jerusalem and the East Mission Fund. Four thousand dollars were contributed by the American Church last year to this important Fund. The Rev. Dr. John H. McKenzie of Howe, Ind., who is authorized to receive contributions for the fund in this country says that "While Palestine is now close to the English Bishopric, there was never a greater need for the Fund than now. Much of the property has been commandeered by the Turks, and although intact, will need to be thoroughly renovated and repaired before it can be used again. The situation in Palestine is most deplorable. Thousands are starving, the hospital facilities are few, many are homeless. To increase this Fund materially will enable the Bishop to go in and possess the land as soon as the war is over. He is in Egypt, gathering about him his workers and planning his return to Jerusalem as soon as possible, when the war is over. Will you not consecrate your missionary giving on Good Friday to work among Our Lord's own people in the Holy Land."

St. Paul's Church, Buffalo, N. Y., celebrated its one hundredth anniversary on February 4th to February 11th. There were daily celebrations of the Holy Communion at 8 a. m. The noonday preachers from the fifth to ninth instants were, the Rev. H. F. Codey, D. D., LL. D., Archdeacon of Toronto; the Rt. Rev. Dr. C. P. Anderson, Bishop of Chicago; the Rev. Dr. Wm. T. Manning, New York; the Rev. Dr. P. M. Rhinelander, Bishop of Pennsylvania; and the Rt. Rev. Dr. Daniel S. Tuttle, Bishop of Missouri, and presiding Bishop of the American Church. The Rector, the Rev. Dr. Chas. A. Jessup preached a historical sermon on Septuagesima Sunday at the morning service and the Rev. Dr. John Mills Gilbert, of West Chester, Pa., preached in the evening. On Sexagesima Sunday, the Rt. Rev. Dr. W. D. Walker, Bishop of Western New York, preached at the morning service and the Rt. Rev. Dr. G. Mott Williams, Bishop of Marquette, preached in the evening. On Tuesday, the 6th inst., Bishop Anderson spoke at a dinner of the Buffalo Churchmen's Club. Parish House of St. Mary's-on-the-Hill, 6:45 p. m. On Wednesday the 7th inst., a reception was given at the Hotel Iroquois from 8 to 11 p. m. On Saturday the 10th inst., there was a civic meeting held in the Elmwood Music Hall, addresses were made by the Mayor of Buffalo, the Rev. Dr. A. V. V. Raymond, Hon. John Lord O'Brien, Rabbi Louis J. Kopald and others.

At the final service, on Sunday evening Feb. 11th, the sermon was on "Consecration" and after the sermon, resolution cards were collected and presented at the Altar. The Mission will undoubtedly prove of great spiritual benefit not only to the members of this Church, but to the entire community.

Organizing a City Parish for Special Action

By SAMUEL TYLER
Rector of St. Luke's Church, Rochester, N. Y.

PART I
A paper read at the meeting of the Synod of the Province of New York and New Jersey at Atlantic City, by the Reverend Samuel Tyler, Rector of St. Luke's Church, Rochester, New York.

I propose to treat my subject under two heads—motive and method

First as to motive; action is everywhere dependent upon motive, and strange as it may seem, to those who would have us feel that social service work in the Church is the mere serving of tables, truly social action on the part of Parish in a city or elsewhere, necessitates a deeply religious motive. A Parson friend once told me that he had given up a Sewing School which, I knew, had begun operations a few months previous under unusually favorable auspices, and which was filling a real social need, (it was before the days of sewing in the public schools) because two ladies interested in the school had left his church. He only started it, he said, to give them something to do. With such a motive behind it, it is no wonder that that particular piece of social endeavor halted and died. A deeply religious motive there must be if social service is to be thoroughgoing and persistent.

This is so, of course, because of the fact that such service constitutes one of the simplest and most fundamental of all expressions of the spirit of Christianity. One of the most significant signs in our contemporaneous religious and social life is rapidly increasing recognition of the need to have social reform and social work informed and guided by the spirit of

of its being a solemn obligation of their Christian discipleship. No apologizing, no minimizing the amount of labor required! Simply a straight call to the Master's work if they would not dishonor His Name.

So we see that this question of the motive behind the organization for social action resolves itself into the problem: How can a Parish be converted—made to be on fire with the desire to touch for good the community life which sweeps around it? Will your preaching, fellow prophets, accomplish such a conversion? The answer may safely be given in the negative. In the great majority of cases it will take something more than that, even the unrivalled power to illuminate and inspire of Christian service itself. "If any man do His will he shall know of the doctrine whether it be of God." Conceive to put some of the members of the flock, as many as you can, face to face with the vital, throbbing human need and leave them with it. Something is bound to happen. The process of conversion to social-mindedness will be under way. You can preach to such persons with a new effectiveness. The right motive for social action is beginning to get in its work.

I have thought it worth while to spend quite a bit of my time in calling attention to the absolute importance of having the right, i. e. the religious motive behind and in any adequate organization of a Church for social action. By prayer, by the reading of the Word, and by expounding the same, by class instruction, and especially by experimentation upon actual conditions—in other words, in every way possible, must the one responsible for a Parish's realizing that it cannot save its soul alive apart from some form of social service—must he try to give that service the irresistible dynamic of the religious motive, in distinction from a purely humanitarian one.

So much then for the necessary

LENT'S OCCUPATIONS

REPENTANCE

Whereby you forsake sin, that dishonors and offends God, violates His laws and pollutes your soul—a genuine hatred of that which makes your Saviour mourn and drives him from your breast—a resolution to return from your willful wanderings, an exile from home, to your Father's house and love and to your filial duties.

religion. Herein lies one of the great opportunities and responsibilities before the Christian Church today. In a remarkable communication sent to an International meeting held a year ago last May, in connection with the Labor Week celebration in England—where during the past few years the Labor Movement of England has been committed by its leaders to a definitely religious basis—a Socialist member of the French Chamber of Deputies, and none other than the grandson of Karl Marx, said that he had come to repudiate the conviction of his youth, that reform of social conditions was sufficient for society, and that he now believed that we must reform the soul to make men worthy of the new order. And since he looked to Christianity to effect this inner change, he was throwing social reform back upon religion as having the only sure guarantee of its thoroughgoing accomplishment and permanence.

My revered teacher, the late Professor Nash of Cambridge, once said to me in his study: "What is needed is to fuse individual piety with the social passion." Then, he knew social action was bound to follow—action, like the "word of God—quick and powerful and sharper than any two-edged sword."

The first step, therefore, in organizing a Parish for social action is to attempt to create within that Parish, and that means within the individuals comprising it—a sense of the religious character of real social service. The Church men and women must be made to feel that they are solemnly called to any needed service to society or their fellows by virtue of their daring to profess and name themselves Christians. The more I consider the social responsibility of the Church today—the whole Church or any portion of it—the more strongly I feel that we cannot be too downright, too uncompromising in our asking for service, especially from men, on the basis

motive behind throughgoing social action by a Christian Church.

Let us now consider the method to be followed in preparing a Church to meet its social responsibilities. We have already suggested something as to the ways and means, but it has been in rather general terms. To be more specific: there are certain methods for producing social action, which are so admirable and so well known to most of you, that I could hope to contribute little if anything of interest or information even if I should speak at length about them. Let me therefore briefly enumerate them and pass on to something, possibly less well known.

In attempting to organize a city Parish for Social action:

(1) A Social Service Committee should be appointed, to be the planning and directing head of the social work done in the Parish.

(2) A Social Service Canvass should be made, for the purpose of finding out what social work, if any, is already being done by organizations and members of the Parish, and what members are available as Parish workers. Some members will be found to be active in philanthropic organizations outside the Church.

(3) A careful study should be made of the various social agencies in the community with a view to using them, as far as possible, in connection with any Parish work and the greatest care should be taken to guard against the sin of the wasteful duplication of effort.

(4) By means of a Parish Council, or some such organization, the work of the different Parish organizations, especially those engaged in social effort should be correlated and rendered more intelligent and efficient.

(5) A survey of the community in which the church is situated should be made in order to determine the general character of the neighborhood for whose welfare the Church should be held in part responsible, and to

THE DEATH OF BISHOP EDSALL

RESOLUTIONS BY THE CLERGY OF THE DIOCESE OF MINNESOTA

In the fullness of his strength and in the exaltation of his faith, our honored and beloved Bishop, Samuel Cook Edsall, committed his soul into the keeping of the Lord Jesus Christ on Saturday, February the 17th, 1917. We, his fellow soldiers and servants for the Cross of Christ in the Diocese of Minnesota, give thanks unto God for the high faith and good example of this our Chief Pastor, who led us during fifteen years of arduous and self-sacrificing labor for the Kingdom of God in Minnesota. We record our affection and respect for his person; we loved him for what he was, and we followed him for the splendid type of his leadership, and because we were confident that all of his wisdom and his plans were submitted to God for direction and approval.

His voice was heard with splendid helpfulness in all our pulpits; he declared God's forgiveness of sins with real power from our sanctuaries; he confirmed our people and laid hands on many of us, setting us apart to the ministry of the Church. He was a real father in God, a Bishop and Overseer in the Church of God in this portion of the field, to which his Lord appointed him. He was well known in the deliberations of the General Convention, and a leader in directing the forward movements of our missionary work; he was truly great in wisdom and tact in dealing with matters of large concern to the Church.

Surely his praise is in all the Churches. It becomes us, therefore, not to speak in the encomiums of men, but in the consciousness that his soul is in the presence of a greater Judge, who made him faithful unto death, and will give him the crown of life. Surely he was buffeted by the surging waves of a strenuous career, but the waters could not prevail against that Rock upon which he stood, and only served to drive him back into the presence of God.

Samuel Cook Edsall was strong in life and great in death. We, his loyal Clergy and fellow servants for Christ's sake, desire to record our deep sorrow that our leader has been taken from us. We wish to express to his family that their loss is ours in equal measure. To his many friends and acquaintances in Minnesota, and throughout the country, we state our conviction that his faithfulness unto death, and his splendid example, will serve to inspire us all to finer efforts and nobler service in the work of the Kingdom. We give thanks unto the God and Father of us all for His goodness in giving us such a leader, and we bow before His providence in calling him from us, assured that he has other work for him in His Paradise. Be it, therefore,

Resolved, That a copy of this minute be sent to the family of Samuel Cook Edsall, to the press, and to all of the Church papers.

WM. P. REMINGTON,
ELMER N. SCHMUCK,
FRED D. TYNER,
ARTHUR CHARD,
FREDERICK F. KRAMER,
WALTER S. HOWARD,
Committee for the Clergy.

St. Paul's Church, Windsor, Vt., is a few months over one hundred years old. When the anniversary was observed it was a source of much pleasure to the parishioners that they had with them, their esteemed Senior Warden, Mr. Charles H. Ingalls, who is only nine years younger than the Parish, being ninety-one years of age.

discover any needs which the Church ought to try to meet.

(6) As there is a demand for them, the various clubs and social service organizations of the so-called Institutional Church should be formed.

(7) Educational work should be carried on by means of sermons, study classes, know your City expeditions to the various charitable and correctional institutions of the City and the like. A Social Forum has in some instances, been proven to be of great educational value.

These are some of the ways in which a city Parish can be organized so as to register in the community along needed social service lines, and with them, I repeat, you are more or less familiar.

(To be continued.)

The Witness

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

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Editorial

We were recently asked, while conducting a Mission in a western city of about ten thousand inhabitants, "Why, if the Episcopal Church is right, do you find it so difficult to support it in this place?"

The answer was more or less obvious and yet more or less suggestive of other things.

The answer given was, that if you transferred the question from the subject of religion to that of music you would soon discover that you could command a far greater support in this town for rag-time than you could for grand opera; or (in another field), you would find a more popular support for the movies than you would for Shakespearian drama.

In short, it ought to be obvious to the most casual observer of religious conditions, that a cheap and easily comprehended substitute for anything that requires training and discipline will always be popular with a public whose dread of mental exertion is exceeded only by its horror of spiritual effort.

"To think" and "to pray" are exercises which require industry and effort.

Many a young man leaves school as he says "to go to work," merely because he is too lazy to study; and many a young man stops going to Church because prayer and worship require a concentration and industry of which he is incapable. "Why men don't go to Church?" may be answered frequently in the same way that we would answer why most men never read a book, that is a real book, after leaving school. For the same reason that I do not saw a cord of wood. If you asked me I would say that I could, but I don't because I am afraid that I am not equal to it. Yet the man who does saw a cord of wood and never reads a book, or goes to Church, thinks that I am a lazy man, and I know that he is.

I have grown, physically, easily tired, and he has grown, mentally and spiritually, easily wearied, and so we are quits unless, perhaps, it pays better to be mentally alert than it does to be physically strong, and unless, possibly, it is more blessed to worship God than to saw wood.

And so most men read newspapers and comparatively few men read real books, because there is no mental effort in scanning a newspaper, and not very much in perusing a magazine article, but to read a book is like sawing a cord of wood, hard work for a lazy mind.

And so the Episcopal Church is no place for a man who is spiritually indolent, for the Church expects him to work and he feels uncomfortable to be loafing in Church, while everybody else is working.

In the first place he must work with his body. He does not come to Church to sit through a performance, but to take part in a service—so he goes through the manual of worship—standing to praise and kneeling to pray.

He is supposed to take a book, and follow through, so that when he says "Amen," he means that he has made the prayer his own—not merely that he endorses the sentiments, but that he has gone through a certain mental effort in voicing them. It requires concentration and industry. Moreover, his presence in Church is not merely a matter of personal caprice, to be determined by the state of his feelings nor the mood of the weather, but he is there as a soldier of Jesus Christ to bear witness by his presence that he is a soldier and not a shirker.

Moreover, he makes his Communion regularly because he recognizes his Master's command, to "do this," and he does it as an act of spiritual service, requiring certain definite acts of petition, intercession, confession, thanksgiving and adoration, which is his bounden duty and service.

Now, frankly, does the American public want that, or do they want a religion which tickles their ears, stimulates their emotions, and requires no sustained spiritual effort.

In short, is the religion of Christ one which finds its highest expression in singing a sentimental hymn to a catchy tune for the enjoyment of oneself, or singing a Te Deum to the glory of God?

Does it consist in an impulsive display of one's feelings, or in a steady conflict with one's selfishness and a faithful worship of one's Heavenly Father?

In short, is the popular expression of American sentiment on the subject of religion of any more value, or is it any more the last word, than the popular conception of what is art, as set forth in the movies; or what is music as shown in rag-time?

The Episcopal Church is trying to hold a high standard of worship and of music and of art and of reverence, to a shallow and sentimental generation who would rather feel than work, who would rather gush than worship.

The final question must ever be, not what does the American public prefer, but what does Almighty God require.

Surely, the best of body, mind and soul. Surely the highest in art and music and worship. Surely reverence and not vulgarity; surely quietness and not publicity.

STORY OF THE CHRISTIAN CHURCH

CHRISTIAN INSTITUTIONS

When the Church began its life, it had certain institutions before it had any writings.

The Gospels and Epistles came later when the Apostles realized that oral tradition, by itself, was not sufficient; that it was too easily counterfeited, and so the Gospels were written, rather as a standard by which oral traditions could be compared and tested, than as a source from which the faith and practice of the Church was to be derived.

The Faith and practice of the Church had been an established fact for a generation before the Gospels were composed, and consequently, the purpose of writing the Gospels was not to start something new, but to confirm something old.

The faith had been once for all delivered to the Saints and by them it had been told before it was written.

But more than that, the Faith, once it had been preached on and after Pentecost, was embodied in certain institutions of an unchangeable and witnessing character. Nor is this a presumptuous statement that cannot be proved. Let me illustrate.

LANGUAGE

Language is an institution. In the languages of Europe we have certain common words that are common to all European languages.

Take the word "Father." It is almost identical in Greek, Latin, French, German, English, Scandinavian, etc. What historical fact does this illustrate?

Why, that all these languages came from a common stock. They did not borrow this common word that they always needed from one another, but they derived it from a common stock.

THE LITURGIES

In the same way we argue back from the great Christian liturgies. Each one has its own peculiar features, whether it be Greek, Latin, Syrian or Copt, for each was developed in a different environment—and has the marks of its provincial peculiarity. But each has much in common, also. How does that come about? If, as our Congregational friends tell us, there were no liturgies in the Apostolic days, why does every liturgy have in it, for example, "Lift up your hearts"? Where did they get it from? Do you think that the Copts in Egypt borrowed it from the Latins in Rome, or vice versa? If you do think so, you just do not know anything about history, because historically it is impossible.

THE LORD'S DAY

Another primitive institution was the observance of Sunday as the Lord's Day, as distinguished from the Hebrew observance of Saturday as the Sabbath.

Now how do you account for the fact that there were no Seventh Day Sabbatarians in the primitive historic Church, but everywhere the Lord's Day, or Sunday, was the day on which the Holy Eucharist was celebrated? Do you think that the Syrians borrowed that from the Latins, or the Latins from the Syrians? Impossible! Yet everywhere in the second century, the historic Church had made Sunday and not Saturday, the day of obligation.

They had it from a common origin, and the observance of Sunday teaches us the value of an institution held in common reverence by all branches of the Church, as testifying to Christ's Resurrection and the belief of the primitive Church in that fact.

SATURDAY

But now note the difference in the observance of Saturday. You see that was not a matter of the common faith, but of Hebrew usage. Now in Syria and among the Greeks who, geographically, were near Jerusalem and who were more influenced by Hebrew practice, Saturday is still a feast day; whereas the Latins, who had little in common with Hebrew and Oriental, observe Saturday as a fast (as witness the Saturday Ember Days).

Thus, in matters where there was absolute unanimity among all branches of the Catholic Church, we can see a common origin from the parent center of Jerusalem, but in matters that were not "of the faith," we find a difference in usage.

That Christ rose from the dead is attested by the unanimous use of Sunday as an institution to embody that faith.

THE SACRAMENTS

Herein we find that our Lord embodied certain facts in certain institutions and the unanimous consensus of the second century as to the significance of these Sacraments, shows that not only the sacredness and necessity of the Sacraments, but also their significance, came down from a common source of Apostolic times.

For centuries the Church was the "pillar and ground of the truth" and kept sacredly the deposit of faith in all of its separated provinces, who each maintained its institutions, not as derived from one another, but as handed down from a common faith.

THE CREEDS

So the Creeds were handed down, each expressing in slightly different phraseology, the common faith, and such doctrines as the Virgin Birth and the Resurrection of the Body were believed, not because they were the product of some theological genius, but because they were held in common by the whole body of the faith.

THE MINISTRY

So the three orders of the Ministry (Bishops, Priests and Deacons) are not only to be found in Holy Scripture, but what is even more significant, and less controvertible, they were common possession of every single branch of the Holy Catholic Church.

A GREAT EVENT

Under this caption the Bishop of Western Massachusetts writes enthusiastically of THE WITNESS in his Diocesan paper, The Pastoral Staff, as follows:

There has appeared the advance issue of THE WITNESS, a new Church newspaper, and I desire to tell you something about it. It will be published weekly at Hobart, Indiana, a fairly central point for distribution over the country. The price will be one dollar a year. THE WITNESS will contain the following departments, Editorials and Question Box, Church News and Progress, Teaching and Devotional, Religious Education, Church Extension, Social Service, Family page, etc., etc.

Everyone will rejoice in its aim, which is "to furnish a paper which shall be instructive and devotional, rather than controversial, and reach the plain man with plain facts, unbiased by partisan and sectional views."

The names on its Board of Editors are a pretty good guarantee of the ability and energy with which the paper will be conducted. Among them are Bishop Irving Johnson of Colorado, Bishop Wise of Kansas, Mr. Pomeroy of Princeton, Dean Francis White of Grand Rapids and Archdeacon Sniffen. I am glad that this Diocese is so well represented in this important undertaking.

For a long time there has been a great need of a general Church newspaper at a low price. I want to be able to go into the home of a farmer or a workingman, and find in his sitting-room, a National Church Weekly. I want to feel that a steady stream of reliable information about the needs, and opportunities, and failures, and experiments, and progress, and triumphs of the Church, is flowing into the homes of every one of our communicants, for I am convinced that our cause is so sure and so great, that we need only knowledge to possess loyalty and enthusiasm.

The older and more expensive Church papers are doing their work. I feel sure that we owe much to them, and they get, as a rule, far more criticism than appreciation. I believe that the Pastoral Staff is also making its contribution. A Diocesan consciousness and loyalty have certainly grown, and partly because of it. I do not believe that any of these agencies of information is going to be seriously interfered with. There is need of them all, and their spheres are sufficiently different. Some will be disappointed at the "make-up" of THE WITNESS. It will appear cheap. I rejoice in that cheapness. It is what we most need—good solid, reliable, constructive reading matter in a cheap form.

If the organization of THE WITNESS is strong enough to stand for the strain of a weekly edition, I foresee for it a great career and a large usefulness. So I think I am justified in calling its appearance a great event. I have subscribed for it myself and am doing what I can to promote its circulation in this Diocese. I recommend its being taken in every home. One dollar sent to THE WITNESS, Hobart, Indiana, with name and address, will bring it every week for a year.

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THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR VESTRY

How a Parish Makes Christians Through Its Organized Activities

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School

WORSHIP

SOCIAL SERVICE

CHURCH EXTENSION

THE HIGH SCHOOL

We pass on in our review of the Church School to the High School Department in the Educational plan. This period in the development in the life of youth is the time when the loss is greatest in our Schools. Boys and girls drop out in large numbers and because we have failed in the preceding years to train them in regular habits of Worship in the Church they are practically lost out of the Church's life and activity.

Can a course of instruction be planned that will meet the needs of this period in life? We know that it is being done in many Schools and we are confident that it can be done in any School. The new courses of instruction, being issued under the auspices of the General Board of Religious Education called the Christian Nurture Courses, have this problem definitely in mind and they are filling the want here in a splendid way. Teaching material is gradually being evolved that is not only most interesting in itself to the boy or girl at this age but plans are being worked out to enable them to be put to work in the Christian enterprise. We all know that we retain our interest best in those things to which we feel that we are contributing something. Let us take the youth of our Church High School and by giving them definite concrete tasks in Christian making they will feel that they are part and parcel of the great enterprise and through the personal service they are glad and ready to render when it is properly presented to them they will not only retain their own interest in the Church School, but by their activity and co-operation, they will build it up and strengthen it in all its Departments. It needs men and women who are leaders to do it. It needs Clergy who are ready and willing to give the best they have in them to make it come true, but it has been done, it can be done and by the grace of God and the help of His Holy Spirit it will be done as the Church wakes up to its importance and vital necessity.

IS THE JOB NOW FINISHED?

We go on to the end of the four years' course in High School training, passing over many details that might be profitably discussed to a future date. The student in the Educational process has now finished the work of laying foundations. He is no longer a child but a young man. He stands on the threshold of a new world with his outlook on life deepened and widened. Has the Church completed Her task in Education for him? Has She anything more to add to the spiritual equipment of this life that She has nurtured through the years of childhood and adolescence?

Here, in the judgment of the writer, is the great opportunity of the Parish. This wonderful life, teeming with untold possibilities, full of latent power and energy, needs to be guided with discretion and wisdom that it may find itself. The dynamic forces must be released and so directed that the young men and women will become skilled operatives in the Plant whose business is to make Christians. When we can pour this young, throbbing life-blood into the Church's veins, Her pulse will beat with renewed power. When She dares intelligently to lead this life into the fullness of its expression, She will enable her young men and women to see visions, She Herself will run and not grow weary. She will walk and not faint.

THE HIGH SCHOOL COMMENCEMENT

Every transition period from one phase of life to another should have its mile stone to mark the event. Why is Commencement Day in our High Schools and universities of such importance in the life of these institutions? They are The Red Letter days in the Calendar of the School life because they respond to the inner life of the student. They mark for him the closing of the old and the opening of the new. Why not carry this concrete idea in Education over

into the Church School and dignify this stage of Religious development and progress in the mind of the young Christian by surrounding it with fitting ceremony and importance?

Bear with me while I try to describe such an event in the life of a Church School in which I had the privilege to serve.

THE GRADUATES

Twenty five young men and women had been going through a process of Religious High School training for the preceding four years. Eighteen of them had successfully stood the test and by their standing and the passing of the final written examinations were qualified to graduate. They were fine types of the American boy and girl, thoroughly interested in the work of the Church School and taking their work in Religious Education seriously. The Superintendent was eager to make this event one of marked significance in their lives. Long before it took place we gradually began to work up the interest of the school in the event. Classmeetings were held to discuss and prepare for the day. The graduating class was invited to choose for itself a class hymn, and after a prolonged meeting and interesting discussion, it decided on its own voli-

lant and exultant. The address, by one of the prominent Clergy of the city, was on Religious Education, and was most helpful and inspiring. The valedictory was delivered by the honor graduate, and then, from the hands of the Senior Warden, each graduate came up and received his or her diploma, sealed and signed by the proper officials, bound with ribbons in the class colors. After a charge delivered to the class by the Rector, the service came to an end with the singing of the Recessional, "The Church's One Foundation", and the long looked for event had become history. A photograph of the class was taken, and is one of the prized possessions of its members. Altogether it was a day long to be remembered in the history of the Parish, and made a profound impression on its life.

What has been done with this group of graduates will have to be discussed in our next issue, but as a closing word we desire to emphasize the importance of an event like this in the Church School plan. Commencement Day should become an annual feature in the life of every School. This day can be made to stand out in the life of the child as one of the big events in his career, and dignifies Religious Education in his mind as being something quite worth while.

(To be continued)

LENT'S OCCUPATIONS

RETIREMENT

That in the quiet seclusion of your own room, or 'mid the sacred surroundings of God's house, you may find time, yea make time—to meditate upon the Cross and its momentous lessons of sin and holiness, of guilt and forgiveness, of love and its willing sacrifice; That you may think of life and its duties, of your life and its actual condition in the sight of God;—That you may dwell on heaven and its hopes and promises;—Retirement, as far as possible, from excessive cares, from business projects, from all amusements; and even 'mid necessary duties, retirement in mind and the oft ascending ejaculatory, wayside, prayer.

Dixon Rector Called to Evanston

The Rev. Frederick C. Grant, Rector of St. Luke's Parish, Dixon, Illinois, has just accepted a call to become assistant to Dr. George Craig Stewart, at St. Luke's Church, Evanston.

Fr. Grant, while one of the younger Clergy of the Diocese of Chicago, has already an enviable reputation as a New Testament scholar as well as a Preacher and Parish Priest. While doing a notable progressive work at Dixon he has continued his special studies in the New Testament and last year received from the Western Theological Seminary the degree of S. T. M. (Master of Sacred Theology) for work in course.

Three years ago he was married in the Lady Chapel to Miss Helen Hardie, daughter of one of St. Luke's Vestrymen; his wife is an alumna of Northwestern University, and a Master of Arts from that institution.

The new assistant will begin his duties at St. Luke's as soon as a new Rector can be secured for Dixon. It is hoped that he may be here before the beginning of Lent.

Bishop Morrison, of Iowa, has given his approval to the Iowa State-wide Ingathering and Enlisting Campaign which is being promoted by the Iowa State Sunday School Association. The object of the campaign is "To center the attention of Iowa upon the Sunday School as a means of reaching and teaching all the people and winning them to Jesus Christ to the end that the rising generation may be trained in worship and service so that it may be truly "Christian." The Association has adopted the following striking slogan: "We cannot save the people unless we teach them. We cannot teach them unless we reach them." The campaign is to extend from Sunday, March 18th, to Easter Sunday, April 8th.

ROUND ABOUT THE PARISH

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

VIII

THE PROBLEM OF THE CHURCH

We sat in the study and talked. He was an older and more experienced Parson and his hair was white. We had both worked in a part of the land unsympathetic, as a whole, to our labors and to the work of the Church in general. We had been long accustomed to the meetings of the Clergy where the theme of many a discussion had been not how to apply our resources to the outstanding needs, but how create the very resources on which our continuance in the work depended. It was a sort of endless circle. If the Parson were competent to maintain a Parish which could support him, then he might remain and put all his energy in the effort to compel the Parish to maintain him.

My brother Parson was opening the riches of a great experience for my advantage, and I listened to his words.

"We hear continually," he said, "of the problems confronting the Church, and the obstacles to her progress. Some intellectual friend urges that the trouble with the Church is that men are absorbed in advanced scientific speculation that discredit the Church. We hear that the Church has lost her hold upon the masses because of her cold respectability. We hear that the thousand interests which absorb men leave no time for the more remote interests with which they declare the Church to be occupied. We hear that Min-

the purpose of getting people to Church. Is it any wonder that the Minister is stirred by a feeling of success when the congregation grows a little? Yet the very first obligation of the people is to put the Minister above all these methods and to be in its place, ready for the words, the leadership, the grace that shall set the vast army of Christian people against the enemies of our race and nations. So devastating has become this stay-away habit that the ordinary Parson has only strength and zeal sufficient partly to accomplish a result which ought to be the starting point of his labors and not the end of them.

"Every stay-at-home is casting a vote against the Church; is urging that its Minister be dismissed and its doors closed; is promoting the downfall of God's Kingdom.

"The relative minor problems of the Church would disappear were each one who professed and called himself a Christian to be in his place on Sunday morning. The Parson would be relieved of a vast measure of his heart-breaking labor.

"And again, vast numbers of our people do not pay toward the support of the Church. If it were not for the generous and great-hearted few our Churches would die of poverty. The condition of alms basin on a Sunday almost justifies the thought of the Parson, about to announce the offering after the sermon, 'Here is where I get a penny for my thoughts.' "By reason of this we are involved in a great scramble for money. Chicken suppers and bazaars abound. Catch-penny devices are promoted on all hands. The Church is a furore of worldliness.

"Nor does it respect the rights of others. Every business man will tell you that the habit of sending beggars for Churches among the merchants has become a nuisance, only tolerated from fear of lack of patronage. It is a species of blackmail for which religion pays a heavy toll in the end.

"Why is it? Simply for the reason that many of our people fail to pay their pledged obligations. They are deaf to every appeal. The Minister urges and pleads but they resist. They drag the very heart out of him by their indifference. They make him do the labor of a Hercules to keep the credit of the Church good.

"And again false pride seizes them. They forget the lesson of the widow's mite. Aside from those who pledge and pay not, there are those who do not realize that the ones who might give a small sum each week, and fail to do so, are the ones who in the aggregate create the crushing deficits. The Church, far from despising small gifts, welcomes them and promotes the givers to places of honor among the larger contributors.

"The remedies are simple. If each person would attend his Church, and pay his part, much of the burden resting upon the Parson would go rolling on its way to oblivion. The Church, with steam up and bunkers full of coal, would face the storms that now threaten to engulf her."

My friend paused and looked at me for endorsement of what he said. I found refuge in a question.

"What would the Parson do then?" I asked.

"Do! do! He would do his real work. He would feel the inspiration that comes from whole-hearted support. He would have a hearing and a chance. He would not feel like the promoter that Holmes tells us of, who arranged that every one on the earth should 'Boo' at the same minute in hopes that the vast sound would be heard in the moon. But every one became so interested in hearing this tremendous noise that when the time came no one uttered a sound, except a deaf woman in the Fiji Islands. The earth was never so still before. Each one is willing that all the others should do their duty and that would be a huge result. But I must go home. I have to send out notices to make sure of a choir for Sunday, and to write an appeal for a large Easter offering for our deficit. I must take this to the printers and then return and address three hundred envelopes. Tomorrow I shall fold and enclose the appeals and mail them. Our deficit, by the way, is just a little luxury that our people permit themselves, because it adds a certain zest to the Easter service to have

(Continued on page 7)

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

WINTER IN SOUTH DAKOTA

There may be a few more miles of railroad in South Dakota than there used to be back in the days of Bishops Hare and Johnson, but that traveling is still somewhat precarious is shown by a leaf from Bishop Burleson's diary. From this leaf, dated January 21st, 1917, the following is taken with slight changes, for sake of condensation:

TO YANKTON, 30 MILES

Snow had begun to fall when I arrived at Vermillion on Saturday night. Sunday morning I preached to a good congregation, in spite of the continued snow-fall and the cold wind. At 2:20, with a friend, I started by automobile for Yankton, where a service had been promised. The trip is 30 miles, and with each mile the wind grew stronger, the snow deeper and the cold more intense. For the first twenty miles the grade was kept fairly clear by a head wind, but after that we began to encounter difficulties. At last, after having come within six and a half miles of Yankton, between the railroad grades we found a drift of snow which even the Ford could not overcome. Three-quarters of an hour were spent in getting along a few hundred feet. Then, as the second chain gave way and the wheels revolved uselessly, and shoveling and pushing proved equally futile, we decided to abandon the car. Night was coming on, the thermometer was below zero, and the wind blowing fifty miles an hour. Leaving all baggage behind, of course, but taking the lap-robe and blankets, we covered our heads against the storm and fought our way to the railroad track through snow waist deep. The last house we had seen was two miles back. Yankton was six and a half miles ahead; but we had faith to believe that we would find a farm house somewhere. For three-quarters of an hour we scrambled and stumbled on, making about a mile against the terrific wind. I left one rubber in the bottom of a snow drift, and didn't even go after it; it was no protection in any case, and my gloves, wet with the exertion of trying to start the car, were freezing on my hands. Just about this time the driver gave a shout, and I think I jumped ten feet, for I had realized that with our heads covered against the storm, we were at the mercy of any wandering train. However, it was not a locomotive that caused his outcry, but a faint gleam of light. The whirl of the blizzard hid it in a second, and we all peered gropingly into the storm for a moment or two before we made out a faint gleam of whiteness, which we were convinced meant a farm house window. Scrambling off the right of way, and across two other railway tracks, which had sprung up from nowhere, we at length came to a road bordered by orchard trees set in rows, which told us that we were near a home. Through drifts three or four feet deep we finally reached the door-yard, and found haven in the hospitable little home of a German family, who made us as welcome and extended as kindly hospitality as could have been given anywhere in the land. * * * * South Dakota has certainly initiated its Bishop. We had not reached Yankton, but we had made a good try.

CHURCH EXTENSION THROUGH RIGHT UNDERSTANDING

It has been said that "to not understand is commonly to misunderstand". No more tremendous illustration of the truth of this saying could be pointed out than the attitude of thousands of non-Episcopalians towards the aims, claims, character, method and make-up of the Episcopal Church. If, knowing what the Church stands for, there be some who will have none of her, there need be, at least, nothing of remorse in her grief. But the ever-present concern and business of the Church should be to see to it that she shall be known for what she is, and for nothing less nor other. To this end a writer in The Churchman and Church Messenger of Southern California sets for the following, under the caption:

The Press and Publicity

Every Diocese should have a "Publicity Committee", composed of picked men, competent and of a militant spirit, whose duty it should be to keep the secular press informed on current Church events, and to refute the garbled and ill-founded or untruthful statements, should they appear, which would prejudice public opinion against the Church. And the same committee should deal with the circulation of the Diocesan paper in such a way that something more than the indifference of so many in the past

shall characterize the relation of Church people towards it.

Now that the General Convention has discussed the subject and endorsed the principles, it is much to be hoped that neither Clergy nor Laity will feel out of sympathy with the duty so many in the past have neglected, and will personally help in the distribution of Church literature and in extending the knowledge of Church statistics among their parishioners and friends. The Church papers, of course, should be considered, but in addition to the Church papers, such other literature in books and pamphlets as may enlighten and strengthen the people. The age we live in is an inspiring one; let us do something towards making known the answers which the historic Church is able to give all who are earnestly seeking the truth.

EXTENSION VIA INTENSION

The following appeared in The Church Times, and was reprinted in The Church Herald of Florida. THE WITNESS is glad to print it still again, and trusts that it will be eventually printed in every Church paper of the country:

About fifty years ago, in the little South Carolina town of Beaufort, there was a Parish which had, I should judge, about one hundred communicants, or less. It was a solid old Parish, but very small. There was a priest, a Mr. Johnson, who was in this Parish as Rector for forty years, and out of his little flock he sent thirty-six men into Holy Orders, and five of them became Bishops. Mr. Johnson was not a remarkable man, as the world would count it. It is said that he never opened his lips in the Diocesan Convention during the fifty

ward Moses and Genesis 1, whether they left Sunday School or not before this earlier history were reached, it certainly would be better for the Church, and probably none the worse for Moses. Time and distance induce a sense of unreality, and that sense once established in the mind of a child, or of an older person for that matter, and is apt to blur all subsequent conception of the subject. A fact at a distance is better understood by first getting a firm grasp of the related fact at hand.

A most interesting attempt to establish in the minds of its readers a clear knowledge of the Church, as she exists today, and in comparative recent history, is that appearing in the current numbers of The Maryland Churchman. Two columns of this are given up to

A Catechism of Maryland Church History

The catechetical form of question and answer is actually used. This form not only sets its subject forth in an exceedingly clear and interesting way, but there is something about it that piques and controls the attention to an extent far surpassing the appeal of a solid text. That this may be better appreciated, a portion of the "Catechism" is here reproduced:

Question. What method did Bishop Compton (Bishop of London) adopt for the government of the Church in Maryland?

Answer. The sending of a Commissary to represent him, with full powers to act in his behalf.

Q. Whom did he send?

A. The Rev. Thomas Bray, D. D., perhaps the greatest benefactor of the Maryland Church.

Q. When did Dr. Bray reach the Colony?

A. On March 12, 1700.

Q. What was the task set before him?

A. To inspect all the Parishes, in

LARYNGEAL EXTENSION

It has been said by some Englishman that the hardest thing about being Bishop of Canterbury is that there are always five thousand ministers waiting to get an interview with him, each one of whom exclusively knows what it is that is ruining the Church of England. This remark recalls the instance of a notoriously lazy colored man, who professed conversion in a revival meeting, and about whom there was no little wonder as to just what effect his new experience would have upon him. It was shortly made clear what the effect would be, for when he was first asked to pray, he arose promptly and fervently said: "Use me, use me, if only in an advisory capacity!"

Yes, that is it. All around every earnest worker and every serious task are plenty who wish to be used, but only in an advisory capacity. Hard enough at all times to get anything done in the world, it is sometimes almost impossible for us to do anything at all, because of the copious and willing advice that is instantly showered upon anybody who tries to do anything. Often some worker will get started upon some modest piece of work, but he is shortly reduced to inaction by people, who never seemed interested at all, now rushing in with profuse suggestions as to how it might be done better. They encumber him with help of this sort.

There is hardly anything that is done that might not conceivably be done better. Everybody can think of some improvement, after a thing is started, but it is not everybody who can start the thing itself. The main thing about any piece of work is to get it done at all. To do it, we have bluntly to resist many attractive suggestions of betterment. A good worker is probably more conscious than these friendly advisers of what his work lacks. His heart could be one long heartache of regret if he would let it be, but he wants something actually accomplished, and he is wise enough to do it first, do it anyway, and get it started, and then improve it afterward.—Sunday School Times.

in 1893 (now located in San Francisco), is the only seminary of the Church west of the Rocky Mountains. There are two or three other theological schools, maintained on the "home study plan", to meet the exigencies of certain Dioceses.

Now, it may as well be stated as a fact that none of the incorporated theological seminaries can give up their charters without losing their endowments, and not one of them has the least intention of so doing. In most cases, the major part of the cost of present maintenance is paid by the gifts and bequests of dead men and women, and there is a good deal of local pride and a marked sense of obligation in administering the trusts represented. The fact that in no occupation is personal contact with instructors of so much importance in the course of preparation as in the sacred ministry is one valid reason for small classes and small seminaries. Another reason is the varying demands in the various fields in this tremendous country. Still another reason lies in the fact that machine made clergymen of one type would not suit this Church. The product of Nashotah House would turn Virginia upside down, while Fond du Lac would wilt under the ministrations of the output of Philadelphia.

But the formation of Provinces and the Provincial Synods has created new units in the Church. Instead of being practically Diocesan institutions, Bexley Hall, Nashotah House and the Western Theological Seminary have become institutions of the same Province of the Mid-West. The "types of Churchmanship" represented in the thirteen Dioceses in this Province cover about 270 degrees of the circle. Some people think it would be a good thing to have only one type—their own, or somewhere near it. When the question of co-operation, co-ordination or consolidation is raised as concerning Bexley, Nashotah and the Western, there is always a willingness manifest to do something, but no one has yet been able to say what. A peripatetic faculty has been suggested; but of course no faculty would accept the plan. A division of courses, sending the students from one school for certain years, and to another school for other years, seems more or less possible. Why not give a man wanting the ceremonial training, or the rural experience of Nashotah, a year or two in that institution, and a year or two in each of the other schools, according to the courses which have been elected and assigned to him?

But the plan which seems consistent with a desirable development of the theological curriculum would classify the institutions with respect to train men for rural work, is better fitted than an urban institution to train men for rural work. Each has its present advantage and excellence. Why not make the most of it by a co-operative agreement involving co-ordination in the various courses?

If the desideratum in connection with theological seminaries is not so much to save money as to get the worth of the money employed by educating men for the kind of service for which they are best fitted and most needed, some such co-operation as we have suggested will be in order in the near future; but it will probably cost fully as much, or more, than our present method of competitive duplication of faculty labors. This subject is already before the Theological Seminary Committee of the Province of the Mid-West for its consideration and recommendation. When three or four varying curricula are offered for their selection, some young men from the universities who are now practically debarred from the seminary will be encouraged to enter, while all students would find greater interest in their work.

Next month we shall say a few words about the responsibilities of the Western Theological Seminary in particular.

THE PROBLEM OF THE CHURCH (Continued from page 6)

the opportunity of raising it, to arouse their interest. Good-bye."

I sat and wondered if what he said were true. But all Parishes are not alike and no two men have exactly similar experiences. Every one has his own problems and they become magnified under the stress of discomfort. As I prepared to go and see my sick I made up my mind to ask some other Parsons if those were their experiences. Is it yours?

The next day I dropped in to see my friend. I found him in bed. "I am suffering from an attack of indigestion," he said. "I felt it coming on yesterday."

So had I.

LENT'S OCCUPATIONS PRAYER

More frequent, more earnest, more intense in the closet and in the Church;—Giving utterance to the deep yearnings of your soul for God and for a better life; expressing your sincere desire that God may visit you with pardon for past offenses, with compassion for your infirmities, and with Divine help in your dangers and necessities;—Drawing your life in its every thought and occupation closer to your Saviour's side, and nearer to "Our Father, who art in heaven."

years he was there. Some one once said to him: "Mr. Johnson, why can't you talk to us in the Convention? We need your counsel." "Well, my brother," he replied, "I try to do a little praying while the rest of you are talking." Think of the souls that have been gathered into the Kingdom because of the efforts of the priests who went out from that place! And who is going to reap a large part of the reward? The old country Rector who sent these priests into the harvest.

THE INSIDE OF THE CUP

The Church suffers not only from misunderstanding on the part of those outside of her fold, but also from insufficient knowledge on the part of many of those within. Too many of our children still "graduate", which is to say make exit, from our Sunday Schools but little informed by the years they have spent there. The Church idea is to such not a form, but a fog. It bars nothing, it requires nothing, and it sustains nothing. Fact, fancy and fiction look all alike and positive affirmation of anything comes to seem neither of good sense nor of good taste. The tendency in teaching anything is to begin at the beginning and continue through to the end, or to so much of an end as has been reached at the present time. This seems logical, and there is certainly plenty of precedent and authority back of the method. But whether, after all, it is the best method of teaching every subject may be fairly questioned. In teaching about the Church, for instance, there is no little reason to suppose that a complete reversal of this method would be the better way. Many of those who begin at the beginning do not remain in Sunday School long enough to ever reach the end, and in some Sunday Schools there is no end to reach, so far as the Church in her history, institutional form and function are concerned. If we began with the Church as she is today, and led the children back to-

order to see that they were properly served and provided with all things necessary for the conduct of Divine Service; to get rid of unworthy Clergy, of whom there were several in the Province, and to provide Parish libraries of theological and religious books for the instruction of the people, and the education of the future Clergy of Maryland.

Q. Were Dr. Bray's labors successful?

A. Yes. The Maryland Church and a number of other Colonial Churches to which he was afterwards sent, still feel the good effect of his work.

Q. What was the great need of the Maryland Church?

A. The officer necessary to the existence of an Episcopal Church—a Bishop.

Q. What was Dr. Bray's plan?

A. That the English Church should consecrate a Bishop for Maryland; that a large plantation should be purchased and stocked for his support; and that he be given jurisdiction in all matters pertaining to wills and the settlement of estates.

Q. Was this plan ever adopted?

A. No. It failed, partly through the opposition of some persons in authority in England, and partly through the indifference or hostility of many Maryland laymen.

Q. What was the consequence of the failure of this plan?

A. That the Maryland Church, throughout her colonial existence, was governed by Commissaries only; that the Ordinance of Confirmation could not be administered, and that every person desiring to be ordained was obliged to undertake a voyage of nearly three months across the Atlantic.

Not all of us have as much of history on this side of the Atlantic as has the Church in Maryland. But we all have some, and some have a good deal. The Church in Maine, for example, carried on her work under the Rev. Richard Seymour for thirteen years before the landing at Plymouth Rock. But it is not only history that may be reduced to this most interesting and instructive form.

THE SHORTAGE OF CLERGYMEN

By DEAN DE WITT, Western Theological Seminary

VII.

"TOO MANY SEMINARIES"

When one asks for a better support of a theological seminary, the reply is apt to be made, "We have too many seminaries". In the abstract it might seem to be true; it would not seem that the Church needs fourteen theological seminaries for the education of 400 or even 500 candidates for Holy Orders. Why could not one seminary do the entire work? That question has been argued from every conceivable angle since 1810. It has resulted in the firm conviction on the part of those who are best able to judge concerning the merits of the question that a seminary in New York City, conducted by a Board of Trustees so large that the same persons seldom constitute the majority at two successive meetings, is not a satisfactory institution in which to educate the candidates from California, Texas, Kansas and Minnesota. Even Virginia—though not very remote geographically from New York—and Massachusetts, Connecticut and Pennsylvania, each in succession came to this conclusion previous to 1862. The founders of Bexley Hall (at Gambier, Ohio) and of the University of the South (at Sewanee, Tenn.) had as their particular motive the erection of a University, of which the Theological School should be the center. Nashotah House was founded in 1841 as a training school for rural missionaries. Similarly, Seabury Divinity School, in 1858 (at Faribault, Minn.). The Bishop Payne Divinity School at Petersburg, Va., was founded in 1878 for the education of colored men. The Western Theological Seminary was founded in 1883, because, with some foresight, it was not difficult to apprehend the strategic necessity to the Church of a seminary in Chicago. The Church Divinity School of the Pacific, founded

Attacking the Rural Problem in the Cumberland Mountains

INTERESTING WORK UNDER THE LEADERSHIP OF PROFESSOR DU BOSE

Tracy City, Tennessee, is the centre for quite an extended and important work in the Cumberland Mountains, a work which has prospered of late and is destined to become of more than local interest. Here the Church is attacking the largest problem of today, the Rural Problem, in the mountains where that problem is intensified. For many years this field has been worked from the University of the South at Sewanee. At present Professor Du Bose is Rector. He has charge of Christ Church, Tracy City, St. Alban's Mission, Coalmont, Good Shepherd Mission, Foster Falls; he also is interested in Holy Comforter Mission, Monteagle, and St. John's-in-the-Wilderness (popularly known as Thumpin' Dick). He is assisted by three of his theological students, Mr. Ossman of Ohio, Mr. Keller of Philadelphia, and Mr. Lamond of Washington.

The Missions are reached in various ways, some by rail, others on foot or by horse or by the "pull-motor", a railway cycle appropriately named by those who work it over the steep grades of our mountain rail road. The men for the most part give their services, the material compensations being very slight. There are other rewards, however, which fully repay the laborer in this field, no matter how strenuous his labor be. The cordial welcome which he meets, the spirit of co-operation displayed, and the generous response to the Church's message, encourage him to redoubled efforts. At Thumpin' Dick, for instance, Mr. Lamond and his little band of faithful Churchmen have built with their own hands and almost without aid from elsewhere a really artistic and most comfortable little chapel, which can be used also for the public school and as a social centre. A similar house is planned for Foster Falls, funds for which are being raised by the sale of clothing most kindly furnished us by generous women of the Auxiliary. The Women's Auxiliary of East Carolina has supplied us with many boxes and barrels of valuable clothing, thus providing us with much needed funds and at the same time clothing at a minimum price, many women and children who otherwise would suffer from the severe cold of winter. The people are not pauperized; on the contrary and their missionaries are most grateful for those useful gifts. The people also are learning to give according to their ability, for the support of their own churches, and to foreign missions.

The nucleus of a strong congregation has been formed at Coalmont, and with the confirmation of a class of seven in September new stimulus has been given to the growth of the Church. The people are very loyal and energetic. Mrs. John Harrison directs the activity of the Girls' Guild which has earned money to buy new furniture for our beautiful little St. Alban's Chapel. This furniture is made from native woods by our own parishioners at Tracy City. Thus, as at Thumpin' Dick, a lesson is taught; for without money we can buy our manual labor—consecrate the common things of life to the service of God and the adornment of His Temple.

At Tracy City the congregation has long wished to reach the stage of full self-support and to enjoy the services of a resident priest. This hope is soon to be realized. Largely as a result of an enthusiastic and most fruitful Preaching Mission conducted by the eloquent Rector of Clarksville, the Rev. Raimonde de Ovies, a tremendous impression has been made upon the community. All classes, and especially the miners, were profoundly impressed, many have been baptized and thirty-four have already been confirmed. The men have been aroused to a new enthusiasm. An every-member canvass has resulted in a surprising demonstration of financial strength. The resources of the Missions have been trebled, by a large number of pledges ranging from five cents to one dollar a Sunday. The Rev. Dr. A. C. Boyd of Oil City, Pa., has been asked to become Assistant Rector and will soon take up his residence in Tracy City.

The Sunday School is growing steadily, interest in Missions is being quickened, new guilds and societies are being organized, and with a priest resident for the first time in the community, the Mission hopes before long to build a new and worthy Church.

The ancient and Catholic Church of our forefathers is demonstrating a new power in thus laying hold on the hearts of the people in the country and in the mining camp and small town of this mountainous district. The country church is already feeding the city church and helping to solve the social problem by bringing town and country nearer together. The Church's high educational ideals are being justified, for the impulse for the conversion of the mountain region issues from Sewanee and the institutions which have grouped themselves around the Church's "University of the South."

BOARD OF SOCIAL SERVICE

Semi-Annual Meeting Held in Chicago, February 1

The meeting was called to order at 7:45 p. m., with the following members present: The Bishop of Chicago, the Rev. Holmes Whitmore of Milwaukee, the Rev. William Baker of Springfield, Miss Ellen Gates Starr of Chicago, and Dean B. I. Bell of Fond du Lac. The Bishop of Michigan later entered and was present for most of the session. During a portion of the meeting before he arrived, Bishop Anderson of Chicago presided.

A communication having been received from the Bishop Coadjutor of Southern Ohio, urging the payment of traveling expenses of members to the Board's meetings, there was a discussion of this proposal. The Secretary reported that only three Dioceses—Michigan, Milwaukee and Fond du Lac—had paid the small assessment of one-half cent per communicant to the Board, and that the funds on hand were only \$83. The Rev. Mr. Whitmore pointed out that even if all Dioceses paid this

garg to the right of the community to be considered a third party in industrial adjustments.

6. The recognition of "collective bargaining" as a method frequently advantageous, under present conditions, for the promotion of industrial peace.

7. One day's rest in seven as a right for every human being.

8. Such organization of the means of recreation as will promote the best use of leisure time.

9. The fullest possible development of every child, especially by provision of adequate education.

10. The abolition of labor for children under sixteen years of age.

11. Such regulation of the conditions of toil for women workers as shall protect and conserve morality and the health of the coming generation.

12. Suitable provision for the care of those incapacitated for labor by age or by injury in employment.

13. Such control of the liquor traffic as shall protect the individual and the community from the economic, social and moral waste of that traffic.

This resolution was moved by the Bishop of Chicago and seconded by the Rev. Mr. Baker, and unanimously passed.

The Rev. Mr. Whitmore, seconded by Dean Bell, moved the passage of the following resolution, which was unanimously adopted:

Resolved, That copies of the resolution of this Board indorsing the Definition and Principles above recorded be sent by the Secretary to the Bishops, Diocesan Secretaries and Social Service Commissions of the Dioceses of this Province, with a request that they be submitted this year, unless this has already been done, to the various Councils and Conventions of the Dioceses for indorsement.

Miss Ellen Gates Starr, seconded by the Rev. Mr. Baker, moved the following resolution, which was unanimously passed:

BISHOP HALL OF VERMONT BELIEVES WE FILL A NEED

There has long been felt the need of a weekly Church paper at the price of a dollar a year to enter the families of our ordinary Church people in the city and in the country. A band of Churchmen, mostly Westerners, has courageously set itself to supply this need by the publication, beginning this year, of **THE WITNESS**. It is not high-priced, nor high-toned, nor squemish, but a plain paper, without frills or advertisements, for plain people, dealing in a plain way with plain facts. It is intended to be instructive and devotional rather than controversial. Let the Clergy push the circulation, get subscribers and send their names to **THE WITNESS**, Hobart, Ind.

amount to the Board, it would hardly justify the paying of traveling expenses. The matter was, therefore, laid upon the table, because of lack of funds.

The sub-committee appointed to draw up a Definition of Social Service and a statement of Principles of Social Justice made their report through the Secretary, and stated that their proposed Definition and Principles had been recommended to the consideration of its members by the Diocese of Fond du Lac, and formally indorsed by the Dioceses of Michigan and Milwaukee. The Board voted as follows: Resolved, That this Board does indorse the Definition of Social Service and the Declaration of Principles of Social Justice drawn up by its sub-committee on that subject, viz:

Definition:

It is the mind of this Board that the highest form of Christian Social Service is the establishment of Social Justice; that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with a due opportunity for the preservation of bodily health, the cultivation of mental powers and the exercise of spiritual faculties; and, further, that no merely ameliorative or charitable activities can ever take the place of this fundamental duty.

Principles of Social Justice:

1. Application of the accepted truth of Christian ethics that wealth should be as a trust from God for the welfare of humanity.

2. A living wage as a minimum wage for every worker.

3. The advisability of establishing some adequate method of insurance against unemployment.

4. The protection of all workers from dangerous machinery, occupational diseases, excessive fatigue and premature mortality.

5. The right of employers and employees to organize for the advancement of their interests, with due re-

Resolved, That the Board of Social Service of the Province of the Midwest hereby indorses the efforts being made by the Social Service Commissions of the Dioceses in the State of Wisconsin to bring about the defeat of a proposed law compensating the makers and sellers of alcoholic liquors should their licensed privileges be revoked by prohibition legislation passed at any future time, this indorsement being on the ground that such legislation seeks to make a property right of a license privilege, and so to hamper seriously the police powers of the State over those to whom such licenses are given.

It was moved by the Rev. Mr. Whitmore, seconded by Rev. Mr. Baker, that a committee of three be appointed to draw up a program for the Social Service Day at the coming Synod of the Province, and to confer about the same with the President of the synod. This motion was unanimously passed, and the committee named as follows: The Bishop of Michigan, Chairman; the Dean of Fond du Lac; Miss Starr.

Two communications were received from the Diocesan Commission on Social Service of Fond du Lac, one requesting certain specific bulletins giving practical suggestions of the methods of community service by the Church applicable to various types and sizes of Mid-Western communities; the other requesting that a survey be made of the Province, and that the coming Synod be urged to appropriate sufficient money for this purpose. After considerable discussion, it was felt that the various Diocesan Commissions could get a large part of the suggestions desired from various publications of the Federated Council of Churches, and that the making of a survey would be impossible, or at least of not much use at the present time, because of a lack of sufficient interest in the matter on the part of the Clergy to render them ready to respond to letters, whereas the taking of the survey by employed officers

would be entirely too expensive for the good derived therefrom. The suggestions were, therefore, laid upon the table, as at present inadvisable.

It was moved by the Bishop of Chicago, seconded by the Rev. Mr. Whitmore, and unanimously passed, the following resolution.

Resolved, That the Secretary of this Board send out frequently to each of the Clergy and the Diocesan Social Service Commissions in the Province a list of legislation pending on matters of Social Justice, and especially on child labor, the minimum wage, the federal eight-hour law, and one day's rest in seven, with a request that they bring to bear their own influence and that of the laity, as far as possible, upon their Senators and Representatives in Congress, favorably to influence these latter toward the passage of such legislation in so far as those to whom the notices are sent shall approve thereof; and further, be it

Resolved, That the Secretary immediately get into touch with organizations promoting such legislation, that he may procure the necessary material for these notices; and further, be it

Resolved, That the Secretary is authorized to expend such sums as may be necessary for the preparation, addressing and dispatch of such notices.

It was moved by the Rev. Mr. Baker, seconded by the Bishop of Chicago, that a request be sent to the Bishops, Convention Secretaries and Diocesan Commissions of Social Service that an appropriation be made in each Diocese of one-half cent per communicant for the use of this Board, and that the same be transmitted to the Secretary of the Board as soon as conveniently may be.

There being no other business, the meeting adjourned, with the understanding that its deliberations might at any time be resumed through the mail, whenever any motion was made and seconded by post to the Secretary, and with the further understanding that votes taken through the mail should hereafter be regarded as legal votes of the Board.

B. I. BELL, Secretary.

Ogilvie Conference Held in Salt Lake, Utah

The annual Ogilvie Conference was held in the Cathedral in Salt Lake City, January 24-5-6. The program was made up of addresses and papers by members of the Conference, covering a variety of timely topics. The regular quarterly meeting of the Diocesan Woman's Auxiliary was held conjointly on the first day. The Quiet Hour was conducted by the Rev. E. T. Lewis with an address upon the power of prayer as an asset to the missionary cause. The afternoon was given over to discussions of the New Plan for Juniors, the Pilgrimage of Prayer, the United Offering, the Tanana Missions and the Educational Department. The usual quarterly meeting is generally attended by those in or close to the city, but the Conference brought in all the clergy and their wives and all salaried women workers.

The second and third mornings were given over to papers upon the Values of Mormonism. These touched upon the Theology, Sunday Schools, Internal Organizations, the Ordinances, Economic Features, Social Life, Missionary Zeal and Home Life. Mormonism is a vital thing with the Church in Utah, and a sympathetic understanding is necessary in order to do any work at all among the younger people. Antagonism has been tried by some religious bodies and found to redouble the energy of Mormons.

One afternoon was devoted to Studies in Efficiency. A paper upon the Priest's Spiritual and Mental Equipment was read by Rev. C. E. Rice, emphasizing the need to know "every-

thing, to do everything, and better, when not to do." The Rev. J. H. Darling discussed the Priest's Viewpoint. The New Financial System was brought before the meeting by Mr. J. W. Thompson, the Eighth Province's member on the Board of Missions, and the Rev. H. E. Henriques, Secretary of Convocation.

The new Utah Sunday School Exhibit, arranged under the direction of the Rev. E. T. Lewis, was a feature of one evening. Members of the Utah Board of Religious Education each took a section for an informal discussion. Nearly a quarter of our Sunday School teachers were present at this meeting, attesting the enthusiasm.

The final afternoon was given over to Work Among the Indians under the leadership of Miss Bulkley, who had been at St. Duchesne, and the Pension Fund by the Rev. W. W. Fleetwood. The Clergy of Utah have pledged \$1050.00 towards this sum (only 12 Clergy) and the laity are asked to make it up to \$5000. when the big collection is taken Feb. 18th.

The Ogilvie Conference is the annual gift of Mrs. Clinton Ogilvie of New York City to the clergy and workers of Utah. She defrays the expenses of travel, in order that they may meet together, socially and spiritually, once each year midway between the Convocation.

Ogilvie Conference In South Dakota

The Ogilvie Conference in the Missionary District of South Dakota, which is made possible each year through the generous kindness of Mrs. Clinton Ogilvie, of New York City, met in Sioux Falls last week.

The Conference was scheduled to meet on Thursday, February 6th, but because of recent blizzards, which crippled the train service, the opening came on Wednesday. For example one man who lives but sixty miles north of Sioux Falls started Monday at midnight, reaching Sioux Falls at ten Tuesday night. He traveled three hundred miles, going every direction of the compass and through two states.

The Conference devoted most of its time to two subjects, Personal Religion, and Religious Education. The Rev. W. P. Remington of St. Paul's Church, Minneapolis, led the discussions of Personal Religion which were very helpful, and Dr. W. E. Gardner led the conference on Religious Education. One of the difficulties in the Mission field is the lack of opportunity to come into contact with the leaders in the Church and be helped by outside suggestions and advice. Dr. Gardner brought a message to the Clergy and an inspiration that will mean much to them as they go back to their work.

It was the first opportunity for Bishop Burleson and his clergy to meet, which added to the importance of the Conference. The Clergy have a deep thankfulness to express to the Church for the gift of such a Bishop and expressed to him their loyalty to him in the common work.

The only other subject, besides Personal Religion and Religious Education, to be discussed was, "How Best to Cover South Dakota." Dr. Ashley spoke from his forty three years of experience as to the Indian work, and the Rev. W. B. Roberts and E. F. Siegfried showed the tremendous needs in the rapidly growing white field.

The Bishop announced that the Rev. E. B. Woodruff of St. Clement's Church, St. Paul, had been elected Dean of Calvary Cathedral, Sioux Falls, and had accepted his election, and is to begin his new work the first of March. The announcement was joyfully received for Mr. Woodruff is well known to the clergy of South Dakota and they rejoice that so fine a man is to be added to strengthen the staff in the District.

Bishop Burleson also announced that he had appointed the Rev. E. F. Siegfried to be General Missionary in the white field.

The Conference closed Friday noon in time for the men to return to their stations for their Sunday duties.

Bishop Hall, of Vermont gives the interesting bit of information, in the February issue of his Diocesan paper, that Dr. Irving P. Johnson, who was recently consecrated Coadjutor Bishop of Colorado, has connection with Vermont. A window in Trinity Church, Poulitney, is a memorial to his grandfather. It was a remarkable coincidence that at two consecrations in succeeding months the Bishops consecrated (Dr. Burleson and Dr. Johnson) had each two brothers for his attending Presbyters.

Bishop Darst, of North Carolina, was re-elected Second Vice President of the North Carolina Conference for Social Service at its last meeting.