

The Witness

"We Shall be Witnesses Unto All." 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 third installment of these articles.]

ASH WEDNESDAY IN A MID-WEST PARISH

By John C. Sage.

To most of the Clergy, Lent comes to bring a sense of failure and regret. They know what Lent might mean to their people, they realize the Church's wisdom in providing this season for the intensive spiritual culture of the faithful, but they are depressed with the laxity of professed Church people, with the small congregations, and with the apathy of their people. Especially is this true away from the larger centers of Church life. In the cities, noonday services, combined services of several Parishes, the more eloquent preachers, bring enthusiasm and inspiration. It is a far cry from this to the one Parish alone in a community. The weight of public opinion is against the "keeping of Lent", the majority of the parishioners have neither a realization of Lent's value, or backbone enough to stand against the tendency of their social mates, and so the few faithful are the only ones to come to the services and give a bit of encouragement to the Rector, as he diligently endeavors to arouse the careless to their privileges and duties as Christian people.

I quote from a few letters received from Parish priests in response to the Editor's request for articles on this subject:

"I am obliged to excuse myself from writing about Lent observance, because (alas) that is one of my worst failures. We do not get much of anything in Lent beyond the meetings of the Woman's Auxiliary and Junior Auxiliary. Services are few and ill attended. I have need that some one should teach me methods. I have nothing to teach myself."

"Lent in my Parish is such a poor affair, I cannot bring myself to write about it. Lent is one of my weak points. I have never had successful Lent anywhere, and really know little about how to lead a Parish in keeping Lent."

"I can only say the less your readers know of 'Lent in Our Parish' the more edified will they be. The 'Episcopals' here as a whole observe neither Sunday, nor Holy Day, nor Lent, nor the Commandments of God, except as it suits whim or fancy for the time being. You see I have nothing to send you."

These letters doubtless voice the feelings of many Clergy. What, then, is the remedy, or is there any?

The writer believes there is a brighter side, and asks the reader to consider what may be done by Clergy and Laymen who will put themselves in a different attitude of mind. First, let the Parish Priest remember he is God's ambassador, he is to deliver God's message, not his own, and the results are in God's hands, not his, if he is faithful to his trust.

He must not continue to be an Elijah under the juniper tree. It isn't for him to say how many or how few God will call through his ministry.

Well, then, his loyalty settled, he becomes calm and zealous; he is going to expect great things from God through his ministry, but he is willing to wait upon God's will as to results. What is he to judge? May be the one, or six, or ten he can influence will save the city.

Next, the Parish Priest will carefully consider the meaning and purpose of Lent. He will make clear to himself that Lent's one purpose is to

bring the soul into more loving communion with God. It is not primarily a season of fasting, prayer and almsgiving. It was not planned or purposed that these are ends in themselves. All these are helps, and the withdrawal of Christian people from society for the Lenten Season has a far higher and wider purpose than mere abstention from social intercourse.

What is Lent and where is the emphasis to be put if it be not on prayer as a means; indeed the only means, of communion with God. I use prayer in its most comprehensive sense.

So the wise pastor calls his people to prayer. He talks about what it will do for men and women and children who have only, perhaps, a feeble knowledge of its worth.

His one aim is to increase the fire of this feeble spark that burns a little within the soul of every one. How shall he do it? He can no better begin

what prayer is, and what it may do for them, and what is the true purpose of Lent. The services during the Lenten Season have been better attended, and, so far as human judgment can see, a deeper consciousness of God has appeared among the people. For the information of those who are interested in this simple method, the subjects for prayer are given. Following is the order of service held in St. John's Church, Keokuk, Ia., from 7 a. m. to 6 p. m. for the day:

A DAY OF CONTINUOUS PRAYER AND INTERCESSION

Our Lord's Promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them."—St. Matthew xviii:19

All pages indicated refer to the Prayer Book or Hymnal. Where no prayers are indicated, offer your own prayers. Repeat the Creed as an act of Faith, kneeling. Subjects for Prayer and Intercession are suggested as follows:

Other suitable prayers will be found in the Book of Devotions handed to you in Church.

CONFESSION: General Confession, page 4 Psalm 51.

THANKSGIVING: I, General, page 15; II, Personal. (Please use your own words.)

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

The Clergy of the Diocese of Oregon subscribed \$1,000 towards the Church Pension Fund.

A movement has been started in Trinity Parish, New Orleans, to establish a Home for Orphan Boys under eight years of age.

The Rev. R. L. McCreedy, Rector of St. Mark's Church, Louisville, Ky., has declined a call to the Deanship of St. Mary's Cathedral, Memphis, Tenn.

St. Paul's Church, Peoria, is reported to be the only Parish, outside Chicago, in the State of Illinois, that is doing organized social service work.

Sing the National Anthem, but don't descend to any hymns of hate.—Wall Street Journal.

A Community or Neighborhood Conference was held at Mauch Chunk, Pa., at St. Mark's Church, on Saturday, February 10th, which was largely attended by representatives from the surrounding towns. The Social Science Class of the Parish provided a dinner for the guests.

A mystery play, entitled "Conquering and to Conquer", will be given in the Synod Hall, New York City, on Thursday, March 22nd, by a cast of over forty people.

The Rev. Arthur T. Randall has been the Rector of St. Andrew's Church, Meriden, Connecticut, over thirty-five years.

All Saints' Church, Norristown, Pa., is to receive \$23,000 under the will of the late Miss Elizabeth Swift. In addition, Miss Swift bequeathed \$6,000 for a new Altar and \$6,000 to the Rector and his wife, the Rev. and Mrs. Edward W. Noble.

A pre-Lenten mass meeting was held in St. Paul's Church, Flint, Mich., on Quinquagesima Sunday evening, which was largely attended by the Church people of the city. The Rev. Messrs. C. E. Bishop, H. G. C. Martin and W. B. Williamson took part in the service, and the Rector, the Rev. J. B. Pengelly, preached the sermon, taking for his topic "The Larger Patriotism".

The Rev. John Beach Arthur was ordained to the Priesthood by the Bishop of Iowa, the Rt. Rev. Dr. Theodore N. Morrison, at St. Mark's Church, Glen Ellyn, Ill., on Sexagesima Sunday. The Rev. Dr. John Arthur, Rector of the Parish, read the Gospel and presented his son to the Bishop for the laying on of hands. Dean Hare of Davenport, Iowa, preached the sermon. The Rev. Frank H. Millet read the Litany. Mr. Arthur is a graduate of the University of Iowa and of the General Theological Seminary. He became a candidate for Holy Orders under the Bishop of Iowa when his father was Rector of Grace Church, Cedar Rapids, and he will continue work in that Diocese, in charge of Trinity Church, Sac City; St. Thomas Church, Jefferson; and Trinity Church, Carroll.

The new Parish Hall of St. James' Church, Somerville, Mass., was formally opened on Monday evening, Feb. 19th, and a reception was tendered to the Rev. W. H. Pettus in honor of his fourth anniversary as Rector of the Parish.

The Trinity Record, the Parish paper of Trinity Church, New Orleans, La., has reached its full majority, that is to say it is twenty-one years old. It is a splendid record. The Editor has good reason to feel "proud that in all these twenty-one years the Record has never missed a single issue, but has appeared in the church and in the six hundred homes of our parishioners either just before or just after the first Sunday of every month".

The Rev. Messrs. Theodore Sedgwick, D. D., J. V. Chalmers, Mr. Wm. J. Schieffelin and Mr. Richard Piereson Hobson were added to the Board of Managers of the Church Temperance Society at its recent annual meeting.

St. Paul's Church, San Francisco, Cal., was threatened with destruction by fire one day last month. The fire is believed to have been started by a man who was seen leaving the church shortly before the alarm was sounded. A number of matches were scattered about the floors. Fortunately, very little damage was done.

THE CHURCH PENSION FUND IS NOW IN OPERATION

\$6,500,000 HAS BEEN PLEDGED

Every Diocese and Missionary District is represented in the great undertaking, and the payment of pensions to those entitled to receive them began March 1st.

(Read the story on page 4 of this issue.)

Lent than by laying great emphasis on this one thing—Prayer.

For two years past the writer has made Ash Wednesday in his Parish "a day of continuous prayer and supplication". The idea is not original with him. For several years these "days of prayer" have been held (though perhaps not on Ash Wednesday) in a number of Parishes. The only bit of originality, if there be such at all, is in taking the first day of Lent as the time to present this means of grace to the writer's people.

The procedure is very simple. He tells his people that from 7 a. m. to 6 p. m. the church will be open for prayer. During the day the Offices of the Church are said; he begins with a celebration of the Holy Communion, to give opportunity to those going to work to start Lent with God. He has another later celebration. Morning and Evening Prayer are said, also the Litany and the Penitential Office. There are no sermons or addresses, and no Choir to sing. The people are asked to come to one of the services, if possible, and to remain for private prayer for a time thereafter. Every parishioner is assigned (through his own choice of time) a period of fifteen minutes, to be in the church and on his knees in prayer. A card of Intercessions is handed each one, containing suggested topics of prayer, with references to Collects, Hymns, etc., in the Prayer Book and Hymnal, and in that excellent manual prepared by Mrs. Horace Broch, "Intercessions for the Church".

What has been the result? At no time during the day has there been a moment when some one has not been in the church praying. At intervals, near the times for the services, of course larger numbers are there. By actual count, the attendance of parishioners has been increased on this day over three hundred per cent. But this is the least of the benefit. Our people have realized as never before

FOR A WORTHY EASTER OFFERING: "Speak unto," etc., and following sentences, page 228.

FOR PERSONAL CONSECRATION: "And here we offer," page 236; also read as a prayer Hymn 586.

FOR THE SOLUTION OF THE GREAT PROBLEMS OF THE TIMES: Marriage and Divorce, page 280; National and International Peace, page 157; The distribution of Wealth, page 156; The Vice Problem, page 176; The Problems of Education, page 177; Political Righteousness, page 27, "O Almighty God." Our Divided Christianity, page 38, "O God, the Father," etc.

MORNING FAMILY PRAYER, if your intercessions are being offered in the morning, page 322.

EVENING FAMILY PRAYER, if your intercessions are being offered in the afternoon, page 325.

Pray for a good attendance and a blessing upon the Sunday services. Help God to answer this prayer by attending yourself.

CLOSING PRAYER: Page 240. No collections will be taken at the services, but every attendant is requested to make an offering for expenses in the plate at the end of the center aisle.

FOR THE PARISH: "Regard, O Lord," and five following prayers, page 547 or 552; also page 553 or 559, "O God Holy Ghost." Also a special leaflet.

FOR THE CLERGY: "Almighty God," page 515 or 530, and "Most Merciful Father," page 532 or 531.

FOR MISSIONS: Page 38.

FOR LENTEN SERVICES: (a) For those neglecting the services. (b) For increasing attendance. (c) For God's blessing.

FOR THE VESTRY, Choir, the Sunday Schools and Teachers, the Organizations for women, girls, men, boys.

FOR THE SICK, the troubled and afflicted: "O Father of," etc., page 42. "O Merciful God," etc., page 43. "O God, Merciful Father," etc., page 34.

FOR THE DEPARTED: "O Almighty God," page 288, and "Almighty God," page 300.

FOR ENEMIES, or those who have hurt us: Read Gospel, page 188. The Lord's Prayer.

FOR THE CONFIRMATION CLASSES (in our Parish and throughout the Church): Collects, page 57, 134, 135.

The Diocesan Branch of the Woman's Auxiliary, Milwaukee, observed February 13th as a Day of Devotion at All Saints' Cathedral. Dean Lathrop gave the meditations.

The Rev. F. C. Grant, Dixon, Ill., has entered upon his work as assistant to the Rev. Dr. George Craig Stewart, St. Luke's Church, Evanston, Ill.

Miss Helen Fyfe of Chicago, who studied Christian Science under Mrs. Mary Baker Eddy, is the founder of a new religion, called "The First Church of Idealism".

The Rev. Wm. Way, Charleston, S. C.; the Rev. J. M. Maxon, Versailles, Ky.; the Rev. W. Amison Jonnard, Johnson City, Tenn., and the Rt. Rev. Dr. Thomas F. Gailor, Bishop of Tennessee, are the noonday Lenten preachers at Knoxville, Tenn.

The Rev. Kirk B. O'Ferrall was instituted as Rector of Christ Church, Lima, Ohio, on Wednesday evening, February 14th. The Rev. Robert L. Harris, Rector of Christ Church, Toledo, read the Office of Institution and preached the sermon.

A committee of twenty-five members of St. Andrew's Church, Chicago, are making an effort to increase the attendance at the Sunday evening services. It is expected that by good team work the committee will bring the attendance up to 250 by Palm Sunday.

St. Mark's Church, North Tonawanda, N. Y., has received the \$20,000 bequeathed to it by the late James S. Thompson. The money is to be invested in bonds and mortgages by a special committee of the Vestry, Messrs. Wm. H. Stradella, L. T. Payne and Edward P. Lovejoy.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE THIRD SUNDAY IN LENT

THE COLLECT

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defense against all our enemies; through Jesus Christ our Lord. Amen.

"The hearty desires of Thy humble servants!" On what have we set our hearts? What is our heart's desire? The answer we make to this question if we make it honestly, will show us more clearly to ourselves than the answer to any other question could possibly do. The heart's desire! I write this in a railroad station waiting for a train. I see little children running to and from the candy counter. I see the porters watching the doors as they swing inward. I see men watching women and women watching men. I see people eating and drinking, and weeping, or laughing, or sleeping, or reading, or sitting still staring straight ahead with unseeing eyes. All of them under this railroad's roof waiting to carry out some plan, some heart's desire. I see a little bit of every kind of human nature in these crowds, and I ponder on their hearty desires:—are they material or spiritual, temporal or eternal? Near me stand three people talking about a relative who, to quote their very words, "has had everything that heart could wish," and yet from their talk he has evidently broken his mother's heart. What good did that boy's "hearty desires" do him if it cost his mother her life?

This is a good prayer for us to pray with the understanding: for if we sincerely ask God to scrutinize our desires, and wait patiently for His verdict, we will certainly be moved to live more closely according to our real needs, and we will begin to find out how well we can get along without many of the things on which we had set our hearts.

It would be a right good thing for us to get into the habit of asking God first to look into our hearts and then to help us plan; rather than first to plan, and then ask God to bless those plans.

Again note that the Church wants us to see that our greatest danger lies in not recognizing the existence of our spiritual enemies. Most of us do not take our spiritual enemies very seriously. We do not realize their malice and power and number and subtlety. Lent is a good time to get out our Bibles and see what the Good Book tells us about those unseen forces who plan to ruin and bankrupt our souls.

THE EPISTLE

Ephesians v:1

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Evidently the baptized children of God are under obligation to keep a strict watch over their heart's de-

sires, or those desires will "raise the very devil." Evidently the children of light are children for whom the business of keeping the light shining is a matter of life or death. How many of us get God's viewpoint on the matters mentioned in today's Epistle? Who of us stops to reason it out that God is right in letting St. Paul put "foolish talking" in the same list with "filthiness," and pair off "covetousness" with "fornication?" Christian living is largely a matter of keeping awake and alive and sensitive to these distinctions without a difference; it is not sufficient to fast and pray for the battle against the devil, and the godless world and the uncontrolled flesh. We cannot rely on our spiritual privileges nor rest on our arms in this spiritual warfare, or our spiritual enemies will land us in a very mire and muck ground of fleshly lusts and disgusting mental habits of thought and speech.

Let us not forget that there is such a thing as "the wrath of God," and it is kept for the children of disobedience. Note that we really are the children of God if we are baptized, but that if we disobey we are condemned to forfeit the ability to be lights in our day and generation.

The Epistle warns us Christians against relying on immunity from punishment just because we are "in the covenant." Just because we are baptized will not save us, for this Epistle practically says: God's children cannot have any inheritance (although they really are inheritors) in

Just to cast out devils evidently is not God's idea of bettering matters. To drive out the harlot, to close up the saloon will not make men and women pure and sober. One flees to another spot to build her snare, the other hides in the dens and caves of the earth. It is not enough to pray not to be impure, and not to crave drink. We must pray for purity and temperance. Substitution is our Lord's way to better evil conditions and put the devil out of business. The best way to be rid of a vice is to cultivate its opposite virtue.

Again note the difference between the exorcism of Beelzebub and the exorcism of the Saviour. "If a man drives out of his character uncontrolled indulgence in the animal vices for the mere sake of gaining physical or intellectual strength, that may be called the exorcism of Beelzebub. Such a one is the strong man armed keeping his goods. But the stronger one is the one who keeps his goods in the spirit of the Christ. When a man drives out of his character uncontrolled indulgence in the physical and mental vices by the continuous and constant use of all the means of grace, that man is using the exorcism of the Saviour. He goes on the theory that conversion is incomplete without Baptism; that Baptism demands Confirmation; that Confirmation leads to Holy Communion; that Holy Communion demands a clean heart. And the clean heart continually hungers and thirsts after righteousness. In this way the soul of a man is kept full of the power and touch of Jesus Christ; his heart is full of the sweet savour of self-sacrifice and consecration founded on love, and his presence everywhere is a benediction. He becomes a positive force for good. Are you trying to qualify for this as a good description of your desires and resultant character? F. S. W.

LENT IS YOUR OPPORTUNITY

THE VALUE OF LENT

The Lenten season is prized chiefly for its many opportunities to strengthen Christian purpose, and develop the devout Christian character.

Wherever you turn, amid its holy occupations, you feel one influential power towards the better, truer, holier life.

Multipled services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply-searching utterances of the pulpit, the acts and prayers of penitence—all combine to secure a thoughtful frame of mind, a conscience ready to hear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life. Neglect not, then, these Opportunities.

the Kingdom unless they are "followers of God" and "walk in love."

THE GOSPEL

St. Luke xi:14

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

"BLESSED ARE THE GENTLE-MANLY"

Many men, if they should be asked "What was the most distinguishing characteristic of Christ?" would answer His meekness. They think of the lamb led to the slaughter, they emphasize the gentleness of Jesus until it obscures His strength and sternness. They forget the whip of cords which whistled about His head as he lashed the money-changers out of the Temple and remember only the whip of cords which the Roman soldiers wielded when they scourged Him.

Of course the old masters of painting are somewhat responsible for that with their pictures of the pale, suffering Christ, with so little manly strength or physical endurance.

In reality, when we think of what He did and endured we realize that He must have had both qualities, strength and endurance of body as well as soul.

"Blessed are the meek, for they shall inherit the earth." This is for some persons the fundamental teaching of Jesus. Is it not one of the Beatitudes? Does it not stand at the forefront of the Sermon on the Mount?

It does. Meekness, in the sense in which we usually think of it, is the subject of the first Beatitude—though in our Bible it reads, "Blessed are the poor in Spirit." Poverty of spirit, that which will not resist an affront, that which goes gently along wherever it is led, meekness—that is the first but the lowest of the Beatitudes. It is the least in importance in the teachings of Christ.

For the Beatitudes are arranged in the ascending order and the last in importance is first and the first in importance is last.

The third Beatitude, "Blessed are the meek, for they shall inherit the earth," is often misunderstood, because the word here translated meek—"praios"—does not mean meek as we understand it. It means gentle. The third Beatitude says, "Blessed are the gentlemanly—the good mannered, the

COMMENTS ON THE NEW LECTIONARY

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

THIRD SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
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
M.	Ex. 4:1-17	I. Cor. 15:1-22	Micah 1:1-9	11:45-end
Tu.	4:18-23	15:20-34	2	Luke 13:22-end
W.	4:27; 5:18	15:35-end	3	14:1-14
Th.	Deut. 24:14-end	16	4	14:15-24
F.	Is. 50:10; 51:8	II. Cor. 1:1-22	5	14:25-end
S.	Joel 3:9-end	1:23; 2: end	6	15:1-10
4 S. in Lent	Ex. 5:19; 6:13 II. Esdras 16:53-67	Luke 9:18-45	7	Luke 15:1-end

SUNDAY. The first morning lesson is the story of the Call of Moses, the Revelation of the Divine Name and God's promise of deliverance. The closing verses of chapter 2 are employed in order to bring out the connection between the Call of Moses (chapter 3) and the condition of the people whom he was to deliver. The New Testament lesson was selected because in it our Lord uses the story of Moses at the Bush in order to give the basis of our hope of immortality, present fellowship with the Immortal God. Moreover, our Lord Himself is the fulfillment of the name Jehovah, God revealing Himself progressively in accordance with His people's needs. The Old Testament alternative is Jeremiah's confession of the sin and misery of God's people in his day with the thought of deliverance of God's prophet "out of the hand of the wicked;" and the punishment of the people for their sins, an aspect of prophecy which will find its fulfillment in the visitation upon the ancient Church of the sin of rejection of the Messiah foreshadowed in part of the second lesson (Luke xx:9-18). Jeremiah's

the ever present principle of Resurrection, the everlasting "I am" of the Old Testament lesson; and this is supported by Hosea's prophecy of victory over death.

The selections for both morning and evening are thoroughly in harmony with the thought of the Collect for the day, God stretching forth His Right Hand to be our defense against all our enemies. It is upon this fundamental thought that Hosea, in the evening Old Testament lesson, bases his appeal to Israel to return unto their God, viz., "It is thy destruction, O Israel, that thou art against me, against thy help" and "In thee the fatherless findeth mercy;" and when the prophet goes so far as to include redemption from "the last enemy that shall be destroyed" (adopting that interpretation), viz., death, this makes the selection still more in line with the season that looks forward to Easter.

WEEK DAYS. The plan is still further followed here, as in some instances before, of filling in between Sundays of the historical course, with topically related material in order to throw upon the next Sunday the desired chapter from Exodus. That explains the selections from Deut., Isaiah, and Joel on Thursday, Friday and Saturday mornings. Two are ethical appeals based upon deliverance and one a promise of victory. Two contain later but specific references to Egypt. The second lessons in the morning continue the course reading in Corinthians I and II and cover the themes of death and resurrection, the purpose of sorrow and suffering as illustrated in the sufferings of our Lord, who also is the Giver of the Holy Spirit. In the evening, the second lessons, following the life of our Lord, anticipate His death, give His lament over Jerusalem that killeth the prophets, promise resurrection as the reward of humility and service, and tell us of discipleship and its conditions. The corresponding Old Testament lessons from Micah give the prophet's denunciation of Judah and prophesy the national discipline which shall (in next Sunday's lesson) lead to glorious victory. Punishment for sin, the need and value of discipline, and victory and deliverance at last, these are the appropriate Lenten thoughts that run throughout the week.

courteous, the considerate." The French Testament helps us when it translated here, "Blessed are the elite."

This blessedness is not that of mere ceremonious politeness, of mere parlor polish of manners.

It comes from a real appreciation of the feelings of others, it comes from a real wish to smooth some of the sharp corners of life.

There have been fine characters without this gift, stern and uncompromising, not caring to ingratiate themselves or their cause, riding rough-shod over the feelings and prejudices of men.

But they would have been finer if they had cultivated the gift of gentlemanliness.

A square is a fine thing, four-cornered and upright. You know just where to find it. But its angles stick out and it stays where you put it, it never gets anywhere.

Smooth off its angularities, make it rounder, polish it a little, it becomes a wheel. You can connect it up with the other machinery of life, it helps turn other wheels, it fits into the scheme of things, it is useful and does service.

The late Archbishop Temple of Canterbury was a fine strong character, but he lacked gentleness. One of his Suffragans was once asked what work with the Archbishop was like. The Suffragan answered, "It is daily disputing in the house of one Tryannus."

After a while the Suffragan was made a Bishop. Archbishop Temple wrote him a letter of warm congratulation and on reading it, he exclaimed: "At last. Here is the polished corner of the Temple."

We make our religion more attractive when we add to it gentlemanliness, good manners, courtesy.

Christ was always courteous, and on one occasion He rebuked a lack of good manners on the part of His host. The Christian will lose nothing by following His example. H. J. M.

Thank God every morning, when you get up, that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—Charles Kingsley.

To understand those we live among, we must care for them sufficiently to forgive the one half that we may love the other; and we must do a little more difficult thing than this: we must, in forming our judgment about people, know what to discard as a truthful account given by themselves of what is in reality untrue of them, although they are not aware of it.—Mrs. D. C. Lathbury.

We fancy, and have been taught so, that the pure and holy person must needs so abhor all manner of sin as to lack sympathy and charity for the sinful, and to look upon their infirmities with least allowance. But, behold, just the contrary is true. It is the sinless one, not the sinful, who is full of pity and compassion. It is God, the Holy One, whose nature and whose name is Love.—Edwin Pond Parker.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

VIII WHAT THE APOSTLES DID

If you will make a careful study of the first chapter of the Acts, you will discover that for ten days following our Lord's Ascension into Heaven, the Apostles did very little. "They waited until they should be endued with power from on high."

So far as we can learn, there was just one act in this period that St. Luke thought worthy of record. They elected a man to take the place of Judas. That is, within a few days after our Lord's parting injunctions, they held an election. Matthias was elected out of the body of the Disciples to take the Apostleship vacated by Judas' death.

Here we see another sign of an institution, more vivid and definite, viz., the election of an officer or an official, and that so soon after Christ's Ascension that it seems a part of His own Gospel. Now the election of an officer is not an important fact in itself, but it forms a connecting link between the official record of Christ's life and the official record of the Apostles' stewardship.

We now come to what would seem to be the very climax of the New Testament—the fulfillment of Christ's promise, the gift of that Holy Spirit which Christ deemed more important than His own bodily presence.

The facts concerning the bestowal of this gift are definitely set forth in the second chapter of the Acts. This is a portion of Holy Scripture that you should carefully peruse. Let us note certain facts, stated and implied:

1. The Holy Spirit was an exclusive gift to the body of Christians which was gathered in one place. It was not a gift given to the good people throughout Judea, nor to any individuals distinctively set forth, but to the body of the faithful—either to all the hundred and twenty present or to the Twelve who represented them.

2. It had an immediate and remarkable effect. Men who had been unlettered fishermen became linguists of extraordinary versatility—so much so that it excited comment. (Acts ii:7-8.)

3. It had a far-reaching and abiding effect. Those who, before Christ's Ascension, had met behind closed doors for fear of the Jews, now spake openly in the streets and before magistrates. Those who had all forsaken Him and fled, now became martyrs to His Name. Those whose three years' labors could muster only one hundred and twenty at the Ascension, now added thousands to their number. Those who up to this time had given no signs of administrative genius, now became the leaders of a movement that was to encircle the globe. The rejuvenation of the Twelve, after the rout at Calvary, is one of the most remarkable incidents in the New Testament.

4. But there is another fact connected with this gift of the Holy Spirit which, for the purpose of this narrative, we wish to emphasize. The gift that they had received was not regarded as their own official or personal property. It must be bestowed upon others.

Let us ask three questions. The answers are given in the words of the Acts:

1. What was bestowed? "And they received the Holy Ghost." (Acts viii:17.)

2. How was it bestowed? "And when Simon saw that through the laying on of the Apostles' hands, the Holy Ghost was given . . ." (Acts viii:18.)

3. Upon whom was it bestowed? Acts viii:12-17 indicates that it was bestowed upon those whom Philip had baptized. That is, it is a fair deduction from the record that it was the practice from the very beginning of the Apostles' ministry—that by the laying of the Apostles' hands upon baptized persons, the gift which Christ had promised and which they had received at Pentecost, was bestowed. The record is simple and seems conclusive as to these facts.

Now you will further recall that our Lord had referred to John's Baptism (Acts i:5) during the last days

before His Ascension, and had contrasted it with their own. Of course John the Baptist lived and died a Jew; he was not a Christian who had received the gift of Pentecost, but a Hebrew. As our Lord said of John the Baptist, "There was none greater born of woman, but the least in the Kingdom of Heaven was greater than he"; and St. Paul rebaptized those who had been baptized with the baptism of John. (Acts xix.) So John's baptism was only a Hebrew ceremonial rite; but the Baptism of the Apostles was to be with the fire of the Holy Ghost. They had been thus baptized, and now others were converted by them and desired to join themselves unto them. Why? How? These are perfectly natural questions. Why did they not listen to Peter's sermon and go away? By what process could they be joined or "added unto them"? There seems to have been no surprise on the part of the Apostles at this desire, and certainly Peter was at no loss to tell them how: "Repent and be baptized, and ye shall receive the gift of the Holy Ghost." (Acts ii:38.) "Then they that gladly received his word, were baptized." (Acts ii:41.) "And the same day there were added about three thousand souls." (Acts ii:44.)

It would seem a fair inference from the facts:

1. That there was something for them to be added to—why not the Church which Christ was to found? What else could they "be added to"?

LENT IS YOUR OPPORTUNITY

What! Mine? Yes, beloved, yours, no matter who you are, or what your opinions. God takes no account of these circumstances when He speaks to human souls. Like the Gospel itself, which delivers its message to every man, so Lent comes with its message to you, because you need it. Like the Church itself, which carries forward the Kingdom of Christ among all sorts and conditions of men, so too Lent, in its every thought, speaks to every heart, and bids it honestly examine itself in the sight of God, not for its theological opinions, but the facts of its life—not for its prejudices, but its needs—not for its likes or dislikes, its fancies or its whims, but its duties—not for its manifold excuses, but for the relation it bears to its Saviour, Who demands your heart, in which to place His Kingly throne. Lent comes to you as you are, and would make you what you ought to be.

Despise not, then, this Opportunity.

2. That this adding or joining was by the rite of Baptism, which was unquestionably an act of pouring, or immersing in, water.

3. And that inseparably connected with this act was the gift of the Holy Ghost, which on at least one occasion was given, at considerable trouble, by the laying on of the Apostles' hands. (Acts xix:1-6.)

Thus we interpret the facts. How do you interpret them? I have tried to confine myself to a fair statement of what happened and have endeavored to avoid any unnecessary theory about its significance: for at present I am dealing with facts and not theories.

Now let us face another statement in this genesis of the Christian Church, in which there are certain principles that should be interpreted in the light of the presumption that Christianity was a brotherhood, society, kingdom, or Church, and not merely a collection of unorganized people.

I cheerfully concede, to those who differ, their own interpretation. I merely ask that it be a comprehensive interpretation of this verse which seems to be such a summing up of the Pentecostal revival on the part of St. Luke that it cannot be ignored: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." (or, as the Greek reads, "in the prayers").

If the Church was a brotherhood, then what are the marks of a brotherhood? Whether we take the Funeral Guilds of the Roman Empire, or the Trade Guilds of the Middle Ages, or a modern lodge, what are their marks or distinguishing characteristics?

1. It must have a certain constitution, or set of principles, for which it exists.

2. It must have a certain official body which it recognizes as representing it in its corporate capacity.

3. It must have certain rites or ceremonies, by which its members are admitted, recognized, and bound together.

These constitute the doctrine, fellowship and discipline of a society. So they continued steadfastly in the Apostles' doctrine—that is, in a common faith—in the Apostles' fellowship—that is, in a common bond of discipline—in the breaking of bread and the prayers—that is, in a distinctive ceremonial and ritual. They were so closely related in fraternal attachment that they divided their goods and seemed, for a time at least, to have had a common purpose.

In short, the record seems to show that the Church started as a definite institution, with a clear line of separation between it and the world about it. And why wouldn't it be so? The first Christians were all Hebrews. The only religion they had ever known was an institutional religion. The only kind of religion to which they would have adjusted themselves without a violent change was one whose principles were in harmony with their established habits.

It was a perfectly natural transition from Hebrew, to Christian—so natural that for many years Christians still frequented the Temple worship and St. Paul himself took part in Jewish sacrifices. Christianity was therefore adapted to the genius of the Jew, and the principle of organization which the Jews so remarkably possessed was not ignored by Christ and the Apostles in founding their world empire. They embodied their faith and practice in an institution in order that it might be perpetuated.

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

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XI ORIGINAL SIN

The Prayer Book says that "All men are conceived and born in sin." This statement, made in the Offices for Infant Baptism, has been criticized because it was supposed to deny the innocence of childhood. But this same service quotes our Lord's words that children are the best types we can find of fitness for the Kingdom of Heaven: "Except ye repent and become as little children;" "of such is the Kingdom of Heaven."

THE CHILD IS INNOCENT

The little baby at the Font is the type of innocence—he is free from even the least actual sin. Yet that baby has human nature, and human nature is fallen. The child's nature is not a new creation direct from God, but derived from its parents, through a long human ancestry. It is not enough to say that the childish immaturity and ignorance make it certain that the child will go wrong, and do wrong from time to time. There is a more serious defect than mere inexperience and ignorance. There is something in every human heart to which sin can appeal. That something is what the Church means by original sin.

Psalm 51

The author of the 51st Psalm understood clearly what that something was. Some great sin seems to have

SCIENCE ASSISTING THEOLOGY

This doctrine of original sin has been strongly emphasized by recent social sciences, and this just at the moment when, from the theological standpoint, many have denied the Church's teaching. It is not the first time that science has come to the aid of Catholic truth when those who should be teachers of that truth had seemed to lose their hold upon it.

ORIGINAL SIN AND SOCIAL REFORM

The Church's doctrine of original sin is needed just now as a correction to too ardent hopes for the salvation of the world by legislation. Important as laws and civil institutions are, the world can never be saved from all its evils by such means. The root of social disorder is in the evil nature which is in man. The only perfect cure for social ills lies in Jesus Christ and his power to change the hearts of men. The Kingdom of Heaven, here on earth, can be aided by just laws and institutions, but in the last analysis it is the Church with her Gospel message and her Sacramental grace which is the chief means of bringing in the Kingdom. J. H. Y.

BOARD OF RELIGIOUS EDUCATION

DIOCESE OF SOUTHERN VIRGINIA

The Board of Religious Education of the Diocese of Southern Virginia held its regular quarterly meeting in Petersburg, Va., Feb. 6th. This is the third meeting of the Board since its institution by the Diocesan Council last May, at which time all Diocesan Committees dealing with questions of religious education were merged into the Diocesan Board of Religious Education. The first meeting was for organization, and the following officers were elected: President, Rev. E. R. Carter; Secretary-Treasurer, Rev. E. P. Dandridge; Chairman of Committee on Parochial Education, Rev. E. P. Dandridge; Chairman of Committee on Secondary Schools and Colleges, Rev. Thomas Semmes; Chairman of Committee on Theological Education, the Rev. F. G. Ribble. The second meeting of the Board was for the formation of plans of work.

At the third meeting it was gratifying to the Board to feel that some of their plans are already bringing forth fruit; and that a study of our problems is opening up a great vision of the importance of the work. The Committee on Secondary Schools and Colleges is getting information as to the extent of the Church's influence in our schools and colleges; and trying to bring our boys and girls more directly under the power of religious education while attending school and college. The Committee on Theological Education is attempting to know the postulants of our Diocese, and to advise them in the selection of studies at college; and to guide them in the necessary canonical steps toward ordination. They are also looking into the whole problem of preparation for the sacred Ministry. But, so far, the most direct work has been done by the Committee on Parochial Education. The following Bulletin of Sunday School Ideals has been adopted by the Board, and communicated to each Rector and Sunday School Superintendent in the Diocese:

BULLETIN OF SUNDAY SCHOOL IDEALS

The Diocesan Board of Religious Education appointed by the last Council, after studying what is being done in the Church in the Field of Religious Education, with special reference to the needs of our Diocese, would bring most earnestly to your attention the following Bulletin of Sunday School Ideals:

First. The Sunday School, being a vital part of the Parish, the Vestry of

"A MAN"

If you can keep your head when all about you
Are losing theirs, and blaming it on you;

If you can trust yourself when all men doubt you,
But make allowance for their doubting too;

If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies;

Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream and not make dreams your master;

If you can think and not make thoughts your aim;

If you can meet with triumph or disaster
And treat those two impostors just the same;

If you can bear to hear the truth you've spoken
Twisted by knaves or made a trap for fools,

Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;

If you can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch;

If neither foes nor loving friends can hurt you;

If all men count with you, but none too much;

If you can fill the unforgiving minutes
With sixty seconds' worth of distance run,

Yours is the earth, and everything that's in it,
And—which is more—you'll be a man, my son.

—Rudyard Kipling.

shocked him into a realization of his true character. He could not excuse the sin as the result of outward circumstances—due to the suddenness of the temptation; he saw that the sin was the outward expression of his own character. He could not, therefore, be satisfied to pray that for the future he might be kept from temptation, he must pray "create in me a clean heart, O God, and renew a right spirit within me." Nothing less could meet his need. The capacity for this sin had been in his heart from childhood; but that he was born with such a nature does not help his condition, but only reveals its hopelessness apart from the help of God. "Behold I was shapen in wickedness, and in sin did my mother conceive me." This sinful tendency belongs to me. I am that kind of a man—capable of that kind of a deed—only God can help me by giving me a new heart.

INHERITED SIN

We do not inherit sins, but sin—not acts, but the tendency to sinful acts. The Church doctrine of original sin expresses one aspect of the law of heredity. Modern social students point on the one hand to the Lukes family, as illustrating how criminal tendencies as well as defective mentality can be handed down from generation to generation, and on the other hand to the Edwards family as illustrating how heredity may be made to work for good. God intended the law of heredity to bring blessing—to visit the virtues of father upon son for a thousand generations—that heredity works to bring evil is through man's perversion of God's principle of heredity. God wanted only original righteousness to be transmitted, but the law of heredity of necessity involves the transmission of original sin instead, and man's fall, however we understand that to have come, of necessity brought the inheritance of a fallen and perverted nature.

the Parish should recognize its obligation to contribute whatever financial support may be necessary to the efficiency of the Sunday School.

Second. That Sunday Schools be urged to devote at least forty minutes to the actual teaching of the lesson.

Third. That there be teacher training in every Sunday School. The work of organizing and teaching such classes, in most instances, must devolve upon the Rector.

Fourth. That greater effort and study be applied to the increase of the Senior and Adult Departments of the Sunday School.

Fifth. That all Schools be urged to establish a Font or Cradle Roll and Home Department.

Sixth. That in every School there be regular meetings of its teachers and officers.

Seventh. That in each Sunday School there should be some department for each member of the Parish desiring to connect himself therewith. "All the Church in the Sunday School and all the Sunday School in the Church."

Eighth. The Diocesan Board of Religious Education stands ready to give whatever aid they can by correspondence or conference to any Sunday School in the Diocese.

The Rev. S. U. Mitman, Ph. D., Field Secretary of the Provincial Board of Religious Education, having offered his services to Southern Virginia for two weeks during Lent, the same was communicated to the Churches. Responses having been received from twenty-seven Churches, an itinerary has been arranged for Dr. Mitman to visit these Churches Feb. 24th to March 11th. There are to be public meetings in behalf of Religious Education and conferences with Sunday School teachers and officers.

A local Sunday School Association has been formed of the teachers and officers of the Church Schools in Petersburg, and holds its first regular meeting on the last Monday in February. The Board advises that similar associations, with monthly meetings, be formed in all Church centers in the Diocese.

The following communication to the Churches of the Diocese was adopted at the meeting, Feb. 6th:

The Diocesan Board of Religious Education desires to thank all that are co-operating for the furtherance of Religious Educational Ideals within the Diocese. We hope that the "Bulletin of Sunday School Ideals" meets with approval. We also invite suggestions that will help in this great work.

The Rev. S. U. Mitman, D. D., will give us two weeks of his time during Lent and arrangements have been made for him to visit twenty-seven Churches.

We desire to endorse the efforts of the Board of Missions and the Woman's Auxiliary to co-ordinate the work of the Sunday School and the Junior Auxiliary.

Again we emphasize that the most vital need of the Church is the training of our leaders in the How and What of teaching; and urge that in Church centers there be established training schools with faculties composed of the Clergy and others competent to teach; and in isolated Churches, "Training Classes" under the Rector.

"The Christian Nurture Series" of Sunday School lessons is proving itself acceptable to many, and the Board advises that Rectors examine these lessons before deciding upon courses of instruction for the Fall.

The University of Virginia has issued an "Official Syllabus of Biblical Instruction for High Schools," and the Diocesan Board recommends that our Clergy lend their assistance, where possible, to the furtherance of Biblical study in our public schools. Board of Religious Education of the Diocese of Southern Virginia. Petersburg, Va., Feb. 6th, 1917.

NEW DEAN FOR THE CATHEDRAL, SALT LAKE CITY

The Rev. W. W. Fleetwood, Rector of the Church of the Good Shepherd, Ogden, Utah, has accepted the call to the Deanship of St. Mark's Cathedral, Salt Lake City, Utah. He also received a call recently to an eastern Parish, but declined the call. He has been for some time a member of the Council of Advice to the Bishop of Utah and an Examining Chaplain.

The Hon. George Wharton Pepper, the well known Churchman and eminent jurist of Philadelphia, has recently been elected Chairman of the National Committee of Patriotic and Defense Societies, forty in number, which have been federated to promote universal military service.

DR. GEO. H. MUELLER CALLED

Rev. George H. Mueller, Rector of Grace Church of Chanute, Kans., died suddenly in the Church at Iola, Friday, March 2, 1917, of heart failure, aged sixty years. He came here from Hamilton, Ohio, about one year ago. The funeral service was conducted by Bishop Wise. Rev. Mueller recently celebrated the thirty-fifth anniversary of his ordination to the Priesthood. He has been very successful in his work here. Intellectually, Rev. Mueller was among the great ministers of the Church.

Rev. Mueller was very loyal to the teachings of his Church concerning the observance of Lent. With its beginning he arranged for a series of evening services at his Church here Wednesdays and Fridays and a Communion Service each Thursday morning.

Rev. Mueller, although quite clerical in his customs and manner, was sociable and genial and formed a great many friends during his stay here, including not only the members of his flock, but also a great number outside his congregation. He was very zealous for the welfare of his people and toiled incessantly to advance the cause to which he had dedicated his life and for which he had labored more than a third of a century.

He leaves a wife, two brothers and a sister to mourn his loss. Mrs. Mueller will continue to make Chadron her home.

10TH ANNIVERSARY CELEBRATED

The Rector of St. John's Church, Knoxville, Tenn., the Rev. Dr. Walter C. Whitaker, celebrated the tenth anniversary of his Rectorship on Sunday, Feb. 4th. The splendid growth of this Parish is worthy of note. The communicants have increased from 450 to 910 and the income from \$5,600

to \$13,000. The Orphanage has been enlarged in capacity from thirty to forty and is always full, while the endowment for this work has increased \$12,000. A beautiful Parish House has been built at a cost of \$30,000. The property valuation, exclusive of the Orphanage, is now over \$155,000. The Parish and the Orphanage have each received \$6,400 from the estate of the late Mrs. Amelia A. Burr.

WILL SOON BECOME A PENSION PUZZLE

The Ven. DeB. Waddell, Archdeacon of the Eastern part of the Diocese of Mississippi, is seventy-nine years old, but he gets over more ground, holds more services and preaches oftener than many a younger man in the Ministry, as is indicated by his last monthly report made through the columns of the Church News. In extending congratulations to the Archdeacon, the editor of the Diocesan paper says: "You will soon become a Pension Puzzle. The Pension Fund will retire you eleven years ago—and you will still be getting up at half past five in the morning, riding the railroad all day and jumping off the cars ready for more activities."

CLEVELAND PARISHES TO BE CANVASSED

The Church Club of Cleveland, O., is undertaking to increase the efficiency of the several Parishes in that city. Over two hundred members of the Club were present at a dinner given recently at which plans were perfected to make a thorough canvass of all the members of the Parishes by a committee of "efficiency experts." Mr. Albert Leach delivered the address of the evening on "Natural Laws and Their Application." The Club has doubled its membership since last Fall.

Organizing a City Parish for Social Action

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

PART II

There is, however, another method of going to work to get a city Parish on its social service job which, while it may be followed in connection with the different methods enumerated, is still so fundamental and comprehensive in its outlook and its influence, that it can be followed practically alone, with wonderfully satisfying results. I refer to the plan, which I know has been tried by at least one Church with conspicuous and illuminating success, of using a succession of Committees on Family Rehabilitation as the chief means of leading the Church into inspiring social action.* Let me tell you how it has worked out in this instance. Under the auspices of the Social Service Committee of the Church, and after the most careful investigation, an expert social worker was engaged to be the paid Social Secretary of the Church, and to supervise the new work to be undertaken. I might say, in passing, that in the great majority of cases where the full-time employment of such an expert would be out of the question, it is quite possible to obtain from the Charity Organization Society of the city or from one of the numerous philanthropic agencies, the services of a competent leader at little or no cost.

The next step in the work of developing vital social action on the part of this Church was the formation of a Committee on Family Rehabilitation of from twelve to fifteen members—both men and women. The members of this Committee pledged themselves to come regularly to ten weekly meetings of the Committee, to be held in this case for about one hour, at

many a family to a new plane of self-respect and usefulness and comfort, but their own lives have been deepened and broadened and their souls enlarged.

So instant and convincing was the success of this work of Family Rehabilitation, that within a few months, the Social Service Department with its paid Secretary—at first supported by private subscription—was taken over into the regular budget for Church expenses. The money used in the relief work with the families comes from the Emergency Fund of the Church and from special subscriptions, but as one of the Friendly Visitors—a man, said: "The first and strongest impression from the service, was how few families needed money and how many needed friendly advice and assistance as to how to spend their income and make it cover their needs."

A very interesting by-product of this work of scientific Family Rehabilitation has been the intensive study of several of the great social problems brought into the foreground through the Committee's investigations. One year intemperance stood out as, perhaps, the chief cause of the social distress investigated. Another year it was feeble-mindedness, another desertion, and groups of men and women have been led into a really profound study of these most important questions. One of the results of this intensive work has been that certain movements are now under way, which bid fair to be of great value to the whole city, and in one instance to the state. I do not hesitate to say that this Church, beginning simply with a Social Service Committee, which recommended the formation of a Committee on Family Rehabilitation, has, through this program, become highly and very efficiently organized for social action.

So fundamental is this work of searching the very heights and depths of family life, and so of the lives of the individuals composing the family,

Church Pension Fund Now in Practice

AMOUNT PLEDGED MORE THAN REQUIRED

(Special to The Witness.)

New York, March 5, 1917.

On the afternoon of Feb. 28th, the last day of the campaign to raise the Five Million Dollar initial reserve of the Church Pension Fund, the official returns in this office indicated that six million, five hundred thousand dollars had been subscribed. Bishop Lawrence therefore left for Boston at the close of business on that day to take up again the full duties of his Diocese. In the five days which have intervened since our bookkeepers have been occupied in verifying the figures above, and while we know that the initial reserve has run slightly over \$6,500,000, we do not think that the excess will be very great. As soon as possible a detailed statement will be made. It is particularly gratifying that every Diocese and Missionary District of the Church has borne its part worthily in this great undertaking. Telegrams and cables were received on the last days from Alaska, Mexico, Hawaii, Porto Rico, and the Philippine Islands. On the morning of March 1, the Church Pension Fund opened its doors prepared to pay pensions to all entitled to them under the rules, and with the pension assessment system beginning to run, according to the canons of the General Convention and of the Dioceses, it is particularly gratifying to the Trustees and officers of the Fund that a multitude of the first assessments have already been paid. It will be some time before the full machinery can work smoothly, and the officers are so overwhelmed with correspondence that they must bespeak somewhat the indulgence of the Church; but the great rush to pay the first monthly pension assessments taken in conjunction with the large over-subscription to the initial reserve shows that the Church Pension Fund has not only the legal authority of the Church behind it but the effective support of Church people everywhere. The Clergy from now on will receive their regular allowances on the same honorable basis as they do their active salaries. Churchmen everywhere must give their support to the Church Pension Fund in maintaining its definite rules, and every Parish and congregation must cheerfully and promptly pay the small assessments which will enable the Church to maintain the Clergy upon this honorable plane of support. MONELL SAYRE.

The first meeting of the Men's Club of St. Johns Parish, St. Paul, Minn., since the coming of the new Rector, the Rev. Edward M. Cross, was held on Monday, Feb. 18th. The dinner and social features were given up, owing to the death of Bishop Edsall. The speakers of the evening were the Rector, who presided; the Rev. Walter S. Howard, Rector of Christ Church, St. Paul, who took for his theme, "What I would do if I Were a Layman"; the Rev. Wm. P. Remington, Rector of St. Paul's Church, Minneapolis, who addressed the Club on "Co-operation"; and the Rev. Dr. James Freeman, who paid a tribute to the memory of Bishop Edsall.

only one answer, and I am told that the example just cited is typical of what is to be found in our cities the country over. It would therefore seem that in organizing a Parish for social action, provision should be made for having work done along the lines of Family Rehabilitation. The help which the Church can render, by relieving the overburdened social agencies of the community, is sorely needed.

Not to belittle the importance of the socialized or institutionalized Church—it has a God-given part to play under present conditions—yet how much more fundamental than many of its activities is this quiet, personal work of rejuvenating, and in many instances regenerating, the life of a human family, with all that this implies. Alice Freeman Palmer somewhere says: "It is the people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever."

This was the method of the Master. And it is the method by which a democracy must hope eventually to find itself. I commend it, my brothers, to your careful consideration as a vital way to inspire a Church to worthy social action, and remember, please, the basic importance of having social service inspired and interpreted by the spirit of the Christian religion.

that it leads out naturally into the most varied lines of social service work. It is safe to say that there is no single great social need or problem which is not brought before the workers in the course of their service. What may seem at the outset, a rather restricted form of social work, is seen to be really encyclopedic in its comprehensiveness and significance. And of the great value of this work to both parties in what is really a mutual service there can be no doubt. The educative value of such painstaking study of and effort to relieve untoward human conditions cannot be estimated.

Furthermore, I have of late been impressed with the great need of this work of Family Rehabilitation and of Friendly Visiting as it may be carried on by the Churches, through having my attention called to the way in which the average worker in Charity Organization Societies is overloaded with duties. There is no more really delicate and serious work in the world than this re-upbuilding of a human family. Only a certain amount of it should be undertaken at any one time by any single individual. If too much is attempted it must be done in a hurried wholesale sort of way, which violates the very nature of such intimate, careful work. But it was only a few weeks ago that one of the agents of the United Charities of my city said to me: "Oh, I do so need some more Friendly Visitors." And upon investigation I find that she is receiving an average of two or three new cases a day; that, at present, she is staggering under a load of at least one hundred families, where, if the work is to be properly done, fifty should be the maximum. Is there not an imperative call to the Churches of the district where this overburdened visitor is at work, to give what help they can to relieve such a situation as this, and so to bring about a more thorough and efficient performance of this difficult and most important task? Surely, to this question there can be

*The Third Presbyterian Church of Rochester, N. Y.

The Witness

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Editorial

One of the problems which faces the Church today is that of lay discipline. The Canons of the Church are largely occupied with directions for trial of a Bishop and for trial of a Priest, but very little is said and very little is done to define the responsibility of a Layman in the Church.

A communicant is one who has been confirmed. He may utterly abandon the exercise of his lay ministry; he may absolutely repudiate his Confirmation vow; he may refuse to give anything to the support of the Church or to attend the services; he may neglect to attach himself to the register of any Parish or Mission; yet he is, to all intents and purposes, a communicant of the Church, entitled to all of its privileges and in good standing so far as any action of this Church is concerned.

Further than this, we have a roll of the Clergy of the Church, but outside of purely local registers there is no roll of the Laity.

Every other corporation except the Church goes to great trouble and expense to keep a roll of its members, or if it be a business concern, it keeps a card catalog of its customers, but the Church has not kept pace with modern business in this particular, and it keeps no track of its ever-moving constituency. Our large cities are ecclesiastical graveyards in which are lost and buried hundreds of unattached communicants who are lost to the Church because of the petty parochialism, which causes each Clergyman to be vitally interested in the success of his own local plant, and to take a very languid interest in the individual sheep who are without a shepherd because no one cares for his soul.

The Church spends thousands of dollars in its effort to gain new members, but not one cent to keep track of those already branded, and that, too, when there is a powerful lot of sheep-stealing going on.

It is no excuse to offer that we have a million sheep. The larger the ranch the more efficient should be the machinery. There are mail order houses and journalistic corporations that keep better track of their million clients than does the Church of Christ.

How are we going to remedy the evil? We should say by tightening the cords of membership, which are at present very loose,—by defining more definitely what is meant by a communicant in good standing.

Let there be some canons of discipline for the Laity, which shall at least provide that a communicant in good standing is one who is registered on the list of some Parish or Mission (or if there be none where he lives, then on the Bishop's register of unattached communicants). That, unless he be a dependent or impoverished, he contributes something regularly to the support of the Parish, Mission or Diocese to which he belongs. That he communicate at least once a year.

Moreover, make it a canonical requirement that every person having a Cure of souls shall submit a complete list of communicants to the Bishop or Diocesan Secretary on a certain date, and that he revise that list in a certain month of each year. These lists could thus comprise the communicants in good standing, entitled to be transferred and to the privileges and rites of the Church.

Oh yes! This means work for the Diocesan authorities; why shouldn't it? What better work could they do?

What would be the advantage of such lists? It would stiffen the back-bone of our communicants. No one really wants to be in bad standing. Careless people drift into indifference. They do not deliberately repudiate their pledges, and we do not do anything to help them feel the importance of being in good standing.

We are like a school room in which there is no discipline. Whose fault is it?

The Church is an army. At least we sing "Go Forward Christian Soldier," and talk about being "a faithful soldier of Jesus Christ until our life's end." But the very tone of military character lies in discipline.

Of course the timid will say, "Why, see how many thousand you will drop from the rolls of the Church?" Well, they won't drop very far. And the Church will not suffer. You cannot lose "nothing." And you would strengthen that which remains.

We would gain in force and virility much more than we would lose in numbers, and we would at least have done our duty, in watching over the sheep committed to our care.

STORY OF THE CHRISTIAN CHURCH

During the first century of its existence, the Church grew by leaps and bounds.

Tacitus, the eminent Roman historian, tells us that in Nero's time (54 A. D.), twenty-five years after the Crucifixion, that the Christians in Rome were an immense multitude.

Let us quote in full the reference which Tacitus makes to the Christian religion, because it is direct testimony from a pagan source of what Christianity was within a generation after its beginning, and it therefore fixes undisputably that Christianity originated with the life and death of Jesus Christ:

"Nero, in order to hide the horror of that abominable action (i. e., burning the city of Rome), caused to be seized an immense multitude of men whom the common people called Christians. The author of this name was Christ, who, in the reign of Tiberius, had suffered death by the sentence of the Procurator, Pontius Pilate. For a while this dire superstition was checked; but it again burst forth, and not only spread itself over Judea, the first seat of this evil, but even in Rome." "These Christians," Tacitus tells us, for he had no love for them, "were seized by their own avowal that they were Christians. They were odious to all, and were less convicted of the crime of revolt, than of hatred of the human kind."

PLINY'S TESTIMONY

Another generation passes away and we come to the testimony of another brilliant scholar of Pagan Rome, viz., Pliny the Younger. Pliny, in the year 98 A. D. was Governor of Bithynia, in Asia Minor.

By this time Christianity had become an illicit religion in the empire, and the avowal of the faith before a Roman tribunal was visited with death.

The problem, therefore, faced Pliny as to how the laws were to be executed. And so Pliny addressed a letter to the Emperor Trojan, which has been preserved:

"I have never had to deal with cases of this kind, and I know not what it is the custom to pursue or punish in them, or in what degree. I have no little difficulty in ascertaining whether it is needful to take account of difference of age, or to be indifferent to it; whether pardon is to be granted on repentance, or whether it is useless to cease to be a Christian after having once professed Christianity; whether it is the name to be pursued, even when exempt from crime, or the crime attached to the name." He further observed, "that a great number of persons of every age, rank and sex are compromised, and that others would be; that not only the cities, but the towns and villages, were overrun with that contagious superstition; that, in fine, the deserted temples, and the sacred ceremonies, which had for a long time been interrupted, began to revive, in consequence of the measures taken against the Christians."

These two quotations from eminent heathen authorities show us conclusively that Christianity was as early as 54 A. D., and still more emphatically in 98 A. D., a strong society, which was received with suspicion and treated with severity by the Roman authorities, and that it had attached to itself a large proportion of society. From other evidence we learn that the Christian religion had penetrated into Persia and India, and also into remote provinces of Africa and Gaul, and Clement of Rome, who wrote his Epistle in the first century, speaks of it as reaching to the limits of the world as then known. Tertullian, a brilliant Christian Apologist, who wrote toward the end of the second century that the Christian religion had penetrated further than the Roman Arms, and consequently was believed where Roman civilization was unknown.

THE REASON FOR THIS GROWTH

lay in the fact that the Christian religion was essentially a Missionary organization, and that its members regarded the spreading of the Gospel as a Divine command and therefore a fundamental obligation.

If those who oppose Christian Missions, had controlled the destinies of the Church in the first two centuries, not only would there have been no men nor money to spread the Kingdom, but there would have been no martyrs to bear witness to the faith.

For those folk who regard themselves as practical folk and who believe that charity begins and ends at home, would have never felt that martyrdom was necessary to the life of the Church.

It was the Hebrews of Jerusalem who wished to confine the Gospel of Christ to the narrow limits of Hebrew society. Had such counsels won, our ancestors would have remained pagans and we would not know the glorious Gospel of Jesus Christ.

Missions are the life of the Church and when the Church stops extending itself, the reflex action of such self-centered policies will poison the life blood of the Church and paralyze its members.

The Church of Christ grew because its members were under orders which they executed faithfully, for if the Master had said "Go ye into all the world and preach the Gospel to every creature," the early Christians did not raise the objection that they did not believe in Missions, but they gave their lives as well as their means to the cause of Him Who gave Himself for them.

A DAILY PRAYER

O God, who inspirest and bringest to perfection every good resolve, direct us Thy servants in the way of everlasting salvation, and grant, that we, to whom Thou has committed the privilege of helping in Thy great work, may be strong in faith, zealous in hope, and fervent in love for Thee and Thy Holy Church, and that we may be faithful instruments in Thy hand in extending Thy Kingdom among men, through Jesus Christ our Lord. Amen.

FLAGS UNFURLED ON CHURCH SPIRES

The Bishop of Western New York, the Rt. Rev. Dr. William D. Walker, is reported to have sent a communication to the Clergy of his Diocese requesting them to unfurl the American flag from the spires of their Churches. He is quoted as saying, "In view of the conditions which have arisen it is only fitting and proper that flags be suspended from the respective Church spires as an expression of loyalty to the United States."

FLAGS PRESENTED TO ST. THOMAS, BATH, N. Y.

Acting on the Bishop's request that the flag of the nation should fly from all the Churches during the present crisis, two large silk flags have been presented to St. Thomas' Church, Bath, N. Y. Mr. Augustus dePeyster, Senior Warden, gave the National Flag and the Hon. Clarence Willis, Junior Warden, gave the Church Flag. We have been flying the Stars and Stripes from the staff on the Church lawn, but the Bishop's suggestion brings it into the procession and to a place in the Church.

A FRIEND OF THE POOR IS DEAD

"Sister Hannah is dead," the Denver papers announced on Feb. 15th, the day after she passed away. "For twenty-three years her little white cap and flowing black robes had been familiar to the residents of Denver, as the sweet-faced woman went her way over the city streets in the service of St. Mark's Episcopal Church, visiting the poor and unfortunate and bringing good cheer to little tots." Several weeks ago she left the hotel where she had made her home, to spend the rest of her days in the Sisterhood of St. John the Evangelist. She was eighty-seven years old and had been in feeble health the past year. Sister Hannah was the daughter of Dr. Benjamin Austin of Newton, Mass., a surgeon of the United States navy. She entered the Sisterhood at an early age, working several years as a Visitor in the Church Hospital, Philadelphia, a Parish Visitor in Germantown, and in New York City Missions, and assisted in the establishment of St. Luke's Hospital, St. Paul, Minn., before going to Denver. A cousin, General Coolidge, of Detroit, is the only surviving relative.

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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
University
The Parish

WORSHIP

SOCIAL SERVICE

CHURCH EXTENSION

THE CHURCH SCHOOL

WANTED. PARISH LEADERS

The crying need in the Church's life today is leadership. Leadership not only from the Clergy, but also on the part of the Laity. A good many of us who are in the Ministry need to revise our conception of the task we are endeavoring to accomplish for the Master. To go back to our analogy of the shoe factory for an illustration, we readily recognize that the manager of the plant makes a success of his job only as he finds and puts into service the men and women who can intelligently direct and lead the energy of the employees in his department into concrete expression. A manager of such a factory who considered it was his business to personally take the raw material from the time of its entrance into the factory and, with his own hands, convert it into a completed product, viz., a shoe, ready for the market, would soon wear himself out and get nowhere in building up the enterprise. Yet, is not this oftentimes just what a good many of our Clergy are trying to do in our Parishes? The whole task of Christian-making in any Parish is altogether too big a task for any one man, even if he is the Rector, and even if he is a trained specialist in that line. The Church is a co-operative organization and every member of the Parish must be a co-operating and contributing member. The vital work of the Rector lies in the field of finding and training Lay leadership in the Parish and enables that latent power in the Laity to find expression in service.

TRAINING SCHOOL FOR LEADERS

Leadership, like everything else in life, depends on training. Some have this capacity as a natural gift, but even here this natural talent is made more productive by education. I am confident that there are thousands of men and women in the Church today who are tremendously interested in the Church's life, who would rejoice to see Her take the place in the community which rightly belongs to Her, who themselves are capable of becoming leaders and workers in the task of Christian-making, but their talent lies buried in a napkin because they do not recognize their own spiritual power nor have they been trained to use it in practical service for the institution they represent. The managers of the plant, viz., the Clergy, are as much to blame for this condition as are the Laity themselves; in many cases, more so, because they as leaders have failed to lead, or to train subordinate leaders to fit into the organization and intelligently use the machinery used in the process of Christian-making.

THE UNIVERSITY CLASS

There is no use in bemoaning conditions and picking flaws in present methods of operation unless one has a remedy to offer that will meet the situation and improve conditions. With all due timidity we venture to offer a suggestive plan which the writer has experimented with and which he believes contains the germ, at least, of an idea that is worth consideration.

Let us go back to our High School graduates described in the last issue of THE WITNESS. We left them with their diplomas in their hands on Commencement Day, very proud and happy in the knowledge that they had reached a definite goal of achievement. What can be done now to still retain them on the Church's educational program and fit them for efficient service in the Parish?

Here again the way had been prepared beforehand by enlisting the interests of the students in the plan for the future. After graduation from the High School Department their position in the Church School was to be dignified by such surroundings and the quality of the work required was to be of such a character that it was hoped it might retain them still as pupils in the School. They were

taught to look forward to still four years more of study as students in the University Department. The fact that not a single pupil amongst all the graduates dropped out of the class speaks for itself without further comment.

TRAINING SPECIALISTS

The idea back in the head of the School Superintendent was that here was the Church's great opportunity for the training of Lay Readers. It was now the business of the Rector to come into close personal contact with these prospective workers and make an intensive study of their possibilities as future leaders in the Church's enterprise. Before the experiment could be fully worked out the Rector was called to another field of activity but the value of the plan was sufficiently vindicated even in the time that it was in operation.

It was planned that two years of the course should consist in laying the foundations of a higher religious education that would enable the student to meet the practical difficulties of doubt and skepticism he was facing from the development of his own mind and from the environment into

and put upon a plane that will command the respect of the student and enlist his enthusiastic interest and sympathy. At the same time the pupil will not only become more intelligent in the process of Christian-making, but will also be trained in leadership and prepared to take his place in the Parish life equipped with tools and the knowledge of how to use them that will make him efficient for the task.

When the four years are over then bring your class once more into the Church for its final benediction as you send forth your Christian soldier now fully armored and prepared for the battle for Christ and His Church. Put him at Commencement time in a College cap and gown, if you please. Give him a diploma that is worth while and make him feel that he has attained something worth while because it has meant real work to secure it. Let us grant him a degree, if you want to, issued by the General Board of Religious Education under the auspices of the General Convention, or signed by the presiding Bishop of the Church and, as he frames it and hangs it up in his study or home, he will not only be proud of it as one of his prized possessions, showing his meas-

LENT IS YOUR OPPORTUNITY

PARISH OPPORTUNITIES

The opportunities for good in every Parish are splendid. If every communicant in the Parish were an earnest Church worker, who can calculate the result? If every communicant were a helper, a sympathizer, in every means employed to build up the Kingdom of Christ in our midst, and to pull down the kingdom of Satan, who could hinder or impede the Christian influence of the Parish, placed here to represent the truth and the work of God? If every communicant were a fellow-worker with the Rector in the service of Christ, who can estimate the "fruits of their labor?"

'Tis the neglected opportunities by the many in the Parish, that produce weakness, worldliness, dissatisfaction and failure in its life.

Who would hinder this usefulness?

which he was now being brought into contact. All through this period the Class was thoroughly organized into a self-governing body of young men and women, and led to find their social and recreational activities in connection with the Class. Opportunities for practical Christian service were put before them and they took action in various enterprises on their own initiative.

The last two years it was planned to begin the training of the Class along special lines of leadership and Parish activity. A special study of the whole Church organization was to be made. The Parish, the Diocese, the Province, the General Church, the Church's Boards of Missions, Religious Education, Social Service. The Church's organizations, the Brotherhood of St. Andrew, Woman's Auxiliary, Daughters of the King, Girls' Friendly, Church Pension Fund, etc., etc. In other words, the whole Church program of Christian-making activity was to be laid before the student and the anatomy of its organized life laid bare in the laboratory. A year or more might be spent on Teacher Training and Child Study. A Vestryman, if he is of the right kind, might prepare a course of lessons on the relation of the Vestry to the Parish and how it operates in the Plant. When these University Graduates finally become Vestrymen they will have had some insight into their job and will have been trained in some measure at least on how to make good at the task. A Woman's Auxiliary leader at the same time could be training the young women in this department, preparing them for active service as future leaders in Church extension. The Parish relation to the city or town and civic interests opens up a wide field of possibilities in Religious Education. The Social Service Department of the Church's life, under special teachers, could easily be made a phase of University study in the Parish. In other words, by some such method, the whole field of Christian life and service is lifted up

ure of attainment in Religious Education, but I am quite sure the rank and file of such graduates will have developed a deeper and keener sense of personal responsibility for the success of the Parish enterprise and will be ready to take their coats off and go to work. What it would do to develop in our young men and women a sense of vocation for the Ministry and for the work of Sisterhoods and Deaconesses, I leave you to imagine. I hear some of my readers saying to themselves, that sounds good but I fear it is nothing more than a beautiful dream. Perhaps some poet may call it a "pipe dream." It is altogether too Utopian for this twentieth century young man or woman of ours, to which I reply, try it and see.

If the Church of the Living God is the biggest enterprise in human life to which a man or a woman can and ought to give for its promotion the very best that he or she has, then do not let us be afraid to put before our young men and women a program of education and preparation for life that will demand of them great things. If, on the other hand, the Church is simply a side issue of life and a by-product that is about ready to be put into the discard, because it has outlived its usefulness and no longer commands the intelligent interest and devotion of men and women, then let us quit running around in a circle and be honest enough to say to ourselves and our boys and girls, the Christian enterprise is really hardly worth while.

I leave the matter in your hands. God is our Judge. "Choose ye this day whom ye will serve." Then, dear men and women, having chosen, let us in His name make that service intelligent and efficient.

(To be continued.)

Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. To love God and to love truth are one and the same.—Silvia Pellico.

which all the synods, councils or conventions in the world cannot make untrue, and that there are certain facts in the realm of religion which can never be voted into anything else. These truths and these facts are the only necessary and defensible "creed."

But large groups of people who proclaim themselves liberal have set up a series of mottoes by which they proclaim some independence of thought and action. They are merely proclaiming their own inability to distinguish among things that differ. These negative assertions are trotted out before the Parson and put through their paces, when people want to convince him of the largeness of their hearts. The most common are these: "One Church is as good as another." "No hide bound creeds for us." "Be sincere and you are right." "We are all trying for the same place."

Such persons need a little of the wholesome warning that was recently sounded in the Boston Transcript in the following paragraph:

"THE DANGER OF BREADTH"

"Breadth of religious views is sometimes claimed as a virtue when it may represent little but intellectual and spiritual indolence. As President King said in 'The Moral and Religious Challenge of Our Times', 'Many a man prides himself on his breadth and tolerance, when his breadth only means that he has put all ideals practically on a level, and his tolerance is not true tolerance at all, but only an indifference undisturbed by conviction.' The one who is proud of his religious breadth needs to be very sure that, at the same time, he has a depth of earnest conviction that holds him to essentials with an unceasing grasp. Otherwise his life will become not broad merely, but thin and weak. Let us cultivate depth of conviction, and not that ability, which is based on no solid conviction, of agreeing with everybody."

The absurdity of the application of such liberality to other domains of truth is quite apparent.

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

IX

RELIGIOUS VAGARIES

Yes, I have seen the United States census report. Quite a varied assortment of us Christians, I find. Enough to suit everyone's taste, it might be imagined. But they still spring up all over the land. It almost seems that whenever a person gets a new notion he wants at once to found a religious sect to put it into practice.

This multiplicity of sects is rather confusing to the plain man. It seems rather hard to believe that there are any underlying truths for religion, under these circumstances. The various denominations represent to the man in the streets the preferences, hopes, surmises or guesses of certain groups of people, large and small.

We must be rather patient with such an attitude, because it is not so much the fault of the man, as it is of the Christians themselves. If ten different physicians should endorse ten different remedies for lumbago, each claiming the exclusive efficiency of his own remedy, the average man might well conclude that there was some degree of conjecture about their conclusions.

This condition of religious organizations has raised a very large crop of counter conjectures, which serve as a balm to the conscience of the man content to evade the duty of making a little investigation for himself. He forgets that there are certain truths

"I am pretty liberal in my views, I guess," said the "Liberal" man. "I do not take much stock in all these rigid doctrines that the Churches make up. I guess it does not make very much difference what we believe so long as we are sincere in it. Let every man believe what he wants to, that is what I say."

"Right you are," says the Churchman. "We are too much the victims of illiberality and narrowness. Here we have a narrow and illiberal state insisting that a man must stand examination and get a permit before practicing medicine. Absurd. If the physician is sincere he is all right. Let him believe that the appendix is in the brain and let him operate. What an old foggy the druggist is, anyway. Here he sticks to the old dogmatism of labels and formulae, when he should exercise the glorious liberty of a free man by mixing drugs, not according to the writing of some state-ridden physician, but according to color. Yes indeed, let him learn the color of the patient's wall paper and then mix his drugs to make an aesthetic effect which will not jar upon the patient's eyes. What a narrow, illiberal lot teachers are, too. Here they have been teaching for many generations that three times three is nine. Get something new! Get out of that rut! Revise that old multiplication table whose victims and slaves you are. If you are sincere it will be all right. And what an absurd idea we have about property and a man's rights. If you see a good umbrella, don't be a narrow dolt and think of the eighth commandment, but be liberal and sincere. Take it."

"I don't mean that," said the "Liberal" man.

"No, you don't. You wish to apply it only to the things of a man's soul and salvation. Your position is therefore narrowness and bigotry. It is the truth that sets us free. Come, be broad, liberal, and sincere and base your living upon God's truth in His Church."

After writing this paragraph a little parable flashed across my mind. It seemed to illustrate the disastrous effect of carrying liberal mottoes to their logical conclusion. It may perhaps illustrate the logical processes by which the people group themselves into scattered and ineffective religious societies together with the constantly growing fringe of individualistic tangles on the variegated robe of our ecclesiastical fabric. Here it is:

A PARABLE

A man carrying a large bottle hastened into a drug store. "Here," he said to the druggist, "fill this bottle. My daughter is sick."

"But what do you want in it," asked the druggist, eyeing the unlabeled bottle first, and then the man.

"Oh, I really don't care. One drug is as good as another. Give me some of that pink there. My daughter likes pink."

"But," said the druggist, not knowing whether it was a joke, or the mild fantasy of a lunatic, "that pink liquid is a hand lotion, and would not do your daughter any good."

"Oh, you know I am not the kind that is narrow about color. All colors are trying to do good, and the color is all right if one only is sincere about taking the mixture. But you may give me that brown rich stuff."

"One drop of that," said the druggist, "would make your daughter indifferent to colors, too. Have you not consulted a doctor and have you no prescription?"

"Yes, I did call a doctor and he gave me a prescription, but I do not believe in hide bound prescriptions. I once had a little rash on my skin, and the doctor gave me a prescription for a lotion and I saw that the largest part of it was aqua. I put the blamed stuff on, and it had too much hanged aqua on it, for it hurt like the mischief. I told the doctor the next time he tried to torture me by applying an overdose of aqua to my skin, he would hear from me proper. So, no hide bound prescriptions for me. One drug is as good as another, except aqua. Come on, fill the bottle!"

"I cannot take the risk without a prescription," said the puzzled and disgusted druggist.

"Well, why not? Aren't all sick people trying to get well? They all want to get to the same place. What dif-

ference does it make what way they take? I'll tell you, I'll take the most popular thing. That must do the most good, as it is most used. Mix me up half and half from those large red and green bottles in the window. They must be good sellers, as you have so much of them."

The druggist, in amazement, mingled with amusement, complied, and two colored waters filled the bottle.

"I'll do more," he said, "I'll add a pinch of something to give it a flavor. This is a stimulant also. Your daughter will feel better at once. It will not reach the heart of the trouble, not at all. It will not be hard to take, and will not wage a battle with the disease. It will not leave the system purified and wholesome. It will not bring any of nature's great forces to aid the stricken body, but it will give your daughter a temporary sense of relief, and great high spirits, and she will feel better for a while."

"Just what I want," said the man. "Her birthday is near and we want her to be cheerful on that day. And I'll tell all my friends and if you don't sell all the contents of those red and green bottles, before a week, I'll miss my guess. Mix up another lot and get ready for business."

The man left and the bewildered druggist sat down to think. Was the man right? Did the people want sparkling colored water, with a little stimulant in it. He would try. A great sign was prepared. "A Drugless Drug Store." It was hung over the door. "Come and be cured," was in the window. "Health and health only," appeared between the bottles. "Feel good and you are well." "One drug as good as another." "No drugs as good as any." "Abandon the worn-out prescription." "What are mere words." "Select a color. If you choose as near right as you know how, you will be well. No use to learn how to make a better choice." "Every man according to his lights, but don't get more light. It is foolish and unnecessary." "Don't trust the trained and licensed doctors. They will make you use drugs according to science."

How the crowds came and the jars emptied. How the store grew. By the end of a month, barrels of colored water had been distributed. The drugs vanished. Pretty soon one man discovered that he could buy a jar and mix his own water, and it looked just as good as the druggist's. It did not take long for the crowds to discover the fact. Then came the deluge. Every man had his own drug store for his exclusive use. The druggist was deserted. He was dismayed. "Oh!" he said, "I have it. I will put in a piano player. I will have a conjurer come and do tricks behind the counter. I will remove the prescription case and have tableaux. I will get some man to lecture on this and that."

A few came back and the store filled somewhat. Once in a while he ventured to say "drugs" and almost caused a panic, so great was the resentment. There was a steady sale of colored water to those who did not want to take the trouble to prepare it for themselves.

And the people ascribed their pains and their weaknesses to Providence. Their ignorance they called "Twentieth century enlightenment and liberality."

It is to be hoped that when we shall be fortunate enough to have the great universal conference on Faith and Order that one immediate result will be to emphasize the value of religious convictions, and to banish once and for all, the popular and misleading conception that every man's religion is the sum total of his surmises.

THE SHORTAGE OF CLERGYMEN

VIII

RESPONSIBILITIES OF THE WESTERN THEOLOGICAL SEMINARY

If we Churchmen, Clergy and Laity could free ourselves from the bias of our unimportant prejudices long enough to consider broad questions of ecclesiastical policy upon their merits, we should see, as practically every Christian body in America has seen, that nothing is more important for the future of the Church in America than a Theological Seminary in Chicago, so planned, so endowed and so equipped with faculty, libraries and all useful facilities, that it should be the intellectual and spiritual reservoir for the supply of the needs of the Church in the center of the population of the United States; and not only so,

but that from it should go out at least through a broad area, every sort of gratuitous aid to help the Church where it needs help.

To that end the equipment of the Seminary might be almost indefinitely expanded: (1) The Seminary should have a large endowment fund under its own control for the education of postulants through an appointed collegiate course preparatory to entering the Seminary. (2) It should encourage the professors, by allowing sufficient time and salaries, to prepare and publish in periodicals and books, the results of their studies. (3) It should maintain several fellowships for the purpose of developing experts not alone in sacred literature, but in applied religion. (4) It should maintain a Correspondence School with its own faculty and typists, for the direction of the home studies of (a) postulants who are unable to go to college, (b) candidates for Holy Orders who cannot attend the Seminary, (c) Clergymen desiring to be directed in their reading, (d) pedagogical students in training for Parochial and Diocesan Schools of religious education. (5) The Seminary should have a Community House for the people of the neighborhood, under a competent director, manned by Seminary students who, themselves, would thus be under instruction. (6) Associated with the Community House would be the Seminary Church, conducted in all its departments by the faculty and students. (The students would be assigned to their work and paid by a fund for that purpose.)

All the above, and a great deal more, seems far in the future; but it is within the power of many wealthy Church people to make it practical almost any day. Meantime, probably within closer reach, are such matters as: (a) A resident specialist in reading and interpretation, who must pass upon the ability of every student to read and preach without offending cul-

tured sensibilities. (For some students this would mean more time than can now be given to an entire class.) Such a training open to the Clergy at large would be most helpful. (b) A permanent resident Chaplain without disciplinary relations, whose special care should be matters pertaining to the devotional training of the students, the conduct of Quiet Days, Missions and Retreats, both in the Seminary and elsewhere.

Does it seem idle to look at such a vista through a periscope while the Seminary is submerged under the medium of that indifferent public opinion in which it was originally launched? No; it has risen several notches during the past decade. It has earned the confidence which it now enjoys. Within the scope of what it undertakes to do it is second to no Seminary in the country. In some respects it is clearly first. Its greatest need is that financial support which will enable it to rise to a plane of freer action. To the extent that it has been made able to do so it is standing now between the Church and an immediate crisis: and in the name of God the Western Theological Seminary, in Chicago, challenges those who hold God's wealth in trust to nourish the roots from which alone the Church can grow and bear fruit. "Like Priest, like people," yet the kind of people determines initially the kind of Priest. The Western is probably the only Theological Seminary of its age in the country without a fully endowed chair or lectureship. Its general fund should be freed from the salary charge. Sixty thousand dollars is a modest requirement for the endowment of a chair which shall command the best talent to be had. Less sums may be credited towards such endowment, or towards the endowment of a lectureship or fellowship, or invested in the general fund, or used to meet the current need of \$5,000 in order to escape a deficit.

There is a serious shortage of Clergymen. As a Christian Churchman or Churchwoman, what are you going to do about it?

THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER I.

It was one of the smaller apartments of the royal palace at Winchester. A fire was burning on the hearth to take the chill from the air, though outside it was balmy enough, and the bay leaves sprinkled on the floor and perfuming the air as they were crushed under foot betokened Spring. Seated in the one chair, heavily carved, of black oak, a dark-browed man of middle age was looking moodily at a youth of unusual beauty standing before him. His eyes were blue as the sea, and fringed with black lashes, while a circlet of gold confining his long, dark hair, that waved to his shoulders, proclaimed him of royal rank.

"So, my Cousin Hakon, you have been wishing this long time to see me?" said the older man.

"Yes, my liege," said the boy, dropping on one knee before him, "I have a boon to ask of the great Athelstan."

"What! is your horse not swift enough, your hound not to your fancy, or is it a more pious gift my devout cousin desires—a new missal, of richer workmanship, or a cross of gold to wear about his neck?" said the King, with a slight tinge of contempt in his tone.

"Nay, my liege King," said the boy; "I have never had to complain of any lack since I have been under your care, and it is

for so mad and hare-brained an expedition—a boy like you to match yourself with Bloodaxe the Viking, before whom your father and your brethren fell. I love you too well, Hakon, to permit you to share their fate."

"Then must I go without your help, if you will not help me," said Hakon firmly. "My own resolution is taken. I will go to Norway—alone if I must—and rally what forces I can win there to the great conflict. There are many I know who are weary of my uncle and his wickedness, and who will welcome my father's son."

"Go you shall not," said Athelstan shortly. "I have no mind to have the Viking ravage my shores because I have let fly the falcon I have sworn to keep. Here, Merwin," he said to the man who entered at the sound of the wooden gong he had struck, "take Prince Hakon to his apartment, and keep him there under guard until tomorrow morning. Tomorrow I will send him far inland from the sea, to Wantage—Alfred's town—and he shall be kept in close confinement in the castle there until he consents to go to Croyland."

Hakon turned pale. "My liege," he said, "You will not treat me, who have been so long your guest, so cruelly? By what right do you hold me a prisoner? I have ever counted on your love. Are you in league with the Bloodaxe?"

POEMS WE LOVE TO READ

WHAT SHALL IT PROFIT?

"If I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Of if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in power and grace,
What do I gain by that I have undone?"

WILLIAM DEAN HOWELLS.

no toy I ask for now, but a good ship, with a troop of armed men, that I may win back my kingdom of Norway, wrested from me these many years back by my wicked Uncle Eric, the Bloodaxe."

"And you ask a kingdom from me an it were a Summer holiday," said the King, frowning. "You know not what you are asking. Even granting you could win the kingdom through my aid, which, knowing you as I do, I cannot grant, you could not keep it. The Norse are heathen of the fiercest type—sea rovers, feared even to Italy, and would they submit to the rule of a Christian King, and he a beardless boy? I trow not. And it is equally impossible for me to think of you sacrificing to Thor and Odin, drinking of the wassail cup, and leading a pirate host to ravage the shores of sunny France, burn villages and pillage churches of their costly treasures, you whose delight is to kneel in these same churches in adoration and worship more befitting a cowed monk than a crowned King. Why not take to the cloister as your more congenial sphere? I will give you Croyland, our richest abbey. After suitable probation, you could be Abbot, a life more suited to your character and talents than to rule over a wild horde of savages."

"Sweet and attractive as the cloister is to me, my liege," replied the Prince, "I cannot so forget my duty to my country, my responsibility as its lawful sovereign. Because the land is heathen, therefore the more need that I go to win it for the Christ. 'Tis a warfare He will bless with His presence, a warfare against the evil spirits in their stronghold. I do not think the task will be an easy one, yet I dare not shirk it. Born King of a heathen country, educated by God's grace in your Christian court, there can be no question as to my duty, and I pray you of your grace to grant my petition. 'Tis but a single ship I ask. With that I will succeed or fail."

"I'll not grant it," said Athelstan angrily. "Not a man shall you have

"Go, foolish boy," said the King impatiently. This detention is to save you from a far worse fate, and is proof of my love. Nay, I will hear no more. Go quietly with Merwin, and do not force me to use severer measures. I do not want to treat you harshly."

Merwin laid a compelling hand upon the Prince's arm, but he said quietly:

"Unhand me, sir. I will follow you, since I needs must."

As they were going up the great stone staircase, a young fellow, a Saxon by his fair hair and blue eyes and fresh complexion, exclaimed:

"Prince Hakon!"

"Yes, Egbert," replied the Prince. "You was right and I was wrong. The King has ordered me to my chamber, and means to send me a prisoner to Wantage Castle tomorrow." Here he whispered in his ear, a colloquy cut short by Merwin, who exclaimed:

"No secret planning, if you please, Prince Hakon."

"Surely I may bid farewell to my old friend and companion," said the Prince. "My condition has strangely changed since morning, that I should be harried by you, Merwin."

"My lord, I am responsible to the King for your safety. You may say your farewells openly, not in the ear," said the man.

"Then farewell, my Egbert, and may we meet again sooner than now looks possible," said Prince Hakon, pressing his friend's hand and following his guard up to his chamber. The door was barred from the outside, an effectual though simple means of securing it, and Hakon was left to his own thoughts.

"I would not have believed this of my foster father," he thought. "Egbert and Ruthven besought me not to speak to him of my purpose, and truly I have but added to the difficulties of an enterprise difficult enough without this. But the King has always been so kind and indulgent to me. 'Tis true this last year, since the coming of the Viking ambassadors, I have not

been admitted to his presence often, and yet it was one of those very ambassadors that gave me the hint that I would not be unwelcome to some in Norway. I must try my fortune there. The vision that has come to me three times must be obeyed—the White Christ standing alone on those bleak, rocky shores, and calling to me across the stormy sea. I wonder if Egbert understood my hasty whisper. I can make shift to slide down from my window into the garden—but the garden wall needs a ladder to scale it. Now I will go through my chest, and see what I can carry with me."

He opened a carved chest, in which were orderly piles of clothing, a small store of gold, and a few precious books. He took the gold and one of the books, put on another suit of clothes over the one he was wearing, and slipped a comb into his bosom, and thrust a dagger into his belt, and then closed his chest and went to the window. To his relief, no sentry had been placed there, as, looking into the walled garden, it was thought secure enough. When Merwin brought him his supper, he asked for a candle, but was refused, the man bidding him go to bed at once, as he would need to make an early start the next day, with a long, fatiguing ride before him. The Prince ate his supper in silence, and after everything had been cleared away and the guard had fastened the door again upon him, he took the stout blanket from his bed, and with his dagger cut it into strips, which he fastened securely together, making a rope of some length. "Tis not long enough," he muttered, but I must take a chance by jumping." Then he waited till sleep and silence had settled down upon the palace. Fortunately the night was dark and moonless. Fastening his rope to an iron stanchion in the window, he swung himself out cautiously, making no noise, and in a few moments jumped lightly to the ground. He then groped his way to the garden wall and gave a low whistle. It was at once answered, and in a few minutes he was joined by Egbert with a ladder, and, climbing over the wall, he found two horses tethered in the bushes near the road. Mounting, they rode rapidly in the direction of the sea.

"All has gone well so far," said Hakon. "Will the ship be in readiness, think you? Athelstan's galleys are swift and many, and unless we are far out towards Norway before morning, we shall be overhauled—for I fear strict search and pursuit will be made when my escape is discovered."

"Two hours' hard riding will bring us to the spot where the vessel is hidden," said Egbert. "Ruthven rode off this afternoon to have everything in readiness to cast off as soon as we should appear, while I remained here to assist in your escape. The very smallness of the vessel will aid us. They will never think of looking for Prince Hakon in a fishing sloop. Indeed, I think the King will hardly believe you could have taken ship so soon, and will be looking for you in the regular seaports. And, truly, if we had not distrusted him more than you did, there would have been little chance of your escape."

"I thank you, Egbert," said Hakon simply. "Friends speak not of rewards, but you have ever my heart. The enterprise is as near desperate as anything can be, and you are more like to die with me than win with me, but we will win or die together."

It was an hour after midnight when they finally reached a cove on an arm of the sea stretching inland. The late moon was just rising, and by its light they could see a dark figure looking down the road.

"Ah, Ruthven, here we are," said Egbert. "Is all in readiness?"

"Everything, now that you have come," said Ruthven. "We must be well away from the coast before daylight. Leave your horses here. I have arranged for a man to come for them at dawn."

They embarked swiftly and silently, and with a favoring wind were soon cutting through the water rapidly. In two hours they were in mid-channel and were steering towards the North Sea. Then Hakon went into the little cabin and slept for a few hours, wrapped in a boat cloak and lying on a hard locker.

(To be continued)

When the Spirit of Jesus Christ comes back to the Church, the Church will rectify social problems, will defend the weak, will secure the rights of the poor and will show that it is not an organism for the cultivation of sentiment, but an organism whose symbol is the Cross, whose Baptism is of blood, whose object is to save the world.—Joseph Parker.

The New Preaching Commission

By Rev. James E. Freeman, D. D.

The Commission on Parochial Missions appointed at the last General Convention has already begun to effect plans looking to an organization that will serve the whole Church. Various assignments have been made to members of the Commission, and committees are at work to deal with important aspects of the movement.

A committee to make a study of the literature bearing on the subject of Missions, and to prepare a record of valuable tracts that may prove useful in the conduct of Missions, is at work. It is also hoped that a new literature may be created, and a new series of briefs dealing with the vital questions of religion may be prepared and placed at the use of the whole Church. There is a great dearth of such literature, and there is likewise a widespread demand for it.

Another committee is undertaking to secure, through the medium of a questionnaire, the assent of a number of our Clergy to undertake Preaching Missions under the direction of the Commission itself, and up to the present time the Chairman of the Committee has received favorable answers from many of the Clergy. The answers indicate a real enthusiasm for this most important agency, and Rectors of large and small Parishes alike disclose a willingness to undertake Missions for a period of from ten days to two weeks, once in each year. When all the answers are in hand, it is the hope of the Commission to have a central bureau or agency established in Minneapolis, to which an application may be made for special Missioners for special preaching weeks.

When the Nation-Wide Preaching Mission was undertaken last year, one of the great difficulties was with reference to Missioners, but the very difficulty resulted in stimulating and promoting larger efficiency in the preaching office, and many Parish Priests, who had had no previous experience in such special work, disclosed an ability of which they themselves were ignorant. The Chairman of the Committee believes we are in a better position today to promote Parochial Missions than we have ever been before in the Church's history. Furthermore, there is a greater desire on the part of the Clergy to undertake such Missions, and, still more important, there is a greater desire on the part of the people themselves to hear and support such Missions. The whole design of the Commission is to mobilize the forces of the Church and to so order and articulate them that they will prove efficient in extending the Kingdom and strengthening the Church.

The Commission further believes that the whole movement has disclosed a greater desire on the part of all the Clergy of every School of Churchmanship to co-operate more intimately and effectively in the prosecution of the Church's tasks. The opportunity for the extension of the claims of the Kingdom and for the preaching of the Gospel are greater today than they have ever been before. The Bishop of New York has said: "It is our opportunity time." There is no more effective way for developing the preaching ministry than to encourage the practice of it. Men find themselves in losing themselves in the great, aggressive Gospel ministry.

That there is a clamorous call for a fresh presentation of old truths, re-interpreted and made clear by modern scholarship, is evident to the most casual observer. Even the critics of the Church, who have stood aloof from its ministry, and who have been disposed to regard it ungenerously, are today becoming advocates of its practice and principles. One of the things that has been disclosed to the Commission through an extended correspondence with the Clergy throughout the country, and indeed with some of the leading men of the Laity, has been the demand for the revival of expository preaching. Men and women do not know their Bibles. They are unfamiliar with some of the very simple and elementary truths of Holy Writ. They lack any full and comprehensive knowledge of the life of the Master Himself, and to many of them the Old Testament is a closed book. Leading secularists today are turning to the Bible, and particularly to the Old Testament, for refreshment and inspiration, and an interpretation of modern life. From an attitude of aloofness and indifference, they are coming to break the seals of the world's greatest book, and to find

therein the age-old solvents for modern human problems.

We believe that Jesus Christ is coming to the twentieth century as He has come to no other century in the entire Christian era. He is literally interpreting the century to itself, and He is interpreting it by His own life and lips. Statesmen and scholars, men of affairs, and workers in the busy room of industry, all alike, are coming like the Greek of old, saying: "Sirs, we would see Jesus." There cannot be too much preaching of the right sort, and, indeed, as a great preacher in Yale University maintained, "It is the age of preaching, and never before in man's history has preaching been more popular." This is amply illustrated by the fact that certain modern evangelists are able to hold the ear of the multitude through consecutive nights and weeks. The cry of the men of the world today is, "My soul is athirst for God, yea, even for the Living God."

The Commission makes its urgent appeal to the whole Church, to every man who believes that he has a message, for his time, and who is willing to give it, to co-operate in a movement that must mean the enrichment and strengthening of the whole body. It may be some months before the Commission has all the data in hand upon which to base its findings, and upon which to build up its organization, but it can only build up its organization in the interests of the whole Church through the co-operation of every man in the Church. Clergy and Laity alike are challenged by the world's condition. Have we the courage to meet it, with a ready, effective and intelligent response?

[Courtesy Minneapolis Tribune]

PROMINENT IOWA CHURCHMAN PASSES AWAY

Mr. J. J. Richardson, a prominent editor and Churchman in the Diocese of Iowa, died Feb. 19th. He had been continuously a member of the Vestry of Trinity Parish, which was afterwards merged into Trinity Cathedral, Davenport, since March 29, 1869, and Warden since April 26, 1886. He had represented the Diocese in the General Convention and was always active in the Conventions of the Diocese. A minute passed by the Vestry says that "Mr. Richardson's long record of usefulness was marked particularly by an intense interest in the progress and welfare of the Church and its further advancement at home and abroad; no cause in its behalf ever appealed to him in vain." By his will, St. Luke's Hospital, Davenport, receives \$25,000; St. Katharine's School, \$25,000; Trinity Cathedral, for a chapel, and for Parish support, \$35,000; the Ladies' Industrial Relief Society, \$5,000, and the Iowa Episcopate Fund, \$5,000.

A GET-TOGETHER SOCIAL

An annual get-together social was given by the members of St. Peter's Swedish Mission, Duluth, Minn., before Lent. The program included addresses by the Rector, the Rev. W. E. Harman, and the Rev. W. S. Klein-schmidt, and several musical numbers by Mesdames S. E. Byrley and W. A. Drummond, Misses Evelyn May Bark and Ebba Johnson, Messrs. Charles A. Kippenberg and Sheldon Johnson.

SPECIAL LENTEN PREACHERS

The Rt. Rev. G. H. Sherwood, of Rock Island, Ill., Bishop-elect of the Diocese of Springfield, preached in Trinity Church, Muscatine, Iowa, on Ash Wednesday for the Rector, the Rev. Webster Hakes. The other special preachers for Lent are the Very Rev. Dr. Marmaduke Hare of Davenport, the Rev. Dr. John Dysart of Dubuque, the Rev. Ernest Stockley of Lyons, the Rev. Dr. E. H. Rudd of Ft. Madison, the Rev. D. C. Garret of Iowa City, the Rev. J. R. Kerrin of Burlington, and the Rev. John C. Sage of Keokuk, Iowa.

ANNUAL COUNCIL POSTPONED

The Annual Council of the Diocese of Atlanta has been put forward to April 18th. It will be held in St. Paul's Church, Macon, Ga. This will do away with the necessity of calling a Special Council to elect a successor to the late Bishop Nelson.

On the first Sunday in Lent at the evening service in Christ Church, Adrian, Mich., addresses were given on the subject of "Anti-Tuberculosis—Its Causes, Prevention and Cures," by local physicians, Dr. A. W. Chase and Dr. M. R. Morden.

The Church's Creed

By Rev. Wm. Galpin.

[We are printing herewith an article on The Church's Creed, by the Rev. Wm. Galpin, Rector of St. Paul's Church, Muskegon, Michigan, whose Tracts and other printed matter have a wide distribution through the Church in the United States and Canada. Rev. Mr. Galpin is the author of the Leaflet, "The Only Day He Had", which appeared in a recent issue of THE WITNESS without due credit to him, and for which omission the editors are sorry. If the clerical readers of the following article do not know the publications put out by The Parish Printery, Muskegon, Michigan, it would pay them to write Rev. Mr. Galpin and ask him for his sample leaflets and cards. F. S. W.]

The good Pastor has just returned from his denominational Council. At this general meeting there had been a revision of their creed. He was full of it. He talked about it often among his friends. He preached about it. And his people went away from worship with their heads high up, glorying in their having a creed that was modern and up-to-date. There was something of an air of superiority among them; they did not have a formula of Faith that was antiquated and aged. Theirs was a creed for the living,—for this throbbing twentieth century.

But was this revised, up-to-date creed of theirs anything to be proud of? Was it not really a reflection upon them that it was new and modern, and had all the other merits they saw in it?

How many discarded creeds of Christendom do you suppose there are? One of America's most eminent scholars, Dr. Philip Schaff, collected these creeds, and it took three large octavo volumes to contain them. Think of it—that men believed for a while, and then rejected, for newer statements, their opinions. And in ten years the creed some Christian body holds to-day will be sharing this same fate; it will be cast aside for some other up-to-date formula of Faith. Is this the kind of a creed that the world needs?

To appreciate the distinctive feature of the Apostles' Creed, which we adherents of the Prayer Book Church hold to, consider in contrast the Westminster Confession, which for many years had such a strong hold on a large portion of the Christian world. This Confession contains the views of certain men on religious subjects three hundred years ago. John Calvin, a master mind of the sixteenth century, said "God fore-knows," and therefore "God pre-decides." He held that from the beginning of time God had fore-ordained certain persons to inherit the heavenly life, and others not to inherit it. Long before each person came into the world his eternal fate for weal or woe had been unalterably determined by God Himself.

Now, all this was John Calvin's individual opinion. Being a forcible thinker and persistent writer, probably the ablest mind of his generation, he made a deep impression on the theological world. Many adherents did he soon have; and ere long this belief became the substance of the Westminster Confession, to be adopted as the creed of many religious bodies.

No time do we need to take to refute this strange idea of Calvin's. It has long ago refuted itself in the heart and reason of humanity. Nor does it matter for our present purpose whether this Westminster Confession be true or false. What we would point out is that it is a creed of individual opinion.

Entirely different from this is the summary of Faith used in the historic Church of the Prayer Book. The Apostles' and Nicene Creeds reflect no personal views or ideas. They bear the stamp of no individual or school of thought. You can find in them no inferences of man which further investigation or increasing light shall change. They contain only the indisputable facts of the Gospel, belief in God as the Father Almighty, belief in our Savior's Virgin Birth, His Crucifixion, His Resurrection, etc. No one who is a Christian questions these truths. In a word, ours is a creed of facts, not a creed of inferences or beliefs or opinions.

And as such there is no need to change it from time to time. It is always new and up-to-date and modern. It is always adapted to the age in which people are living. Why, we do not need to revise the multiplication table. It is just as solid and substantial in its basis as ever it was. We do not want a new way of making the figure "5", or a modern method of shaping the letter "B." Some things

in this world from their very nature, are always the same. With our notation of 1, 2, 3, 4, etc., we go on in our business life; and see no need for these fundamentals of mathematics to be in a state of constant revision. This would mean confusion for us all. With a fixed standard for a foot, and a definite measure for a quart, we all know what to depend upon in our commercial life. The one thing we all want is permanency in these matters.

And we of the historic Church believe in an equally definite standard for our creed. We want not changing, shifting opinions that are to be held to-day and discarded to-morrow. We want something permanent and abiding. And it is to our lasting credit and praise that we hold fast to a form of sound words that needs no revision,—any more than the accepted fact, that 16 ounces make a pound, needs no changing.

But is the Christian to have no views of his own, it may be asked? Are his opinions to be stagnant, and ever the same,—iron-clad, akin to the wording of the Apostles' Creed? Of course there are to be developing thoughts for the believer. There are to be changes in his beliefs. But the true change for all of us is to be in ourselves, not in our creed.

For example, how much more does the word "parent" mean to a person of fifty years old than to a child. All through childhood and youth and later years the significance of that word has been expanding. But we do not substitute a new word for parenthood every few years. What we do is to fill out, each for ourselves, as the years go on, the fulness of meaning attached to this term. And in the same way, we want each disciple to grow into religious thought—grow in himself, without constantly changing the creed.

And even with all the manifold revisions of those creeds which we hear of, they are creeds causing divisions and subdivisions in the Church of God. Men do not all think alike; God never intended that humanity should all have the same thoughts and ideas. Not at all strange, is it, that creeds expressive of man's views should have rent Christ's Kingdom into two hundred and more little and belittling sects. It is not to be wondered at that many persons reject all denominations and hold to a creed of their own. Right here is where infidelity finds its own origin and justification. Nor can we wonder that in many a sect there is a household divided against itself. Free-will Baptists, and Baptists with close communion. Primitive Methodists, Calvinistic Methodists, New Connection Methodists, Protestant Methodists, etc., etc., until the tongue is wearied and the heart sickened at the needless schisms,—all alike testify to the dangerous and unstable character of creeds of opinion.

How grander and better than all this is the simple creed of the Church! It embodies no opinions, no changing views of man. It simply states the foundation facts of Christ's Life and His blessed Ministry among men. Nothing in it is there to hamper the expanding views of any one; nothing in it is there to cause divisions among Christian believers. It is a platform broad enough to hold all disciples of the good Master. Minds of the most diversified views can accept it, holding in unison the essentials of the Faith, and harmoniously differing as to non-essentials. That is the way we do elsewhere in life. We never think of such a thing as having separate school houses for the children of members of each political party.

Ours, too, is a creed suited to all ages. The untutored pagan, the mystic Oriental, the devout pietist of Latin Europe, the cold-reasoning Anglo-Saxon, can all accept it, and yet retain their instinctive modes of thought. It was believed by the earliest Christians; it was accepted by the Crusader, the medieval scholar, and the leaders of the Reformation. It can be accepted also by the devout and earnest disciple to-day with the same fervor and reliance as ever before. In short, the Apostles' Creed, simple, brief, a statement of facts (not of opinion), is the unchanging creed for all ages and for all peoples.

Truly we can not wonder, in reference to a simple summary of facts like this,—something all can accept and which can cause no divisions among Christians,—that St. Paul exhorted Timothy to "hold fast the form of sound words." Is there not a glory in this short formula of faith? Are we not wise and true to the Savior in having in our worship no statement of views and opinions which have to be revised from time to time, just because they are opinions? God's Kingdom on earth should be for all,

irrespective of personal ideas. May each and every Churchman dearly prize the blessed heritage which has come down to us in the Apostles' Creed; and on this foundation of facts let us each grow in grace and in breadth of mind. It is a form of sound words. So we hold fast to it forever.

NEWSY NOTES FROM

RHODE ISLAND

Bishop Thomas of Wyoming spoke at the Churchmen's Club mid-Winter dinner, Feb. 9th, at the Eloise in Providence. His subject was, "Winning the West for Christ." While in the state he also addressed a quarterly meeting of the Woman's Auxiliary of the Diocese, and a large gathering of Church people at a Missionary Supper in the Parish House of St. Paul's Church, Pawtucket. At these meetings he talked especially of his plans for industrial education and corporate village life for the Indians of his jurisdiction.

A successful Mission was conducted by the Rev. P. Gavan Duffy of the Society of the Divine Compassion at the Church of the Advent, Pawtucket, beginning Sunday, Feb. 25th, and continuing for a week.

Speakers at the noon-day services at Grace Church, Providence, during Lent are the Rev. D. M. Brookman, D. D., Rector of St. Peter's, Morristown; the Rev. Samuel McComb, D. D., of the Cathedral of St. George, Baltimore; the Rev. Alexander McColl, D. D., Pastor of the Second Presbyterian Church, Philadelphia; the Rev. Ralph Birdsall, Rector of Christ Church, Cooperstown, N. Y.; the Rev. Milo H. Gates, Vicar of the Chapel of the Intercession, New York, and the Rector of the Parish, Rev. Philemon F. Sturges.

Services for the deaf are held once or twice a month in the Chapel of Grace Church, Providence. While deaf people are now very generally taught lip reading, the sign language is used at these services because it is more easily followed and more universally understood. The Priest in charge of the work here says of this: "No deaf person can long read the lips of another person without overwhelming mental fatigue. But signs are writ large in space and one simple sign may mean several words. Hence, signs, when once mastered by a deaf person, are a great joy, relief and satisfaction. Those who do not know the sign language lose very much in life. It is the hearing friends and relatives of the deaf, and some of their teachers, who themselves know nothing of deafness from personal experience, who are so impatient of and so opposed to signs. They are mistaken about it, and most of their deaf live to realize it."

Doctor Reifsneider, President of St. Paul's College, Tokyo, made his first visit to Rhode Island in February. His addresses on the "Problems of Relationship between the United States and Japan" have made a deep and lasting impression.

The Bishop of the Diocese conducted a pre-Lenten Quiet Day for the Clergy at St. John's Church, Providence, on Monday, Feb. 12th. The day began with a celebration of the Holy Communion at 10:30, and was followed by three meditations and accompanying prayers. After calling attention to the world disorder and the present crisis in our national life, the Bishop called for a re-reading and reconsideration of our ordination vows. He then discussed the duties of Priests, as herein set forth, as Stewards or Ministers of the mysteries, as Watchmen or Pastors, as Messengers or Preachers. The talks were intimate and informal in manner and candid and concrete in matter. He spoke plainly of formality and neglect in the administration of the Sacraments, of the perfunctory and aimless character of much Parish calling, of the lack of a dominant religious note in our conversation, and the absence of a cogent and convincing message in our preaching. His words struck home and provoked heart-searching and renewal of consecrated purpose. After luncheon a conference was held when the discussion was principally of ways and means of vitalizing our religion and linking it up closely with daily life. The value and method of classes in personal religion, services of intercession and similar extraordinary measures were freely talked over, and experiences exchanged. It was a profitable day of corporate thought and devotion, and will help to a better Lent.