

# 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 fourth and fifth installments of these articles.]

### CHRIST CHURCH, ST. PAUL

By W. S. Howard

The Church has a method of cultivating religious life, just as all the affairs of life must be done in a methodical way, if we are to accomplish anything. The observance of the Christian year, with its feasts and fasts, and its story of the life of our Lord, is the ordinary method of the Church for the spiritual culture of her children's religious life. In addition to this she has in Lent a special time of revival, which all denominations of Christians are coming more and more to value and observe. Are we of the Church coming to value it less? Are we appreciative of the great value of a well-kept Lent? The special purpose of this season of forty days is to deepen our religion, to make us more Christ-like in character and endeavor. How may this be accomplished? There are three notable duties, which our Master stated to be fundamental in His Kingdom, namely: Prayer, Fasting and Alms-giving, as set forth in His Sermon on the Mount, in St. Matthew, chapters five to seven, inclusive.

In Christ Church, St. Paul, daily Morning Prayer is said at 10:00 a. m., that all may have opportunity in this down-town Parish for prayer and meditation, if they will. Noon-day services are held from 12:10 p. m. to 12:30 p. m., with short addresses by different Clergy of the Twin City. This service affords business men and women a short helpful Lenten service. Provision is made for those who cannot come during the day, by services on Thursday evenings at Christ Church, and by Inter-Parochial services on Tuesdays at 8:00 p. m. A children's service is held every Wednesday afternoon, with a girls' choir, and a system of rewards for faithful attendance. Thus in Christ Church, with early Celebrations at 7:30 a. m. on Wednesdays and Fridays, the opportunity is given for the practice of prayer in the "forty days" of Lent.

Self-denial with reference to pleasures of the world, such as theatre-going, smoking, dancing, and luxuries of the table, are an excellent discipline of the body and mind, bestowing much more time for attending services and for private reading and prayer.

"The Alms" of a certain worthy mentioned in the Acts came up before God as a memorial, as well as his prayers. The effort to save from our usual expenses that we may have to give to God's cause or to charity, the increased gifts out of our abundance, giving to Missions, to some definite need, etc., is a worthy practice of alms-giving, which our Lord commended.

In Lent we should seek to present the great fundamentals of our Faith in a very practical way, and to lead our people to the practice of their religion in service to their fellowmen, in gifts of money, and better, in the gift of our personality in sympathy, vision of God, and brotherliness.

### TRINITY CHURCH, CLAREMONT, NEW HAMPSHIRE

By W. E. Patterson

During the week preceding Quinquagesima Sunday a letter is sent by the Rector to every person connected with the Parish. In the letter the Rector calls attention to the special need of making the Lenten season a time of self-examination, repentance and spiritual growth. The special

want from the spiritual side which the Rector feels is most needed in the Parish is emphasized. The letter is made general enough also to meet other needs. Each person is urged to make use of the opportunity given. With the letter is sent a card containing a list of the Lenten services, also a Lenten Daily Offering envelope. On Quinquagesima Sunday attention is called to the letter and card sent out the previous week and all are requested to heed the suggestions contained therein and to make some definite rule for the observance of the season. Opportunity is given for all who wish to make their Communion on Ash Wednesday by arranging the services at different hours. During Lent Evensong is said in the Church daily at 4:30 in the afternoon, with the exception of Wednesday and Friday. On these days Evensong is said at 7:30 with a special preacher on Wednesday. No course of sermons is arranged. The subjects are left to

## SECRETARY OF HOUSE OF BISHOPS PASSES

News of the death of the Rev. Samuel Hart, D. D., Dean of Berkeley Divinity School, Sunday morning, Feb. 25th, Middletown, Conn., caused by paralysis, came as a shock to a host of friends and admirers throughout the American Church.

Dr. Hart was born at Saybrook, Conn., June 4, 1845, the son of Henry and Mary Ann Witter.

The degree of Doctor of Divinity was conferred upon him by Yale College in 1902, and that of Doctor of Laws by Wesleyan College in 1909. Dr. Hart was ordained Deacon, June 2, 1869, by Bishop John Williams, and advanced to the Priesthood by the same Bishop the year following; was a member of the faculty of Trinity College, Hartford, from 1870 until 1899. The degrees of D. D. and D. C. L. were conferred upon him by his Alma Mater. He served as Dean of Berkeley from 1908 to the time of his

## CURRENT EVENTS AND ITEMS OF INTEREST

Plans are under way for the erection of a Church building at Farnam, Nebr.

Plans have been completed for the erection of a Rectory by the Parish of St. James the Less, Philadelphia, Pa.

The Rev. Stephen E. Prentiss, Rector of the Church of the Incarnation, Mineral City, Va., has resigned.

The Rev. Dr. George B. Norton, Rector of St. Mark's Church, Beaumont, Tex., for the past ten years, has resigned.

The Moody Sunday School, Chicago, has reached an average attendance of 3,000. One woman's class, which began with three women three years ago, had 251 present last Sunday.

The Rev. Almon A. Jaynes, Rector of Trinity Church, Syracuse, N. Y., and Chaplain of the Third Regiment, National Guards; was one of the preachers the early part of Lent in the Church of the Epiphany, Niagara Falls. The members of the local military company attended the service in a body as a mark of their respect and high esteem for Mr. Jaynes, who was their Chaplain while on duty on the Mexican border.

A Young Men's Club has been organized in St. Mark's Parish, Minneapolis, Minn. The objects of the Club are to foster and promote comradeship among the young men and boys of the Parish; to study current questions and matters of community concern; to seek to relate St. Mark's Church and its agencies to the city in general. The officers are: President, Philip Mortimer; Vice President, William V. Freeman; Secretary, Henry Kerderlin.

### ITEMS FROM SOUTHERN OHIO

The Lenten noon-day services at the Lyric Theatre in Cincinnati are receiving their usual appreciative attention in the form of a large attendance. The list of speakers include Bishop Reese, Rev. Messrs. George Gunnel, A. R. Taylor, Dr. Waters, J. Howard Melish, Bishop Longley and Dr. Kramer of Seabury Theological School, Minnesota.

Through the efforts of the officers of the Woman's Auxiliary many of the Parishes of this Diocese are taking up Mission study during Lent for their women. Trained Mission study leaders are being sent out where desired to conduct the classes in Mission study. A great increase over the interest of past years is being shown in the work. Miss Elizabeth Matthews of St. Luke's Church, Glendale, is in charge of this year's work as Educational Secretary.

The Laymen's League started last year in the Cincinnati Convocation has been at work again this year with new life and vigor. At a recent meeting in Christ Church Parish House, Cincinnati, constitution and by-laws were adopted outlining the work of the League upon broader but somewhat similar lines to the Brotherhood of St. Andrew. An effort is now being made to appoint a Vice President of the League in each Parish who shall organize the men of the Parish into a branch of the League.

St. Mary's Church, Hillsboro, has recently reopened for services the Church building which had been closed for some time pending the remodeling and refurbishing of parts of the building. The opening service was a service of rededication of the renewed building to the service of God. The improvements included the rebuilding of the sanctuary and chancel, greatly enhancing the beauty of the furnishings and decorations. Much of the new work was in the way of memorial gifts to the Church in the names of former members.

Several changes in the personnel of the Clergy of the Diocese have been effected during the past few weeks: Rev. George T. Lawton comes to the Church of the Good Shepherd, Cincinnati, from St. Andrew's Church, Minneapolis; Rev. George C. Dunlop, formerly Rector for eight years of Christ Church, Springfield, Ill., is now Rector of the Church of the Advent, Cincinnati, and Rev. David W. Barre has been transferred to St. Andrew's Church, Washington Court House, Ohio, and All Saints' Church, Wilmington, Ohio.

## A LENTEN SUGGESTION

### WHAT SHALL I DO?

It is a blessed thing to collect your thoughts, and consider quietly the condition of your heart in God's sight; to give you more time for prayer, both private and public; to engage in good works; to look upon the great love of Christ for you, and ask as a return for it: "Lord, what will Thou have me to do?"

each preacher to decide for himself. This seems to be the better way for each man is qualified to preach best from his own spiritual experience and to help others by so doing. The Rector on the Friday evenings in Lent follows with a series on certain subjects.

Friday afternoon the children of the Parish have a service with instruction and catechizing. Different methods are used at this service for the instruction of the children. During Holy Week extra services are held each day at 10:00 in the forenoon. On Good Friday, in addition to the regular services, the "Three Hours" are kept. Experience shows that this is one of the most helpful spiritually of the services and many who are not Church people attend. At Evensong, instead of the sermon, Stainer's Crucifixion is sung. This is not done by the regular choir but by a chorus composed of all who care to join. The Pastors of all the different bodies are invited and the day comes to mean something to many who have never before observed it. At Evensong on Easter Even children are brought to Baptism. The Celebrations on Easter Day are at different hours and the only one that is fully choral is the one succeeding Matins at 10:30. In the afternoon a special service is held for the Sunday School when the mite boxes are presented. Choral Evensong closes the day. This plan has been tried for a number of years and experience has shown that it produces results and deepens the spiritual life of the Parish.

The Rev. E. H. Eckel, Sr., Secretary of the Province of the Southwest, conducted a very successful Pre-Lenten Mission and every-member canvass in St. Luke's Church, Denison, Texas, Rev. H. G. Hennessy, Rector, with gratifying results.

The Rev. Ira Lee Rice of Green Point, L. I., has been tendered a call to the Rectorship of Grace Church, Muncie, Ind.

death. Dr. Hart served the Church richly in many channels, having written widely on a varied list of subjects, among which may be mentioned as of great value, the "History of the American Church Prayer Book," and "Faith and Faith." He was a member of a number of educational societies and was an authority on historical subjects, both national and pertaining to the Church. His work amongst the poor and struggling Parishes and Missions, and the hospitals, was a labor of love for the Master. He inspired new life in his cheery greetings to his fellowmen, and his touch and personality was a benediction to all with whom he came in contact.

Dr. Hart was Secretary of the House of Bishops for many years, and one of the most familiar figures at the General Conventions.

Berkeley mourns as for a father, and the Church will feel his loss, but his memory will be cherished in the hearts of thousands who have benefited by his teaching and Godly example in manner of life.

Funeral services were held in Holy Trinity Church, Middletown, on Feb. 28th, at 1:00 p. m., and interment made in the ancient burial ground at Saybrook Point on the same day. Both services were largely attended by Clergy and student friends.

Because of the death of the Rev. Samuel Hart, D. D., the Presiding Bishop has appointed the Rev. George F. Nelson, of New York City, to be the Registrar of the General Convention and to act as the Secretary of the House of Bishops until the meeting of the next General Convention.

Before leaving Boston at the close of his great revival, Billy Sunday, in a public address, bade goodbye to almost everything and everybody in and around "The Hub." His farewell to Dean Hodges is characteristic: "Good-bye, Dean Hodges of the Episcopal Theological School—you have been kind to me. My, you're a good scout."

The Rev. Henry D. Speakman of Jersey Shore, Pa., has accepted a call to St. Luke's Church, Mount Joy, Diocese of Harrisburg.

The Rev. Andrew S. Chapman, Rector of Grace Church, Galesburg, Ill., has accepted a call to St. James' Church, Cleveland, O.

The Rev. Edwin B. Woodruff was instituted Dean of Calvary Cathedral, Sioux Falls, S. D., on March 4th, the Second Sunday in Lent.

The members of St. Augustine's Church, Youngstown, O., have pledged \$3,000 towards a new Church building which is to cost \$15,000.

The women of St. Mark's Church, Paterson, N. J., have succeeded in paying off the last eight hundred dollars of a four thousand dollar floating debt upon that Parish.

Fifty-three persons were recently presented to Bishop Lines for Confirmation by the Rector of St. Barnabas' Church, Newark, N. J., the Rev. Harry V. B. Darlington.

The Rev. Chauncey H. Blodgett, Rector of St. James' Church, Roxbury, Mass., has accepted a call to Grace Church, Colorado Springs, Colo., and expects to begin his new work immediately after Easter.

Thirty-four Laymen in the Diocese of Pittsburgh were given Lay Readers' licenses at a special service held in St. Andrew's Church, Pittsburgh, Pa., on the First Sunday in Lent. The Rev. Thomas J. Bigham, Chaplain of the Diocesan Laymen's Missionary League, presented the candidates to the Bishop, the Rt. Rev. Dr. Cortlandt Whitehead. The Rev. Dr. Homer A. Flint, Rector of the Church of the Nativity, Crafton, preached the sermon and assisted in the service. The Rev. Dr. Alexander Vance is the Rector of St. Andrew's Church.



# PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

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## THE FOURTH SUNDAY IN LENT THE COLLECT

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Savior Jesus Christ. Amen.

In this Collect we are made to acknowledge the justice of God. God writes His laws both in nature and in grace. And if we transgress those laws punishment must naturally follow the transgression. The punishment to which we Christians first and foremost are expected to submit, it occurs to me, is the narrating in detail of our transgressions to our Heavenly Father. God's punishments are corrective processes, not merely punitive nor vengeful. Therefore, just to privately acknowledge our sinfulness is not enough, for such acknowledgement is not necessarily even humiliating, unless we are very conscious of the presence of the pure and loving God, and apparently few of us have that consciousness. But to detail our evil deeds, their number and their occasions, this humbles our pride and sends us looking for their roots, and then for a correction of those roots by a cultivation of their opposite virtues. Lenten self-examination, if it has been carefully and searchingly done, should have brought to our minds the memories of many evil deeds. In a way many evil deeds bring their own punishment in the trail of their performance. Only Confession of them, however, will ever lead us to admit that we deserve the punishment which they call for, and to accept that punishment in a humble and a patient spirit.

The writers of that Collect evidently were men into whose souls the iron of conviction of their sins had entered deeply. But they were more than that. They were men who realized that if they confessed their sin "God was faithful and just to forgive them their sins and to cleanse them from all unrighteousness." So they sought the comforting which is the strengthening grace or help of absolution.

The "blessed assurance" of which some Christians so glibly sing can only be the property of those who realize that God has spoken to our individual souls those pardoning and freeing words, "Thy sins are forgiven thee. Go in peace, and sin no more." Bishop Doane puts it this way: "Not the absence of sin nor its denial, nor its excusing, but the unwithheld and unrelieved confession of it, this is the way of our approach. It is the publican, and not the pharisee who goes down to his house justified. It is the prodigal son avowing his unworthiness and not the elder brother asserting his deserts to whom are given the kiss, the ring, the robe, the feast. Lent's lessons are but half learned by him who stops with the conviction of his sins; not learned at all by him who, with no sense of their exceeding sinfulness, no sorrow and no shame looks for an easy riddance from their unfeared punishment and unfelt power." Have you tried and examined your life and confessed your sins and felt the joy and relief of leaving them at the foot of the Cross?

## THE EPISTLE

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even

so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

"Son of the bondwoman! Son of the free!" Which are you? If you are outwardly respectable, bound by the conventions of your particular social set; content with a morality which by a school-room standard of religion would you give a "passing mark," if you enjoy worship and Sunday services solely because of some sensuous appeal they made, or are attracted by the personality of Preacher or Priest, and go in certain ways simply because they were pointed out to you by those you admired, would you be a very "free" sort of Christian person? I should say "Nay."

If you ask, "What constitutes the difference between 'the son of the bondwoman and the son of the free'?" I should reply, "The same thing that constitutes the difference between the Saint and the Sinner." That difference is a difference of motive. Both saint and sinner look quite alike, and often times to the unobserving, as far as outward appearances go, the sinner at first sight often looks the more attractive of the two. But put the acid test of motive into their daily lives and see what answer you get. The evil deeds that make most trouble in the Christian Church today and that worthily deserve to be punished are the inconsistencies and contradictions of nominal Christians. Ask yourself this question. If I call myself a professing Christian, in how many and in what vital respects does my daily life differ from the daily life of the man who says "there is no God," and goes his way without any reference to Him either in thought, word or deed? The answer to this question will show you what kind of a man you are. An Ishmael or an Isaac.

## THE GOSPEL

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

"This He said to prove him." God is daily proving us by doing the unusual things in the usual way, which after all is His way. He does not drive us into wildernesses. He lets us sit down where there is much grass. But when the Church is comfortably and pleasantly located then look out for dry rot! Our testing time is not only nor chiefly when we have too much, but when we have too little. Of what use is much grass to a hungry and fasting people? God was proving those people by showing how much there was to spare when they lived according to their needs. His blessing

made the boy's picnic dinner feed a multitude. And He used that picnic dinner to be the channels of His comforting sustaining grace, and to afford the text for His wonderful sermon on the Bread of Life. Again God says through this miracle, "Come to Me when you are hungry, and by the Hand of Christ I will fill you." Did you ever think that it was an evil deed for you to stay away from the company that Jesus feeds through His ministry? Did you ever think that the punishment for staying away from the company of faithful people was the inability to enjoy such company? Did you ever stop to think that God expects you to be on the lookout for opportunities to bring Him gifts which He could bless for the good of others? This is the reward Andrew had for observing the lad to whom in a way he was a sort of Big Brother. If you are doing any Big Brother work are you asking God to bless your little brother's gifts for other people's good and satisfaction? Are you careful not to waste anything or any fragment? Do you realize that waste is the great family sin of the United States? And are you and your family liable to be found guilty of the sin of waste?

F. S. W.

## RELIGION AND GOODNESS

To be religious is to have a sense of God. It is to be endowed with a sixth sense, a sense of spiritual touch.

To be religious is to realize that God is and that we are under the protection of His good providence. That we are not masters of ourselves but subject to another's mastery. It is to definitely acknowledge the power of God over our lives, to realize that we are stewards to whom God has given a certain amount of opportunity and strength and that we are responsible for the way we use these things to Him.

But to be religious means not only that we have a sense of responsibility to God but that we have a certain privilege of approach to Him. He has promised on His part to help us. He has said, "Ask and ye shall receive." Religion is not merely "being good." A man might be a good man and yet not be a religious man—might not have this sixth sense of God.

There have been many such men, men who trusted in their own strength to keep themselves straight and have said that they thought it a weakness to go to God for strength. Men who have been honest from policy, men who kept themselves continent because they wished to keep themselves from physical evil and wished to avoid the complications of life which a breaking of the moral law brings with it.

The trouble about making goodness a religion is that in the storm and stress of life it often fails to keep a man upright. The counsels of prudence are apt to fail a man when the storms of the passions arise and swell.

The man who leans only on his own strength, who has built a house of prudent morality and integrity for himself, is apt to find, when the winds arise and the storm beats upon his house, that it was built upon the sand.

When such a man falls, he cannot arise because he has never learnt where to go for a renewal of strength. Better the man who realizes his own weakness, and knows God, and goes to Him for strength than the man who trusts in his own strength and does not realize his own weakness.

A religious man is not necessarily a man without moral faults. He may have more faults than the non-religious man. But nothing is so plain in the record of God's dealings with man than that in the end the religious man, though full of faults, is safer than the non-religious man who perhaps in the beginning of his career walked more uprightly.

Look at the career of Saul and David. In some ways Saul is a finer character than David, with one exception—he had no sense of his right relationship to God. So when in his reign, perplexities and dangers came to Him, he had no strength to meet them and nowhere to go for wisdom and counsel. Despair and misfortune gathered thick about him and he became a gloomy mad-man.

David is full of faults, easily overcome by weaknesses of the flesh, and yet he was one of the most religious men who ever lived. Never losing sight of God, repenting of his sins and fighting against them, loving God even in the midst of his sins and loving God always more than he loved his sin, and always ready to serve God and pray to Him.

And so God loved David in spite of his faults, and God punished, He protected and forgave him.

Thus David becomes the very type of the religious man—the man who in prosperity and in adversity, in strength and in weakness, in sin and

## COMMENTS ON THE NEW LECTIONARY

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

FOURTH SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. in Lent	Ex. 5:1-9; 6:1-3 II Isd. 16:53-67	Luke 9:18-45	Micah 7	Luke 15:11-end
M.	Ex. 6:16-27	II Cor. 3	Nahum 1	Luke 16:1-17
Tu.	Ex. 6:28; 7:1-3	II Cor. 4	2	Luke 16:18-end
W.	Ex. 7:14-end	II Cor. 5	3	Luke 17:1-19
Th.	Ex. 8:1-19	II Cor. 6	Habak. 1	Luke 17:20-end
F.	Ex. 8:20-end	II Cor. 7	2	Luke 18:1-14
S.	Ex. 9:1-12	II Cor. 8	3	Mark 10:2-16
5 S. in Lent	Ex. 9:13-end Zech. 12:1-10	Heb. 2:13-6	Zech. 1:1-17	Mark 10:17-34

SUNDAY. The first lesson in the morning gives the story of the Divine encouragement to Moses and to Israel when not only "hope deferred" had "made the heart sick," but when the first beginnings of deliverance had, by a certain spiritual law, made things not better but worse. The corresponding New Testament selection is our Lord's vision of the "exodus" (see Luke ix:31 in original) that He should accomplish at Jerusalem. While exercising His saving power in helping others, our Lord Himself relied upon the promises of His Father and on the outcome of a great spiritual principle, that "Whosoever loseth his life shall save it." More than that He constantly looked back to what God had wrought in the past, and in this particular instance, to Israel's deliverance from Egypt.

The Old Testament alternate strikes at the close the same note: "God shall lead you forth and deliver you from all trouble;" while the references to God as the Creator of the world and of man brings support to the Gospel narrative of the feeding of the five thousand. "Is not the life more than meat?"

These lessons seem all to harmonize with the central thought of "Refreshment Sunday," but especially with the idea of deliverance contained in the Collect and in the Epistle, particularly in that St. Paul brings out the fundamental principle of reliance upon God's fidelity to His promises.

In the evening, the life of our Lord is continued with the familiar story of the Prodigal Son, which is never out of place, but fits particularly with the other Scriptures along the idea of salvation as the result of reliance upon a gracious Father and is well

supported by Micah's rapturous praise of the "God that pardoneth iniquity" and who will "cast our sins (but not us) into the depths of the sea;" a conclusion to which the prophet is brought only after experiencing great distress and then waiting for the God of his salvation Who would, he felt assured, be true in all coming years to the promises He had made, "the mercy He had sworn to the Fathers from the days of old." (See also verses 14 and 15.)

WEEK DAYS. In the morning, the story of Israel in Egypt is continued, the process by which the Spirit is brought out of bondage to the flesh; and the second lessons, course-reading of II Corinthians, contrast the Christian Ministry with the Mosaic and point forward to Easter through the discussion of the Resurrection as the outcome of suffering and sorrow; and perhaps even the discourse on Christian giving, which runs over into next week, might help out the Easter offerings, in both quantity and quality, if we could only get them on the Apostle's high plane. In the evening, the Harmonized Life is continued, dealing principally with the theme of judgment and salvation, including historical world judgments (Luke xvii: 37). As Old Testament backing of this, we have Nahum and Habakkuk; the former expressing "the passion of a whole epoch drawing to its close \* \* \*." "The overthrow of the tyrant is certain and God's people are assured of deliverance." Habakkuk emphasized more the deliverance; prayer over perplexity in the midst of permitted evil leading to God's answer and then to the joyous determination, "I will rejoice in the Lord (no matter what happens)."

in virtue, looks for help to God.

"I will lift up mine eyes unto the hills," David cries, "from whence cometh my help."

That is one of the finest descriptions of the religious man.

The man who looks up.

Better the man who looks up, though he may stumble over the rocks and sometimes fall into the pits of the way of life, than the man who always looks down, though by looking down he may walk more warily.

"Wilt Thou forgive that sin where I begun,

Which was my sin, though it were done before?

Wilt Thou forgive that sin through which I run

And do run still, though still I do deplore?

When Thou hast done, Thou hast not done;

For I have more.

Wilt Thou forgive which I have won

Others to sin, and made my sin their door?

Wilt Thou forgive that sin which I did shun

A year or two, but wallowed in a score?

When Thou hast done, Thou hast not done;

For I have more.

I have a sin of fear, that when I have spun

My last thread, I shall perish on the shore;

But swear by Thyself, that at my death

Thy Son

Shall shine, as He shines now and heretofore;

And having done that, Thou hast done;

I fear no more." —John Donne.

H. J. M.

## A WORTHY MEMORIAL

The Rev. Dr. Leighton Parks, Rector of St. Bartholomew's Church, New York, reports that one of the largest contributors to the fund of \$1,000,000 for the proposed new Church building, the late Charles W. Harkness, spoke to him very earnestly on the subject of raising at the same time an endowment fund to take care of the larger expense of maintaining the new edifice when it is erected. "You will get

## PROMINENT CLERGYMAN DIES IN DENMARK

The death of the Rev. Dr. Edwin George Richardson occurred in Copenhagen, Denmark, on Tuesday, February 20th. Dr. Richardson was a graduate of John Hopkin's University and of the Philadelphia Divinity School. He was ordained Deacon in 1832 by Bishop Pickney, and Priest in 1833 by Bishop Starkey. From 1833 to 1835 he was Rector of St. Stephen's Church, Newark, N. J., and of St. James' Church, Milwaukee, Wis., from 1835 to 1914, when he retired from active ministry.

"Billy" Sunday never received such an offering on the "last day" of any of his campaigns as was offered last Saturday morning at Christ Church Cathedral, St. Louis. It was the closing service of the Children's Mission conducted by Dean White of Grand Rapids. After the 350 boys and girls had marched about the Cathedral, meeting in the central aisle and going up it four abreast like a resistless tide of Christian Soldiers to the steps of the chancel, their resolutions all signed and in hand were collected in the Alms Basins and presented on the Altar to the Almighty. Every child had made resolutions and such an offering has seldom been made in the city before. It was the climax of a most helpful and inspiring Mission whose topic was The Christian Soldier.



## WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

### VIII. THE PENTECOSTAL CHURCH

Presumably there is hidden in the acorn the essence of all that becomes the oak. So in the Church after Pentecost we should find all that is essential to the Church. What do we find? If you had entered Jerusalem a month after Pentecost and asked a Christian what Christianity was, what could he have replied? Of course we must base his reply on the facts that are evident. He could have replied:

1. We have the life of Christ—that is, our foundation: "for other foundation can no man lay than that is laid, which is Jesus Christ." That is, the life of Christ, His birth, death, resurrection, ascension and His sending of the Holy Ghost, formed the Christian's creed then as it does now: for the Apostles' Creed is chiefly a recital of the facts of Christ's life, and it is modeled upon the creed of the very earliest period.

2. We have Christ's representatives or witnesses, the Twelve, to whom He had said, "As the Father sent Me, even so send I you." That is, the first Church had an authoritative and representative Ministry which had received the Holy Ghost, which was to bring to their mind whatever He had told them, and which was to guide them into all truth.

3. We have two Sacraments. We admit all seekers by Baptism and we are engaged frequently in the Breaking of Bread. These Sacraments were ordained by Christ Himself, and the Apostles are particular in conforming to His command.

4. We have the Old Testament in writing, which we believe testifies of Christ; and the Apostles, and others, can tell us many of Christ's teachings and works. That is, we have a code of ethics—a moral law, both written and unwritten—which we endeavor to keep to the best of our ability, and for the flagrant violation of which we may be put out of the Church. (I Cor. v:4-5.)

5. We have the prayers, which we are accustomed to recite when we meet together for the Breaking of Bread.

In short, they had a Creed, a Ministry, Sacraments, a Moral Law and a Public Worship from the very beginning of Christian practice.

Are we to assume that these things were "of Christ"? Surely the character of the Apostles, their training as Jews and with Christ, the nearness to His departure, and the unanimity with which these things seem to have been done, would seem to justify the assertion that they were acting as the representatives of Jesus Christ in doing these things.

Now if these things characterize the beginning of Christian practice, we may expect to trace the development of this practice along these five lines, to which we might well add another characteristic, viz.:

6. We feel bound to publish these glad tidings to all men. That is, as a living organism our function is to grow and to cover the earth.

We shall therefore pursue the subject of the Church's development under these heads:

(1) The Creed. (2) The Ministry. (3) The Sacraments. (4) The Practice. (5) Worship. (6) Missionary Activity.

### IX. THE CREEDS

The average man is distrustful of the word "creed", and well he may be, for the word, like other blessings, has been much misused. Of course it is derived from the Latin word "credo", and means merely "that which I believe". So, unless a man's soul is a blank, he must believe something—he must have a creed.

But creeds are of two kinds: 1. Those which have grown up in the historic Church as a witness to certain facts in the life of Christ.

2. And those which have been manufactured in order to embody somebody's opinions about things. In the latter sort, we confess to a languid interest, whether it includes the decisions of the Westminster Assembly, the Augsburg Confession, the Council of Trent, or the Thirty-nine Articles of the Church of England.

These are interesting as fossil remains of what people thought at these times, but ought to be considered not as creeds, but rather as the opinions of certain people. Strictly speaking, there are only two creeds which historically have any conspicuous place in the belief and worship of the Universal Church. These are the Apostles' Creed and the Nicene Creed—the one representing the consensus of early Christian belief, like our common law, springing out of the past without definite author or origin, and the other, like our written law, coming as the result of judicial decision and legislative enactment.

#### THE APOSTLES' DOCTRINE

We have seen that the Pentecostal Church "continued steadfastly in the Apostles' doctrine". What was that doctrine? Manifestly the germ of that doctrine is to be found in the words of our Lord Himself, "Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost". If one is to be solemnly initiated into such a faith, he certainly must believe in the Father, and the Son, and in the Holy Ghost. Thus we secure the framework of the Creed.

It was certainly the earliest Christian belief that the Father was Almighty, and the Maker of Heaven and earth. To this was added the primitive belief as to the Son of God—that He was Jesus Christ, that He was conceived of the Holy Ghost, born of the Virgin Mary, that He suffered under Pontius Pilate, etc. These facts were early added to the second clause of the Creed, as witnessed in the first four verses of I. Cor. xv, where St. Paul says:

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures."

Here we see three things:

1. That the phraseology of St. Paul's faith is almost identical with that of the Apostles' Creed, as far as it goes.

2. That he regards the Resurrection of our Lord as the central and most vital article of the Creed.

3. And that he declared this faith to be one which he had received, and not manufactured; and that their salvation rested upon their fidelity to this faith—a principle which in another place he vehemently asserts: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i:8.)

If we are to regard St. Paul as a learned authority, who gives the best interpretation of the facts as recorded, we shall find that this holding of a common faith was regarded by him as a vital principle. "Let us walk by the same rule", i. e., the same standard of truth. So he charges his protégé, Timothy, "Hold fast the form of sound words". (I. Tim. i:13.) In Greek, the word translated "form" means a "mould", i. e., a mould into which the sound words have been run. The nature and character of this mould we have already seen.

So, in writing his own obituary, St. Paul mentions as the climax of all his labors, "I have kept the faith". As a trustee of a large treasure, he had kept that which had been entrusted to his charge, without being guilty of attractive speculation or of personal speculation. He chose to hand down the faith, not to manufacture it. So the Apostles' Creed is the survival of this form of sound words, because the Church's witness to its accuracy is unanimous. It has no rival claimant.

#### THE RULE OF FAITH

Again, let us consider what this "rule of faith"—this "form of sound words"—contains.

In addition to the three clauses—a belief in the Father, and in the Son, and in the Holy Ghost—we find four other clauses, the last three of which contain a clear statement of the purpose of Christ's death and Resurrection—that we might attain to the "forgiveness of sins, the resurrection of

the body, and the life everlasting". This is so manifestly the purpose of the Gospel, as well as the profound longing of the right-minded man, that it requires no more than the statement to demonstrate its fitness as a summing up of the purpose of the Gospel of Jesus Christ.

But the intermediate clause between that which describes the Blessed Trinity as the source of our blessings and these three last things as the hope of our redemption, is the cause of much confusion, doubt and cavil.

To state the phrase is almost to invite an argument—"I believe in the Holy Catholic Church, the Communion of Saints"—for the second part of this clause may be taken as an elaboration of the first. To attempt to define it is to precipitate a conflict.

Some one has wisely said that if the Christian world could come into agreement as to the meaning of two words, there would be a cessation of strife; and these are the words "Church" and "Sacrament". And yet the Church is merely Christianity embodied in an institutional form. Yet to the Roman Catholic the Church is one thing, to the Greek or the Anglican another, to the Methodist, Baptist, Presbyterian, Quaker, Congregationalist, Lutheran, etc., quite another; and the matter is scarcely one in which argument can have force, for nearly every one is so settled in his conviction that he would rather fight than be convinced.

#### COMMON GROUND

And yet there is a common ground upon which most of us can meet, and it might be as well to get some ground to stand upon before we begin the conflict.

1. We nearly all agree that some sort of organization is essential to an adequate presentation of the Gospel. It may or may not be a matter of grave importance whether the Church is Papal, or Episcopal, or Presbyterian, or Congregational; but it is important, we all agree that it should be institutional, for we are all members of an institution that claims to be a Church, and the whole of our national life is bound up in institutions. We nearly all have some kind of ministry, some form of Sacraments, an ethical standard enforced by some sort of disciplinary power, a responsibility for extending that institution, and a practically common Bible from which we derive our devotions. Our worship is more or less differentiated, so that it is scarcely common; yet even here we address the same God, in a language which at least the minister and God are supposed to understand, and for the purpose of establishing a closer union between the worshiper and God.

2. We all, or nearly all, preserve that institution from generation to generation by some recognized form of admission, by some accepted principle of ministerial succession, and by some traditions and forms to which we ascribe more or less sacred and honorable value.

3. We all, or nearly all, claim a certain power of discipline over such ministers as we have, and so far as they will sustain our action in these feudal times, over the lay vassals who constitute our feudal domain.

And this agrees in fact with what we have already endeavored to establish: that Christ formed an institution which He called "His Church"; that the Apostles gave to this Church an organization which we practically acknowledge, inasmuch as we embody our own principles in some sort of an organization which we fancy is more or less like the one He founded; and while many people have a theory of an invisible and disembodied Church as an ideal condition, none has ever really succeeded in putting this theory into practice—so difficult is it for mere men to use invisible means of embodying truth—or of handing it down to others. We may say that we believe in an invisible Church, but if we are active Christians we seem to find it necessary to tie ourselves to some sort of visible institution. We know of no keener statement of this fact than that attributed to a popular revivalist, who, in answering the question as to whether it is necessary to belong to a visible Church in order to get to heaven, replied, "No more than it is necessary to take a steamer to go to Europe. The swimming is good".

We may argue about invisible Churches, but we find it vitally necessary to belong to visible ones, if our labor is going to be effectively joined to the labor of our fellow Christians, and to be handed down to our children.

So for the present we will leave the matter here, contenting ourselves with the observation that the Creed places, as the article of faith midway

## CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

### XII THE FAITH OF THE GOSPEL

#### MAN HELPLESS UNDER SIN

The Collect for the First Sunday in Lent is a voice from the depths of man's helplessness: "O God who seest that we have no power of ourselves to help ourselves." The same feeling of helplessness we find throughout the Prayer Book. "O Almighty God who alone canst order the unruly wills and affections of sinful men," conveys the same thought. This attitude of mind is a puzzle to the unspiritual man; he feels quite well satisfied with himself, and quite sure that most of the time he merits God's unqualified approval. He does not feel the need of Divine help, because he feels able to go along the right path in his own strength.

The Prayer Book voices Christian experience. Its language is that of the man who has had a new vision of righteousness, and has attempted to follow that vision, only to be convinced, as never before, of his own weakness. The Collect for the First Sunday in Lent is psychologically and spiritually correct, and voices the feelings of every man who has started out the season with a high ideal of what he is going to accomplish to correct his faults. Inside of a week such a man comes to realize that the task is not easy, that he is weaker than he supposed.

#### AN ENCOURAGING SIGN

This stage of discouragement is an encouraging sign. In a very serious illness the sick man does not feel his weakness until he begins to convalesce. While the disease is at its height he does not want to do anything, and so does not feel his weakness. Only as he is getting better does he become conscious how weak he is. So the realization of our own spiritual weakness is an encouraging sign because it reveals a high ideal of right living, and a real attempt to live up to that ideal. It shows spiritual convalescence.

#### THE NEED OF GRACE

The sense of our weakness drives

between these two triads of belief, that, in some way or other, from God the Father, God the Son, and God the Holy Ghost, through some visible agency, which Christ founded, and which He called His Church, we hope to obtain the forgiveness of sins, the resurrection of the body, and the life everlasting.

We are not avoiding the discussion of the subject, "What is the Church?", but are postponing it until we have placed certain other facts before the reader which seem to have a bearing on this much-mooted subject.

(To be continued)

### EVERY DAY RELIGION

By DR. JAMES E. FREEMAN  
Rector of St. Mark's Church,  
Minneapolis, Minn.

#### BOOKS AND MORALS

"Of Making Many Books There Is No End"

The relation that good reading has to good breeding, good thinking and good habits, is most intimate. An unclean book is a source of infection and a germ carrier, and no one may set limits upon its area of imperfection. Full many a young man or woman has gone wrong in early life because a bad book poisoned the springs. Lord Macaulay claims that mentally he was reborn through reading Lessing's "Laocöon," and there are other men as great as Macaulay who have been literally made over as the result of reading some book.

Every now and again we go into homes of refinement and find upon the tables books that are more dangerous for the youth (as well as for the mature and experienced), than uncorked bottles of bacteria. It is a curious thing that a wholesome mother will sometimes let a tender and plastic child read, with her permission and approval, a book that is utterly vicious, and corrupting. We cannot boast overmuch about our modern literature, if, indeed, it can be called litera-

ture. Here and there is a writer with a clean mind and a wholesome pen, but the vast majority of the stuff that is poured from our presses is inane, insipid and vicious.

#### THE NECESSITY OF MAN'S CO-OPERATION

Yet both the Prayer Book and Scripture insist, with equal emphasis, upon the necessity of man's co-operation in the work of salvation. God never forces men, God will never save a man against the man's will. Our Lord invites men to come to Him, He pleads with them to come, but He leaves them free to stay away if they prefer. In all His miracles of healing faith was required as the condition upon which the healing would be worked. Faith might be vicarious, the faith of the parents was accepted for the healing of a child, or the raising from the dead, but always the co-operation of man's will was demanded.

St. Paul expresses the same thought of Divine Grace as the efficient cause of salvation, but man's co-operation as the condition, when he writes "work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do."

So the Lenten season must have both prayer and fasting, both the laying hold of God's Grace without which we are helpless, and our own co-operation in God's work, by self discipline and alms. If the first result of the season is discouragement as we realize, more clearly than ever before, our own helplessness, we are thereby driven to fuller reliance on God's ever ready help, and more earnest co-operation.

J. H. Y.

ture. Here and there is a writer with a clean mind and a wholesome pen, but the vast majority of the stuff that is poured from our presses is inane, insipid and vicious.

The relation that reading bears to thought and habit is most intimate. Senator Beveridge tells the story of being in a woodland cAMP when some one expressed the desire for an interesting book. "Why not read the Bible?" suggested the Senator, whereupon consternation and surprise were expressed. "It is the greatest book in the world," said the Senator, and bringing it from his bag he read from some of its choice pages stories that, to the utter amazement of his colleagues, filled them with admiration and surprise, and held them spell-bound.

Some one calls the story of Joseph in Genesis the "greatest story in the world" and the best part of it all is, that it is a story with a purpose, a story of character development. If instead of reading some cheap and salacious novel, our fathers and mothers would periodically open this book of books and, by careful selection, present to the responsive minds of their children its wonderful teaching, its dramatic portrayal of incidents and people, we should not only have as the result, more discriminating minds among the youthful readers of general literature, but we should also have that which is infinitely more important, Bible-made characters formed and fashioned after those supremely beautiful models that are portrayed on the sacred page. When he was dying, the "Wizard of the North," Sir Walter Scott, said to Lockhart, "Bring me the book." "What book, sir?" "There is but one book, Lockhart. Bring me the Bible."

The greatest of English classics, the finest and most inspiring book in the world, is banned by law from many schoolhouses and colleges. Let us look to it that the reading of our youth is upon a higher and nobler plane.

(Courtesy Minneapolis Tribune.)



## THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

### STATISTICAL VIEW OF CHURCH EXTENSION

A writer in the January issue of The Newark Churchman sets forth a summing up of Church Almanac statistics that will be of interest to those who would know how we measure up quantitatively. Roughly stated we are about one in one hundred of general population. This proportion is not so great as to justify us in regarding humility as a dispensable virtue at the present time, but, on the other hand, it would be a very potent proportion of leaven. One in a hundred will do very well as a starter if each of those ones will realize and exercise his right relation to the other ninety-nine. This does not mean to try and make Episcopalians of them all in the present generation—the Episcopal Church is not strong enough to bear any such strain as that for some time to come. But it might mean, and it ought to mean, that each unit of leaven should so conduct himself that the term "Episcopalian" would come to be popularly regarded as synonymous with reverence toward God and a square deal to man. It is not so much more water that we need in our tub as it is more blueing. Yellow linen persuades no question as to the name and address of one's laundress.

### SLAVURKALIAN COMET

There are two points that the writer makes in the introduction to his statistical abstract that are worthy of more than passing notice. Taking them in inverse order the first would be—"We gather statistics on every subject nowadays and a great many of them have little relation to human life." Just so! A considerable meeting of men interested in good works comes together at quite a bit of expense for some of them. The piece de resistance of the day is to be a paper on the "Foreigners in Our Midst." The paper deals interestingly with the general subject and among other things makes reference to a peaceful invasion of the reader's Parish by a number of Slavurkians. They have come there to work in a mill. The paper states its belief that there are many others of this peculiar race who have come to our shores to enjoy our hospitality and that doubtless there is a whole lot more to come. They are the strangers within our gates, etc., etc. They have turned against the Church of their nativity, etc., etc., again. They are full of admirable potential that never had a chance, etc., etc., yet once more. Are we to sit supinely indifferent to this challenge to our Christianized humanity? Never! "We" enthusiastically rise to the occasion, nominate, vote and authorize a committee to look up this whole matter of the Slavurkians and report to the next meeting of Convocation. The reader of the paper is made the Chairman of the Committee. His co-workers assist him to the extent of affixing their signatures to the report that he laboriously gets together, though he had to mail it to two out of the three, who must be absent from this meeting by reason of unavoidable detention. The report is read and it is a thorough one. It goes back into the history of the people under consideration beyond the time that they had any, for there are some interesting legends connected with the reputed origin of the race. It graphically sets forth the social conditions which caused them to emigrate. It gives approximately the number and location of all those in this country. It covers the ground so thoroughly that the insurance man has no question whatever to ask and the poet only one. When the Chairman closes his report he takes his seat amidst applause. A vote of appreciative thanks is tendered him in which everybody votes "Aye"! The comet is in perihelion.

But a cloud is already rising to obscure it, though a fleecy and beautiful one it is. The time has come "to thank the ladies for the repast so bountifully served" and the poet rises to put the motion in language worthy of the sentiment and its objects. And that is the end of the Slavurkians. Absolutely. That report with all its impressions goes into the bottomless tank of oblivion. A year and a half afterwards the Chairman meets a Church acquaintance who inquires, "Say, somebody was telling me the other day that there was quite a bunch of foreigners over in your Parish

somewhere. Do you know anything about them?" The Chairman looks at him. The questioner is one of the committee-men who "collaborated" with him in the report on the Slavurkians.

This thing is happening all the time, as anybody knows who attends by-productional meetings of religious, philanthropic and educational institutions and organizations. Conceivably and actually eggs bear some relation to life but they are but dead and will remain dead unless some provision is made for hatching them. Bishop Lawrence is one of the few men who ever succeeded in relating arithmetic to maternity. But he is one of those peculiar two-handed geniuses that can count eggs with one hand and fashion an incubator with the other. The trouble with the committee on the Slavurkians was that it conformed to the common one-handed type that counts the eggs and leaves the incubator in the air.

### 150,000 PER CENT

The second point in the introduction by the writer in the Newark Churchman is that "the making of statistics is overdone." Just so, again! And it is wastefully overdone. A paper or speech of more or less vague and sentimental character comes up before a meeting and the immediately resulting enthusiasm starts to raid the treasury for the expense of "collecting information"—statistical information, of course—to be served up in a future report. Nine times out of ten, perhaps, the men appointed to this

strait. Otherwise he would never have been content to simply write "the making of statistics is overdone" and to let it go at that.

What has been said above does not, of course, apply to the general statistics of the Church. For obvious reasons we have got to know where we stand in these matters. Moreover, the gathering of such data involves no extraordinary expense, for they are afforded by the records and reports of the Clergy—each of whom keeps and renders such as a matter of common, orderly business.

### SUMMARY AS STATED BY THE NEWARK CHURCHMAN

We always await with great interest the appearance of the Church Almanacs with a summary of the statistics gathered from the Diocesan Journals and through them from the Parish reports. The making of statistics is overdone in recent times, while we wish that there had been more people interested in them one or two thousand years ago. We gather statistics on every subject nowadays and a great many of them have little relation to human life.

Church statistics are of limited value and do not always tell us what we need to know and yet we naturally desire to learn how the work of the Church is going on and note the progress which may be expressed in figures, while we all feel that the chief part of the work and life of the Church cannot be tabulated.

There are now nearly 1,100,000 communicants in the Church, nearly 6,000 Clergymen, 8,517 Parishes and Missions. The Baptisms last year were 74,150; the Confirmations about 61,000; the Sunday School teachers, 54,000; the Sunday School scholars about 500,000; the contributions of the Church were about \$20,000,000, but, of course, there are great sums given for Church institutions and charities which are not reported. One cannot take very great satisfaction from the study of the statistics for there is by no means

## NEWS STORIES FROM MANY QUARTERS

### A CHURCH DORMITORY FOR NEEDY STUDENTS

A dormitory is in the course of construction adjoining St. Paul's Church, Vermilion, S. D., for the use of needy students attending the State University. It is a Church institution and Mrs. George Biller, Jr., wife of the late Bishop of that Missionary District, is undertaking to raise the \$4,000 necessary to its erection. Separate study rooms will be provided for each individual and there will be a large common sleeping room on the second floor. There will be hot and cold shower baths. It is to be operated on a per capita assessment plan. The students will be required to furnish their own bedding. The rooms will be free. The cost of light and heat and operating expenses will be charged to the students occupying the rooms.

### TWO HUNDRED FIFTEEN THOU- SAND DOLLARS IN BEQUESTS

By the will of the late Mrs. Nannie B. Conarroe, of Philadelphia, Pa., the Church of St. Peter's-by-the-Sea, Bald Head Cliff, Me., receives in trust, \$75,000, the income from which is to be used to pay the salaries of the Rector, organist, sexton and other expenses for the maintenance of the Church. Among other bequests are: Home of the Merciful Saviour, a Church institution for crippled children, Philadelphia, \$30,000; All Saints' Spring Well Cottage, Springwell, Nova Scotia, \$30,000; St. Thomas' Church, Winn, Me., \$10,000; to the Bishop of Maine, for the use of the Diocese, \$20,000; St. Peter's Church, Philadelphia, \$20,000; Bishop White Prayer Book Association, \$10,000; Bishop White Parish Library Association, \$10,000; Church of St. James the Less, \$10,500. Total, \$215,500.

### A CAMPAIGN THAT PENET- TRATED PRISON WALLS

Bishop Lawrence's recent campaign for the Church Pension Fund made itself effectually felt not only in the most obscure Missions of a few souls in the country, but it even penetrated prison walls and got returns. The Chaplain of the Massachusetts State Prison at Charlestown tells the story of a convict who, just before his release, said to him: "Chaplain, I have been able to save during my imprisonment, fifty dollars, now on deposit at the office. I am going back to take charge of my father's farm. I do not need the money, but I have heard something about Bishop Lawrence and the Church Pension Fund. I would like to give that fifty dollars to the Fund as an expression of my gratitude for what you, as an Episcopal Clergyman, have done for me."

### ANNIVERSARY OF BISHOP ISRAEL OBSERVED

The sixth anniversary of the elevation to the Episcopate of the Rt. Rev. Dr. Rogers Israel was observed by the Clergy and Laity of the Diocese of Erie at St. Paul's Cathedral, Erie, Pa., Feb. 24th. Services were held by the Dean, the Very Rev. Dr. A. R. Van Meter. Bishop Rowe, of Alaska, was among the speakers. Bishop Israel was making visitations at the other end of his Diocese and could not be present. The Bishop has made a large place for himself in the hearts and minds not only of the Clergy and Laity of the Church in his Diocese, but has gained a very wide circle of friends among those to whom he does not minister. He takes an active part in civic affairs.

### AN OLD BELL TO BE GIVEN A PLACE OF HONOR

The old bell that hangs in the belfry of Holy Trinity Church, Collingswood, N. J., is to receive a place of honor in the new Church building now under construction. The Vestry has decided to provide a handsome glass case in which the bell will be kept. The bell was purchased twenty-seven years ago by pennies contributed by the children of the town. No bell will be placed in the new Church, and it had been intended to discard the present one until its history was discovered a short time ago.

### Call to Americans

#### A PARTING MESSAGE

(In view of the sudden death of Bishop Nelson on Feb. 13th, this message seems very touching, therefore we give it in full.)

Atlanta, Ga., Feb. 10th, 1917.

My Dear Mr. Shimmion:  
My Diocese is not doing anything unitedly for the Armenian and Syrian Relief. As far as I know everything of this sort has been done either parochially or personally, and I have no way of finding out who has contributed to that object.

With absolute frankness and conviction I record my opinion that of all the sufferers during this terrible war, none have been so horribly abused as your fellow countrymen, with the least possible excuse; hence I feel that if there is to be a discrimination in gifts and offerings it should be in favor of the Assyrian, Armenian and Syrian Relief, and I sincerely hope that the fund may be built up commensurate with the great needs of these poor people.

Yours very faithfully,  
C. K. NELSON,  
Bishop of Atlanta.

#### WILL YOU?

Those who have read the reports upon the sufferings of the Armenians and Syrians, a huge volume issued with the approval and over the signature of Lord Bryce, are appalled, not only by the almost incredible tortures inflicted upon these brave people, but also by the fact that the cruelty of the Turk is threatening the extension of Christianity in the region which cradled it nineteen centuries ago. We know that our relief funds are helping to save the remnant. We know that the necessity is still vast and pitiful. We know that all who will stop to think will quickly help. Will you? ERNEST M. STIRES, Rector St. Thomas' Church, N. Y. Chairman Assyrian Relief Committee, New York.

(The Treasurer of the Assyrian and Armenian Relief Committee, is Mr. Woodbury G. Langdon, 59 East 59th Street, and this Committee is an auxiliary to the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York.

## A LENTEN SUGGESTION

### LIFE WITHOUT CHRIST ONLY A SHADOW

Talk about shams in religion—a greater sham is that life which does not recognize the religious element in it. Talk about forms in religion—where is there a greater form than a living being, walking, thinking, breathing, acting, but with no soul living to God—no heart loving Christ? 'Tis only a semblance of life—a shadow without a substance.

task will undertake it as if it were the first time in the history of man that the given subject had ever been considered. Scuffling here and there without any very good sense of direction they pile up railroad fare, stamp bills, assistant-worker charges, typewriter damages and a bankrupting accounting with the printer until the appropriation is swamped. More often than not the result is redundant in matters of no account and deficient in important particulars, for genius or even ability for statistics is not more often met with than genius or ability in any other particular line of endeavor. But even supposing that the result is above criticism in these respects, the chances are ten to one that it is essentially a re-duplication of work that has been done anywhere from five to fifty times before. The whole country from the United States government down to the village selectman, is engaged in gathering statistics upon all the subjects that begin with the letters from A to Z, inclusive. Near the 42nd parallel of latitude, not long ago, the sum of \$150—fortunately the treasury had no more—was voted and spent in gathering statistics and related information upon a subject that had been gone over by others dozens of times. In the public library of the city in which the Chairman lived, were three or four books, and one in particular, that dealt exhaustively with the whole matter. The round trip by trolley to the library would have cost ten cents. Every essential detail in that \$150 report could have been procured at a cost of ten cents. Besides that, a helpful book on the conservation of energy might have been taken out at the same time. One hundred and fifty dollars for an article procurable in the open market for ten cents! This sort of thing isn't peculiar to the 42nd parallel—it is just as true of the 41st, which goes through Newark. This consideration inclines one to the belief that this writer in the Newark Churchman must be a man of fine Christian self-re-

the gain in Clergy, Candidates for Holy Orders, Baptisms, Confirmations, communicants and Sunday School scholars which there ought to be. We are not throwing into the service of the Church the zeal which becomes a Christian people who believe strongly in their religion. We are spending too much of time and strength on discussion and too much money upon making things according to our tastes in the service of religion, as compared with what we are spending upon aggressive work. The Church is too much like an army comfortably encamped rather than like an army making an aggressive campaign which is as a rule the only successful campaign. One reads more frequently in the Church News of the acquisition of some bit of Church furniture or decoration than of the establishment of a new Mission or the bringing into the service of a Church of a trained man or woman to bring in the overlooked and the neglected. A Church which is gaining but two and one-half per cent in a year is making small progress.

The seven stronger Dioceses reporting last year were as follows: New York, Pennsylvania, Massachusetts, Connecticut, Long Island, Newark, Chicago and Western New York.

Smaller Dioceses: Ohio, Maryland, Albany, New Jersey, Central New York, Washington, Rhode Island.

### LENT IN GRAND RAPIDS

The Rev. Harrison, of the Order of the Holy Cross, conducted a twelve days' Mission in St. Mark's Cathedral, Grand Rapids, Mich. Other special Lenten preachers are Rev. Charles Young of Chicago, and Bishop Kinsman at the noon-day services, which are well attended. Wednesday evenings are being devoted to Social Service development in Union Services addressed by Dean Edwards of Detroit, Dr. Pengelly of Flint, and Rev. Mr. Budlong of Chicago, leaders in that line of work.

### NEW FIELD SECRETARY

The Rev. Horace Wood Stowell has resigned charge of the Chapel of the Transfiguration in Rock Creek Parish, Diocese of Washington, and has accepted the office of Field Secretary for Missions in the Province of Washington.

Mr. Stowell will serve as assistant to the Provincial Secretary, the Rev. William Cleveland Hicks, and will assist him in conducting Parochial and Group Missions on Missions; special work among men and boys; Parish and Sunday School Missionary Addresses and Conferences; the organization of Mission Study Classes for men, and of Parochial Missionary Committees. The salary of this new Field Secretary is provided by a generous member of the Province. Those desiring his services should address the Provincial Secretary at the New Provincial Office, 1311 G Street, N. W., Washington, D. C.

### SERVICE FOR THE CHURCH INSTITUTE FOR NEGROES

At the Church of the Messiah, Brooklyn, N. Y., on the first Sunday in Lent, a special service was held in the afternoon in the interest of the Church Institute for Negroes. Bishop Bargess presided and the Rev. Robert W. Patton, D. D., the representative of the Church Institute, was the principle speaker. Singers from the two Church Schools, St. Augustin's, Raleigh, and St. Paul's, Lawrenceville, sang some old time plantation hymns.

### SYNOD OF THE SIXTH PROVINCE

The Church in Pueblo has invited, through Bishop Johnson, the Provincial Synod of the Northwest to meet next October in Pueblo. Arrangements are already under way for this meeting. The people of Pueblo desire and expect to make this meeting of the Provincial Synod a memorable one.



# The Witness

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

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## Editorial

### MISSIONARIES

Anyone who has read Bishop Fiske's little book on "Service and Sacrifice," must be struck with the vital importance of strengthening the Church in rural communities.

The opportunity is greater than ever before, because of the general neglect which rural communities have suffered in the ruinously divided state of Christendom.

So long as a place is big enough for any particular demonimation to be sure of a constituency, the work is attended to, but as soon as the population is so scattered and divided as to deprive the demonimation of such a nucleus, the work is neglected or abandoned.

In the olden time, when Missionaries had to depend upon a horse and buggy, or upon their legs, for transportation, it was a common thing for one Missionary to care for ten or a dozen places, but now with increased facilities for transportation, Missionaries are content to care for two or three towns and leave the cross-roads unshepherded. Nor is this altogether the fault of the Missionary. Modern methods of transportation are expensive and the salaries of the Missionary are small, and the work is hard.

Underpaid men are singularly lacking in initiative in all branches of business, and so the Diocesan Mission Board has spent its money in keeping alive the Church in small, overchurched communities; and the amounts spent have not been large enough, nor the obligations attached to the stipend rigorous enough to insure the rural work being done.

But the movement, begun in New England, to reach the remote and isolated farmer, has gained momentum and is spreading West, and the call of Bishop Fiske to seize this opportunity is being felt all along the line.

But how is it going to be done? It would seem as though a Church, a large percentage of whose membership own and operate automobiles for business and pleasure, would enjoy both better, if they combine to furnish automobiles to Missionaries located in spots where machines could be profitably used; and if the various Diocesan Boards would grant Missionary appropriations on the basis of the recipient doing Missionary work, and not stationary work.

Is it Missionary work for a man to settle down in a community of twenty or thirty families, and ignore the hundreds of unattached persons in a radius of fifty or sixty miles? And how can he do this Missionary work effectively unless he is supplied with the instruments which would make such work possible?

Ought not Diocesan Missionary Boards to face this problem and would it not be better business to equip five Missionaries in an effective manner, and to require of them adequate service, than to sustain ten Missionaries in a state of enforced idleness and a kind of suspended animation?

On what ground is it the business of Missionary Boards merely to pay salaries? Why have they not the responsibility to provide instruments for effective service as well?

### CONTROVERSY

We wish to say another word about the policy of THE WITNESS. The Church includes a wide diversity of practice. There is one faith, but there are a diversity of viewpoints that have their place within the Church.

There are those who deny this. There are High Churchmen who are ill at ease in the pew with their lowly brethren: and there are Low Churchmen to whom High Church practice in every shape is a sign of battle. Lights, incense, auricular confession, and the rest exist within the Church. So do communion tables, black stoles and extemporaneous prayer.

Personally, we agree with Father Dolling, who used incense and prayer meetings; and allowed people to confess their sins in a confessional or in an experience meeting. Why not?

Provided you are accorded such liberty, should you in the interests of uniformity abridge your brother's liberty?

At any rate we shall conduct THE WITNESS on the principle that all these things have their place in the Church, and we shall welcome articles which reflect the viewpoint of the holder. Why not? You need the person with the viewpoint opposite to your own. You need his defense of his position and to understand his explanation of it.

The tendency of American religion has been to narrow each man down to his own constituency and to make him narrow.

Christ did not die to make men opinionated. He died because opinionated men crucified Him.

There are certain facts to which the Church witnesses faithfully. These you cannot honestly deny and be baptized, confirmed, or ordained; because the Church asks you if you believe them, and receives your affirmative answer before She proceeds to confer the grace.

But the Church does not ask you whether you follow the practice of the Reformers or the old Catholics in the matter of relieving the burden of your sin.

THE WITNESS will be strictly loyal in setting forth the facts of the Creed, the Ministry and the Sacraments as this Church hath received the same. But in your opinion about these facts, that is not a matter of the Faith but of the practice of the Church; and as such the Church has widely differed in times and places.

"In things indifferent, liberality, in things essential, unity in all things, charity."

So if you see some articles in THE WITNESS that you don't like, you can do one of two things,—get angry about it or think about it. We advise the latter, but we do not presume to control you in the former.

Acrimonious controversy, we do not want, even though we print side by side two widely diverging articles. Not because we object to controversy. You do not know us. We positively delight in it, but because newspaper controversy doesn't get anywhere, and people are tired of it.

Our Lord was a controversialist; St. Paul was a controversialist. We do not object to controversy by itself. We are merely as an experiment and as a matter of self-discipline trying to publish a newspaper that is a witness to the facts, and is a mirror of various opinions, without becoming an arena for fighting it out.

In other words we are trying to be a newspaper for the non-combatants; letting them hear both sides without the smoke of battle blotting out the perspective. We welcome courteous contributions from all schools, and we exist for those who want to hear all sides, without having either side forced upon them.

If the Church is ever to exercise a wide influence, the various schools of opinion within the Church will need to understand one another, and how can they if they hear only one side of the matter? And if you as a Churchman are ever going to be big enough to grapple with the problems of the future, you will need to read much that you do not agree with and meditate upon your brother Churchman's viewpoint, which is just as conscientious as your own.

It is better to have wide divergence in opinion within the Church than to have schism as the only refuge for honest opinion.

## STORY OF THE CHRISTIAN CHURCH

In order that the reader may know just how hard was the Christian life in the early Church we are going to quote verbatim from an account by Tertullian of a martyrdom which occurred in North Africa about the year 202 A. D.

"The young catechumens, Revocatus (and his fellow servant Felicitas), Saturninus and Secundulus were seized. And among them also was Perpetua, respectably born, liberally educated, a married matron, having a father and mother and two brothers, one of whom, like herself, was a catechumen, and a son, an infant at the breast."

The story of the martyrdom is her own. "While," says she, "we were still with the persecutors, and my father for the sake of his affection for me, was persisting in seeking to turn me away, and to cast me down from the faith,—'Father,' said I, 'do you see this vessel to be a pitcher?' And he said, 'I see it to be so.' And I replied to him, 'Can it be called by any other name?' And he said 'No.' 'Neither can I call myself anything else than what I am, a Christian.'"

"After a few days we are taken into the dungeon, and I was very much afraid, because I had never felt such darkness. O terrible day! O the fierce heat of the shock of the soldiery because of the crowds. I was very unusually distressed by my anxiety for my infant. Then going out of the dungeon all attended to their own wants. I suckled my child which was now enfeebled by hunger. I obtained leave for my infant to remain in the dungeon with me; and forthwith I became strong and was relieved from distress and anxiety about my infant; and the dungeon became to me as it were a palace, so that I preferred being there to anywhere else."

"In this dungeon Perpetua saw visions, and Felicitas brought forth an infant. Here she was besieged by her father and relatives. From here she was taken to the tribunal."

"Another day, while we were at dinner, we were suddenly taken away to be heard, and we arrived at the town hall, where an immense number of people were gathered together. We mount the platform . . . Then they came to me and my father immediately appeared with my boy, and said in a supplicating tone, 'Have pity on your babe.' And Hilarius the procurator said, 'Spare the gray hairs of your father, spare the infancy of your boy, offer sacrifice for the well-being of the Emperor.' And I replied, 'I will not do so.' Hilarius said, 'Are you a Christian?' and I replied, 'I am a Christian.' And as my father stood there to cast me down from the faith, he was ordered by Hilarius to be thrown down and was beaten with rods. And my father's misfortune grieved me, as if I myself had been beaten, I so grieved for his wretched old age. The Procurator then delivers judgment upon all of us, and condemns us to the wild beasts, and we went down cheerfully to the dungeon. Then I send Pomponius the Deacon to my father to ask for the infant, but my father would not give it him."

The account of the martyrdom will be given next week, and as you read it reflect on the passage in the Epistle to the Hebrews, "Thou has not as yet resisted unto blood striving against sin."

### MISSIONARY DISTRICT OF UTAH

The hard work of many years among the Indians of Utah is beginning to tell. Every year a few are added to the Church by Baptism and later renew their vows in Confirmation. Bishop Jones has recently confirmed three Indian girls at Whiterocks, a station in charge of the Rev. M. J. Hersey of Randlett.

We have one better than Canon 19. A Methodist Clergyman in Utah, expecting to be in California for some time, asked Archdeacon Reese to care for his flock during his absence. This particular flock has more Episcopalians than Methodists, but under the Over-Churched Movement we remain out of the place except for occasional services.

The Ninth Annual Convocation of Utah recently went on record asking the Legislature to adopt some laws prohibiting the sale of "peyote" among the Utah Indians. This is a harmful drug which causes all sense of right and wrong to disappear. At first it was introduced as a religious ceremony, but as soon as the habit was fixed the religious end was forgotten, merely the craving remaining. The Christian Indians are bitterly opposed to it, trying to make the others see their danger. A bill has been introduced in the Legislature making it a crime to have it in possession.

### COLORADO NOTES

The Bishop has leased the house, 819 East Eighth Avenue, and is now in residence there.

Mrs. Johnson will be at home on Mondays and the Bishop on the last Monday evening of each month.

Bishop Johnson (Colorado) has just finished a series of four Missions, held respectively at Pueblo, Boulder, Denver and Colorado Springs, the three largest places in the Diocese and Boulder is the seat of the State University. Eventually the Bishop hopes to reach each point in the Diocese by this method.

Denver. Steps have been taken to erect a Convalescent Home in Denver. An anonymous gift of \$11,000 from a gentleman has been met by the assurance of a similar sum. The work of the Home has been carried on in a rented house by a Board of Church women, who have overcome many difficulties in the way of providing for those discharged from hospitals and unable to go back to work.

Pueblo. The Rev. F. A. D. Lauret has resigned as Rector of Holy Trinity Church, Pueblo, and expresses his intention of taking a prolonged rest. This leaves four Parishes vacant in Colorado at the present time, St. Luke's, Denver; Grace, Colorado Springs; Holy Trinity, Pueblo, and the Parish at Trinidad. Steps have been taken by all these Parishes toward filling the vacancy.

Denver. The speakers for the noon-day Lenten services which are held in the Tabor Theatre, Denver, Colo., during the third, fourth and fifth weeks of Lent, are: March 12-17, Bishop Wise; March 19-24, the Rev. F. D. Ingley; March 26-31, Bishop Johnson.

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## NEW PLANS FOR CO-OPERATION

### BETWEEN THE JUNIOR AUXILIARY AND THE SUNDAY SCHOOL

The General Board of Religious Education is heartily in sympathy with the new effort to bring about closer relations between the Sunday School and the Junior Auxiliary.

We believe that every Sunday School ought to teach Missions, and welcome the assistance of the Junior Auxiliary in expressing this teaching by action, and even in giving supplementary instruction.

The purpose of this notice is to explain to all Provincial and Diocesan officers in Religious Education that the two Central Boards of the Church are both of one mind in furthering this movement.

The undersigned is anxious that ALL DIOCESAN OFFICERS in the field of Religious Education should adopt all suitable means (printed notices, addresses to Sunday School gatherings, etc.) of bringing this matter to the attention of Rectors and Sunday School teachers in the immediate future. The following leaflet and letter to Junior officers will show the attitude of the authorities on the side of Missions. It is for us to do our share in forwarding the movement.

In particular, and as an additional explanation, the following suggestions as to practical methods are offered:

1. Let the subject be discussed at a meeting of the Diocesan Board of Religious Education as soon as possible.

2. Encourage all Rectors and Superintendents by a special notice to take up in a co-operative spirit the discussion with the Junior Auxiliary officers the following points:

(a) How can the children in our Sunday School best pursue the STUDY of Missions?

(b) How can they best carry out definite missionary work as a needed expression of their study?

(c) How shall we formulate the co-operation between our Parish Sunday School and the Junior Auxiliary?

3. Urge all Sunday School teachers to undertake such Mission Study as will assist them in co-operating effectively with the Junior Auxiliary: ("The Making of Modern Crusaders"—Board of Missions, 25c—or the Correspondence course of the General Board of Religious Education on "Missions and Social Service," are recommended for this purpose.)

4. Urge those in charge of the offering system of the Sunday School to consider jointly with the Junior Auxiliary officers how money given by the Sunday School for Missions (OUTSIDE OF THAT GIVEN IN THE LENTEN OFFERING) may be applied so as to become both educational and effective in the highest degree.

LESTER BRADNER,

Director of Department of Parochial Education, General Board of Religious Education.

### THE NEW JUNIOR PLANS

The Triennial of 1916 may mean much to the children of the Church, for after serious consideration some important changes in the Junior Department were planned. It was provided, however, that the next three years shall be used for experiment, so that the organization remains for the present the same.

This is a brief report of the reason for the changes and the proposed lines on which they are to be carried out.

(1) The Junior Auxiliary almost never reaches all the children. (2) It fails especially to reach many boys, and (3) It far too often depends upon one leader, and drops if that leader gives it up. Enlarging a little on the first point, one of the worst things is that in getting only some of the children the impression is irresistibly made that "Missions" is something extra, and that the Junior Auxiliary is a society for this extra thing. How can we change these conditions? Theoretically it is easy. The Church has one organization which practically includes its children, to which boys as well as girls belong, and which does not depend for its existence upon one leader. This is, of course, the Sunday School. Put with this fact one other, the effect the General Board of Religious Education is having upon the Sunday School. This Board has recognized that missionary teaching is a part of Religious Education, and when the suggestions of the Board shall be adopted throughout the Church we can believe that missionary instruction will be not an extra but a natural part of child training. Now let us put these facts with the work of the Junior Auxiliary.

Ideally, may not the time come when we need no separate children's missionary organizations; when all missionary work can be done in and through the Sunday School, when mission study will be a part of the Sunday teaching and missionary manual work will be done some week day by the Sunday School meeting for the activity which is a natural result of the Sunday teaching, when Sunday School teachers shall have realized that they cannot teach the Incarnation, Atonement, Resurrection, or any part of our Christian faith without teaching missions.

Shall we try to hasten the day by giving up organizing Junior Branches, replace all our Junior leaders by Sunday School teachers, and trust that all will come out well? So to state it is to realize that we must not be in too great haste, beside which there is a very important consideration to be remembered. There are yet many Sunday Schools entirely unreachd by this ideal of the General Board of Religious Education, and there are still, alas, more Sunday School teachers who apparently do not know what the Church's mission is. Then, too, the fact that children like to belong to societies, that this is the age of the "gang spirit," must make us hesitate over any plan of giving up the Junior Auxiliary. In consideration of all these facts, somewhat of a combination of the ideal and the present plan is recommended, as follows:

1. Let us work on Sunday School lines. Let us keep the Junior Auxiliary organization, but use it in connection with the Sunday School, that is, see that every member of the Sunday School, because he or she is in the Sunday School, shall join the Junior Auxiliary. A further word about reaching the Church's children must be inserted here. While we shall work with the Sunday School, because it is the one organization which most nearly embraces all children, we must remember that it does not entirely

succeed in doing so; therefore, we must plan not only for the Sunday School, but for all the children of the Church.

2. Where it is possible, the Superintendent of the Sunday School should be the head of the Junior Auxiliary, or the head of the Junior Auxiliary should be a member of the faculty of the Sunday School, and the leaders should be teachers in the Sunday School, if possible.

3. Organize sections along Sunday School lines. The Cradle Roll and the Kindergarten should constitute the Little Helpers. Then there can be as many groups of the older children as seem desirable, but these groups shall be governed not by age, but by grades in the Sunday School.

The following recommendations to govern this experiment were adopted at the business meeting on October 16.

A. Find out what is being done along missionary lines in the Sunday School of your Diocese.

B. Get in touch with your Diocesan Board of Religious Education.

C. Endeavor to introduce missionary instruction into the Sunday School where it does not already exist, and co-operate when possible with all existing plans for mission work.

D. Get all existing Junior Branches in touch with the Sunday Schools in their Parishes.

E. Organize as many new Branches as possible in connection with the Sunday School.

F. Get Sunday School teachers into Mission Study Classes.

G. Study what can be done for older boys and girls—those who too often drop out of Sunday School. It may be possible to organize Young People's Societies of boys and girls.

H. Study the question of missionary giving—the use of the Duplex Envelope in Sunday School, of the relation between the Lenten and the Junior Auxiliary offerings, and the advisability of undertaking specials, like the Children's Ward in St. Luke's Hos-

pital, Tokyo, or the future one of St. Agnes' School, Kyoto.

I. Immediately on your return home see that the Junior Board is called together, with representation from the Woman's Auxiliary and from the Diocesan Board of Religious Education, to make plans along these lines, or form a committee of Parish officers to carry on these plans.

J. That these recommendations be carried out with the consent of the Bishop and the co-operation of the Rector of the Parish and the Board of Religious Education.

K. That this suggested plan be printed for the use of Bishops, Rectors, Sunday School Superintendents and teachers and Junior leaders.

L. That the Woman's Auxiliary give its help, advice and encouragement to Junior leaders and Sunday School workers in carrying out these plans.

### PAST AND COMING

#### EVENTS AT CAMBRIDGE

The second semester of the Episcopal Theological School, Cambridge, has just begun. Dr. Edward S. Drown has announced a special seminar course on "Atonement and Justification." A seminar course, open to Seniors, on "Four English Churchmen" (Cranmer, Laud, Wesley, Newman), will be given by Dr. James Muller, instructor in Church History in the sabbatical absence of Professor Henry Bradford Washburn. Perhaps the most popular course of the second half-year will be the seminar in "The Teachings of Jesus," offered by Professor Warner Foote Gookin, elective for Seniors and Middlers.

The annual mid-winter dinner of the Alumni Association was held at the University Club, Boston, on the evening of Feb. 13th. The school this year at Commencement celebrates its semi-centennial anniversary, therefore the topic at the dinner was "The Next Fifty Years of the School." Rev. Ed-

## A LENTEN SUGGESTION

### CHRIST IN OUR LIVES

Lent is full of Christ. It brings men to Christ and Christ to men. We seek the Saviour in the wilderness, and we find Him by our side, in our hearts; and in the glow of feeling, under the guidance of Love that "seeketh not her own," we go out to find and help our brother for whom Christ died. By faithfulness in Lenten duties we gather strength and grace to go on to better things, when the light of Easter morning breaks through the mists, and the Sunshine of Eternal Hope falls upon an empty Tomb.—Bishop McLaren.

ward T. Sullivan, '92, Rector of Trinity Church, Newton, presided as toastmaster. Among the speakers were the Rev. John W. Suter, '85; Rev. William L. Clark, '04, Vicar of the Church of the Ascension, Boston; Rev. William A. Lawrence, '14, Rector of St. Stephen's Church, Lynn; Professor Edward S. Drown, D. D., '89, and Dean George Hodges. Dean Hodges also conducted a Quiet Day for the Alumni the day following at the school.

During Lent special preachers address the students under the auspices of the St. John's Society. Lectures were omitted on Ash Wednesday, and the following schedule of services was observed in St. John's Memorial Chapel: Holy Communion at 8:00 a. m.; Prayers and First Meditation, 9:30; Morning Prayer, Penitential Office, and Second Meditation, 10:45 a. m.; Litany and Third Meditation, 2:30 p. m.; Prayers and Fourth Meditation, 3:30 p. m.; Evening Prayer and Fifth Meditation, 4:30 p. m.; Bidding Prayer and Senior Sermon, 5:30 p. m.

Bishop Tucker of Kyoto, Japan, and Bishop Tyler of North Dakota have recently preached before students of the school.

Rev. Herbert Symonds, D. D., Vicar of Christ Church Cathedral, Montreal, addressed the members of the St. John's Society on "Christianity and the War," and Dr. Alfred Worcester of Waltham spoke on "The Doctor and the Minister" at the February meetings of the Society.

Recent addresses by Dean George Hodges have been on "The Hanging of Mary Dyer" before the Boston Art Society, and on "George Washington" at Trinity Church, Newton Centre.

### A FITTING MEMORIAL

A memorial service for Miss Elizabeth Hill, sometime Executive Secretary of the Pennsylvania Women's Preparedness Division of the Red Cross, was held in St. James' Church, Philadelphia, on Tuesday, Feb. 27th, by the Rector, the Rev. Dr. John Mockridge.

## ROUND ABOUT THE PARISH

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

### AUXILIARY POWER

The meeting had adjourned; lunch had been served and the usual complimentary speeches made to the smiling anxious group of women, who had served it. For them Halley's Comet had not lent half the splendor to the material universe that the Clergy of the Eastern Convocation had lent to the little Parish in which these same women formed not only the backbone, but most of the other bones and sinews. And the Clergy, though accustomed every six months to these functions in various Parishes, gave utterance to such expressions of congratulation that it spread the conviction among the faithful women that it was a pity Lucullus had only had a few servants and not an Aid Society when he wanted to really show what could be done in the way of a banquet. But the lunch had been unusually good and the Clergy, shedding abroad the feeling that the ministerial digestion has a special affinity for substantial Ladies' Aid lunches, retired to the Church yard to continue their meeting in informal discourse.

They were a God-fearing, man-loving, body of men, who worked hard and with right motives. That they were intensely human made them effective in fitting Divine truth and power to human necessities. They were men who realized that they

caskets: I like to see St. Augustine with his monks and his banner, meeting the stalwart Celtic King. I go with Thoreau to Walden Pond and enjoy a whole vacation, the complete simple life, in a single night. There you have it! But you other men must speak up too. What is it in your ministry that gives it additional human worth to you?"

The Dean spoke next. "It has always been a source of wonder to me that as my feelings about the Divine side of my work grew keener, my human interests grew greater. I have always had a sort of a pity for men who lived in the narrowness of business and professional life. It may seem strange to say it and I do not wish to appear as conceited, but as we are apparently opening our hearts I will admit that my auxiliary power is the sense of my personal independence, and the vastly broader outlook and the vastly greater fields of action which belong to me and seem not to belong to many who work and toil in the world's affairs. They do not think so, I know. They think that I am tied down to some human system of doctrines from which they have a glorious freedom; that I have submitted to some rules of conduct which are arbitrary and joy killing, and that my purpose in my work is to get them to submit to my rules. So my pity goes out to them in their many fetters and limitations and my compassion is aroused by the door-yard meagreness of their earth. But my freedom, the precious sense of applying vaster stretches of truth to the problem of living day by day, the sense of living in a universe and not in a village, all give me a sense of power in my ministry that they cannot have. It gives me broader interests and my mind rejoices in new truth. Lowell writes on Mars. My neighbor does not care because whatever happens on Mars will not affect the stock market. But I care to know what may be known about Mars, because it is a part of God's creation, and it is His forces and laws that rule there. The more I know about those, the more I know about Him to whom I pray: "Give us this day our daily bread." The sense that my mind and heart may be the focal point toward which may stream all the truth and from which may radiate that image of the Giver of truth upon the lives of all men, gives me a sense of the value of life that I would not exchange for any prosperity under heaven, if that prosperity condemned me to a windowless dungeon."

There was silence for a moment. The speaker had opened his heart, and men paid their reverence to his sincerity. At last the Rector of a large city Parish spoke.

"My work keeps me too much from the pleasures of history and literature, also from the joy of intellectual pursuit. Perhaps we are moulded by circumstance too frequently. I come into contact with men and women in larger groups. They, their needs, their joys, the human companionship they afford me, the social instincts, which may, in God's Providence, have arisen to prepare me for my work in a city, all lend me an auxiliary power. I love to throw the belt off the malicious social machinery that would draw into itself, and crush, my fellow men who by blindness or chance or by pressure of circumstances, have wandered too near the flying wheels. I rejoice that my people come to me with their mundane affairs, and an unpaid mortgage upon a worthy home, or a high capacity with no opportunity for training, arouses all the fight in me. I revel in the power to do, and adjust and to set a wrecked life or hope upon the track again. The large congregation and the stained glass windows, and the fluttering and momentary wave of applause that comes when outward success seems to have for the moment, are all of less account to me than the feeling that the people want me to come to their homes in trouble and the satisfaction that in my hands has possibly lain the solution of some human problem. The luxury of modern Churches I care nothing about. It is the people, so many human lives, that must work and live in this world, that gives me motives to work, even when the storms come. Not a beautiful Church, but an uplifted congregation is my ideal. I want my saints,

could not water a garden by a spring freshet or weed it with a wide-sweeping scythe. Likewise they had that wholesome attitude toward life that did not rob a sunset of its splendor nor refuse the elusive fish, if it were over eight inches long.

The Rector of the Parish spoke. "It is a fine thing to have all you men here in this isolated Parish; to have this broader companionship and to feel the stimulus of others' interests. It is like looking through a telescope at the heavens after having applied the eye for weeks to the microscope, watching the smaller details of our burdens. Do you know that we Parsons need a stirring up very often. To tell the truth we need human interests about as much as any class of men. We are like sailing vessels, with every sail spread to catch the winds from heaven, but the winds sometimes die down and we drift. It is then that we realize the need of auxiliary power, some steam or gasoline engine to propel us through the calm. Or when storms come and we reef the sails we need something to give us steerage way," and to keep us "head on." In other words, a most valuable part of a Minister's equipment is the appeal of his work to his human side, and the satisfaction and strength that comes from a strong human motive for the work. So far from being unimportant it complements a man's work to such a degree that the vastness of the work to be done with the small portion of strength that he may give would be unbearable without it."

"What is your auxiliary power?" the Rector was asked.

"I will admit that it is my books. Not my theological books. They are part of the primary and direct power. But I love to live again, during a long evening, in ancient Rome and see Caesar Augustus come down in his assumed democratic spirit, from the marble palace on the Hill to mingle with the plebeians in the Forum. I love to walk on the Rialto and to see the merchant princes of Venice and to make my own choice among the



not in the stained glass windows, but in the pews."

The genuineness of it all was only too apparent. The words which followed were many, but it was the same witness. The faith they held was real and true and the source of every power in them. But the human element added the element of effectiveness to their lives that would otherwise have kept their treasure of faith hid up in a napkin.

And a young man sitting by, one of the Rector's faithful helpers, came to him that evening, after they departed, and said, "Is it true all Ministers have these strong motives, desires and satisfactions?"

"Not all, my son," answered the Rector, "but the wise ones have, and all may have. They may work for human good, not for personal glory, and by the aid of Christ, and in His faith, they may use every human desire to uphold them in their work."

"Then," was the answer, "we young men are missing the most splendid profession to which we may aspire. If we all knew this, if we knew the reality of the life and the breadth of it, we would rally to the Church. My own eyes have been opened and if God wills it I too shall enlarge my life and make it rich, in the work of the Ministry."

The confessions had not been in vain.

## ACTION OF PRESIDENT

### WILSON COMMENDED

"Christian Unity" was the topic for discussion at the February luncheon given by the Massachusetts Clerical Association, in Boston. The Rev. Emelius W. Smith, of Cambridge, discussed "Unity from the Viewpoint of Federation," and the Rev. Dr. Simon B. Blunt, Rector of All Saints' Church, Boston, took for his theme, "Unity from a Catholic Standpoint." The Rev. James A. Thompson, of Walpole, warned his hearers, says the Transcript, against losing the Catholic ideal in a too wholesale adoption of interdenominational activities, and the Rev. Philo W. Sprague, of Charlestown, protested against any theory of unity that proceeded on the assumption that certain denominations were not true Churches. We are told that the utmost good will prevailed and that remarks were made by a Unitarian Pastor, the Rev. C. R. Elliot and by Dr. Kneeland, a Presbyterian. The Chairman, the Rev. James Sheerin, of South Boston, suggested the following resolution, which was on the motion of the Rev. H. U. Monroe, of North Andover, unanimously adopted:

Resolved, That the assembled members of the Massachusetts Clerical Association, Clergymen of the Church in which our first President, George Washington, was both member and officer, do hereby commend the action of President Wilson in severing, for the time being, diplomatic relations with Germany, and do pledge to the government of the United States their hearty support in the firmest steps that may be found necessary to secure international freedom and peace in the present lamentable war.

## JUST LIKE SOLDIERS

"The problem of the day in Missionary education," said the Provincial Secretary, the Rev. Edward H. Eckel, to the Synod of the Southwest, "is the men of the Church. The women of the Church and the Clergy, and a small and select number of Wardens and Vestrymen, are alive and alert to the Missionary interests of the Church, but most of the men are like the regiment of soldiers in Scotch kilts that puzzled an Irishman not long ago. The Irishman, who had never seen this form of dress before, exclaimed to a companion: 'I say, Terry, the women are going to the war. Look at that regiment of them over yonder.' 'They're not women; they're men,' Not satisfied, Mike decided he would go over and interview them for himself. As he came back, he shouted: 'Sure and they're naylor; they're the Middlesex Guard!' Between the good women of the Church, intelligently alive to the importance of Missions, and the keenly interested Clergy and Laity of the other sex, we have a large regiment of the Middlesex Guard. But, unlike those the Irishman saw, these are not organized, and trained and equipped for the war."

The Rev. Irwin St. John Tucker is conducting a two weeks' Mission at St. Paul's Church, St. Louis, and will be the speaker at the Columbia Theatre next week. Bishop Richardson is the speaker this week and conducts also a Preaching Mission at St. Peter's Church, St. Louis.

## A NEW MYSTERY PLAY

A group of forty boys and girls are rehearsing, faithfully and enthusiastically, for the initial presentation of Mrs. Henry L. Hobart's new mystery play, *Conquering and to Conquer*. This play is the latest addition to the series of St. Agnes' mystery plays which have been given from time to time under Mrs. Hobart's direction by the young people of Trinity Parish, New York, and afterwards by the young people of many Parishes in the United States and abroad. The subject of the new mystery play is the conversion of the world through the message of the Apostles' Creed. The first two performances, the "Trinity Parish Performances," through the courtesy of the Bishop of New York, are to be given in Synod House, Cathedral Close, the Gothic architecture of which forms an ideal setting for a mystery play. These performances will be on the evening of Thursday, March 22nd, and the afternoon of Saturday, March 24th. The following week the players, at the invitation of Dr. Mockridge, the Rector of St. James' Church, will go to Philadelphia, where the play will be presented in the chapel of the Church. On the Friday after Easter, they will again present the play in the Parish House of the Chapel of the Intercession, New York. About half the players are members of Trinity Parish, New York. The rest are from the other Parishes of the Diocese and from the neighboring Dioceses. Many of them have grown up in the St. Agnes' mystery plays; in fact there is no group of players that Mrs. Hobart or her daughter have trained in or near New York in the last thirteen years that is not represented in the present troupe. On the Sunday before the first performance, the players will make their corporate Communion at the early Eucharist at Trinity Chapel.

## PAGEANT OF THE CHURCH YEAR

A pageant, "The Church Year," written by the Rev. H. Fields Saumenig, was given in St. Peter's Church, Rome, Ga., of which Parish the author is Rector, on the afternoon of Quinquagesima. The pageant was based upon the mystery plays or religious pageant so common in the Church before the influence of the drama as a teacher was turned over to the theatre. The service began with a processional of the Crucifer, Choir, Clergy and the forty characters in the pageant. The pageant followed a short choral service. The "Child of the Church" seeks information about the path toward holiness of life and Mother Church answers by calling the various characters, each of whom represents some Holy Day in the Church Year or some important event in the earthly life of our Lord. Large audiences filled the Church, and especially worthy of note is the fact that the entire service, lasting an hour and a half, was marked by the most reverent and devout attention upon the part of all present. It showed the Church to a mixed congregation in a way that the ordinary sermon could never do.

## CHURCH ADVERTISING AND PUBLICITY

There are 70,000,000 persons in this country who never see the inside of a Church, and they can be won into the now empty pews only by the Churches advertising the "goods" which they have to offer, according to the Rev. Dr. Reisner, Pastor of Grace Methodist Church, New York City, says the St. Louis Globe-Democrat. Dr. Reisner addressed the Advertising Club of St. Louis recently on the topic, "Church Advertising." He was introduced by Dean Carroll M. Davis of Christ Church Cathedral. The speaker expressed the opinion that every theological student should get at least one year's experience as a newspaper reporter before entering the Ministry in order that he might be able to speak the language of the masses. A subscription was raised to defray the expenses of a Church Publicity and Advertising Department in connection with the convention of the Associated Advertising Clubs of the World, which will be held in St. Louis next June.

Inauguration Day was observed at Holy Cross House, St. Louis, by special prayers and hymns and by the presence of the Mayor of St. Louis. Mayor Kiel spoke very well on Good Citizenship as Patriotism. The Stars and Stripes were carried with the Cross by two Servers and flags flew from the Guild Hall and Rectory.

# THE CHILDREN'S HOUR

## HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

### CHAPTER II

The next morning he was out on deck while Egbert and Ruthven rested. They passed several of the English ships unchallenged. The news of his escape would not reach them for hours yet. They had a fair wind all day and a prosperous voyage and when night fell they felt hopeful of eluding Athelstan's vessels altogether for now they were in the North Sea. The next morning, however, when the Prince came on deck he saw Egbert and Ruthven looking anxiously out to sea—and far out on the horizon he could make out a ship, evidently of some size, making towards them though still too far away for them to know whether it was really chasing them. Some four hours later, however, there could be no further doubt about it—nor any doubt but that it would soon overtake them.

"Is it wise to run any longer?" said Egbert to the Prince. "They are sure to catch us now, and it will but anger them to give them more trouble."

"I cannot bear to give up," said Hakon. "I do not think it will be anything more than a close imprisonment, and that I should have had in any event. But indeed I am sorry that you must share it."

Fifteen minutes later there was a hail from the oncoming vessel which was answered by the master of the ship lowering sail and in a few moments the great galley was alongside. They could see now that it was not one of English but of Norwegian build.

"Whatever happens, my Prince," said Egbert, "do not let them know who you are, or they will certainly deliver you to Eric the Bloodaxe."

"I will be cautious," said Hakon, "but not all Norwegians love my uncle."

The grappling irons now caught the little vessel and the men on board were ordered to come up into the larger ship, while a troop was sent down to search the hold for valuables. The prisoners found themselves on board a well appointed Viking ship with at least a hundred armed men standing in orderly ranks on the deck. On a seat under the lofty poop was a man of over middle age, his face scarred and seamed in many a battle, his keen eyes flashing like a sword blade in the sun—and by his side the most superbly beautiful woman Hakon had ever seen—evidently the Chieftain's daughter. Heavy golden braids crowned a forehead low and white—and her eyes were a warm hazel in which the sunshine slept—and from which lightnings could leap in a storm of passion. She was richly dressed, costly jewels clasping the folds of almost equally costly brocade. Indeed, everything about the ship denoted a successful raid with rich plunder from far foreign lands. The three young men stood a little apart from their crew, looking with wondering eyes at the scene before them and regarded with equal wonder by their captain. The Viking bent his head as his daughter whispered to him, nodded and addressed Hakon as the leader of the little band.

"Whence came you and wherefore did ye attempt to flee from me and give me the trouble of pursuit?"

"Truly at first we did not know you were pursuing us," said Hakon, "we could not believe our insignificant craft could be deemed a prize by the great sea rovers that can hold cities to ransom."

The Viking smiled proudly.

"That is true," he said. "As it happened we needed more rowers and thought we could fill our benches from the fishing craft. You have a stout crew, larger than we had counted on, which I will send below to man our oars. But you are no fishers. How came thanes and chieftains and of varying race, Saxon, Dane, and you, fair sir, of neither, I should judge, far out upon the high seas in a fishing sloop?"

"We are thanes of England," answered Hakon, "hence our different nationalities, and have fallen under the displeasure of Athelstan the King and were fleeing to Norway, hoping for military service with some of the great chieftains there."

"Then have I saved you a journey," said the Viking—Theowulf's service is as good as another. You two," he said, turning to Egbert and Ruthven, "follow my master at arms. He will

fit you out with spear and shield, and assign you quarters with the soldiers. But you," he said to Hakon, "I will retain in my personal service. You shall be my cup bearer."

Hakon's brow darkened as he folded his arms and said, with brief determination—

"I cannot be your slave, O Theowulf, nor will I serve your caprices."

"What," said the Viking, with a lightning glance, "do you dispute my will? Do you not know you are completely in my power? Refuse to hand yonder cup of wine to this lady if you dare!"

"Nay, that were churlishness," said Hakon—taking a golden cup beautifully chased and filling it with fragrant Italian wine and kneeling to the Viking's daughter, added, as he offered her the cup—"Fair lady, I cannot be your father's slave, but willingly I'll be your servant."

She took the cup from his hand, her golden eyes resting lingeringly upon him.

"And wherefore, sir," she said, "do you refuse my father's thralldom? Men of noble birth ere now have thought it no shame to serve him."

Hakon drew himself up with grave severity.

"I may be his captive," he said, "or his victim if he choose to slay me—but I cannot be his slave because I am his rightful king. I am Hakon of Norway, fleeing from Athelstan, who would detain me as hostage or prisoner at the wish of my usurping uncle, Eric the Bloodaxe. You may deliver me," he said, turning to Theowulf, "to either king and win a fair ransom for my body. For myself, 'twould be either a prison or the axe which is already red with the blood of my father and brethren."

"Hah! this is a prize indeed I little thought to find in a fisher's boat, and valuable, if true," said the Viking. "Here, Odo, you were once servitor in the royal family of Norway—and knew the little Prince Hakon who fled away to England from the massacre of his family—is this young man that same Hakon?"

A veteran soldier stepped forward and Hakon's heart leaped within him in warm remembrance of his old play-fellow. The old man peered into his face and his breath came thick and quick. He seized the Prince's arm and raised the sleeve—

"'Tis there still, Odo," he said, with a smile—showing a blue mark of a raven on his arm. The old man burst into loud weeping and fell upon his knees before him.

"O my young Master!" he cried, "and have my old eyes lighted upon you again. The very mark I myself made upon your arm when you besought me to print Norway upon you, where 'twould never come off. And you have come back to Norway that you loved even as a little boy."

"That will do, Odo," said Theowulf. "We may feel sure that this is the very Hakon sought by two kings—and I must consider which to give him to. Here, Ella," he said to the captain of the troop, "take the Prince under a guard of four soldiers and confine him in the after cabin. Place two soldiers in the room with him that there be no possibility of escape—but treat him honorably and give him food and drink. He stands in need of both."

As the Prince was led below by his guard, the girl turned to her father with flashing eyes—

"You surely are not going to deliver our rightful King to captivity and death? I cannot believe it of you, father."

He looked at her with searching eyes.

"Gundra," he said, "I took you on this expedition to save you from the lustful caprice of Eric, who would have taken you for his own and yet could not make you queen—seeing his wife yet lives. If I take you back unwed to Norway the same danger is before us and I shall be forced into rebellion against the reigning King. If you should feel inclined to marry this Hakon, I will make him King of Norway in fact as he is by right—and you would be true and lawful Queen. What say you, my precious one? 'Tis a noble youth and of a kingly spirit—and 'twould be better worth my while than any ransom."

A slow blush crept up and suffused the fair face—she bent her head.

"I will do as you wish, father," she said.

"Nay, I would not force you," said the Viking. "Above all things I wish your happiness, my child."

"It would make me happy," she whispered, "I feel that I could love him."

So Hakon was surprised some two hours later by the entrance of Theowulf into his cabin, who turned out the two guards—and seated himself beside him, and with little preliminary offered to set him on the throne of Norway, if he would marry his daughter Gundra. He could hardly believe the sudden change in his prospects. To have that beautiful woman for his wife, and Norway also within his grasp when he had been expecting only imprisonment and death, was almost too good to be true. He expressed his gratitude in warmest terms and Theowulf replied:

"If then—that is your pleasure, the marriage must take place at once, upon this ship. I wish to be committed to you and you to me before we touch Norway, and I would present you to the thanes as my son-in-law. 'Twill be no light matter to dispossess the Bloodaxe. He is a rare fighter. Indeed, had he not been, he would not have been tolerated so long. He has been watching for you, too, all these years, and will doubtless soon hear of your escape from Athelstan—so the boldest and the quickest plan is the surest."

"Indeed," said Hakon, "I'll gladly marry the fair Gundra this afternoon if such is your will, and she consents; and the sooner I can strike a blow for Norway, the better pleased I'll be."

An altar to Freya was hastily constructed upon the deck and when Hakon was brought up from his cabin by his guards he found his beautiful bride standing before it waiting for him. And so they were married with many heathen rites and ceremonies; but fortunately Freya required no sacrifices, so Hakon submitted, though with many inward struggles, and he kissed his bride on forehead, cheeks and lips—in the sign of the Cross, so claiming her for Christ. Egbert and Ruthven looked on in amazement at the sudden rise in Hakon's fortunes and were among the first of the ship's company to pay him homage as King of Norway.

Theowulf was equally amazed to see his proud, beautiful daughter, who had looked on pillage and slaughter with unmoved eye, who had stood in the carnage of battle cheering them on to victory, yielding herself in all sweet submission and gentleness to caress and embrace and whisper words of love to this stranger youth. Beautiful before in her haughty pride, she was inexpressibly lovely in the self-surrender of her happiness. Theowulf watched them with moist eyes. His passion was his daughter.

One secret cause of uneasiness he had was not lessened in the close watch he kept upon Hakon. Later in the evening he called him to his side.

"My son," he said, "for such you are to me now, I saw you make a gesture I have often noticed in the Christian folk. I trust you are not tainted with that superstition?"

"I have been brought up in that faith," said Hakon gravely. He knew that sooner or later there must be a terrible struggle between him and heathenism.

"Ah, yes," said Theowulf, "Athelstan the degenerate, has embraced that religion. Naturally he would force it upon you, 'twould please the Bloodaxe, too, as making it impossible for you to reign in Norway. But you are young, your blood has not yet turned to milk I should guess from the way you braved me this morning. The free Norse air will win you to the Norse gods. You will soon see that the White Christ is no match for Thor. We Vikings will have a strong god—one who will lead us to battle and to victory."

"My father," said the Prince—

"No, no, Hakon," said the Viking, "do not answer me now. I would give you time, nor press you too soon. Now go back to Gundra, she is chiding me with her eyes for keeping you from her."

So Hakon did not press the issue then.

"'Twill come too soon, I fear," he thought. "I would win Gundra with gentleness first if it might be so."

(To be continued.)

St. Peter's Church, Rome, Ga.—The Rev. H. Fields Saumenig, Rector, has just completed the Every Member Catechism. The afternoon of the First Sunday in Lent was given for this work. Only about two-thirds of the congregation was reached, with the result that the number of subscribers to the Parish was more than doubled, practically the Parish assessments for all missionary purposes was raised and an income sufficient to meet parochial demands is assured.



# A CIRCULATION CAMPAIGN

We Want One Hundred Thousand Subscribers  
Before Summer Comes.

## AMERICAN PROPHETS THE SUBJECT OF ADDRESSES

The Rev. Dr. Henry K. Denlinger, Rector of the Church of the Holy Apostles, New York, expresses the opinion that America has produced prophets as inspired as those of Bible times. On Sunday evenings during Lent he is presenting in a series of addresses some of the prophetic figures of American history. He numbers among them James J. Hill, Thomas Jefferson, Walt Whitman and Abraham Lincoln. A brief forum on "America, Her Responsibility and Opportunity," follows each service.

## NEW CATHEDRAL AT TOPEKA CONSECRATED

Grace Church Cathedral, Topeka, Kans., erected at a cost of \$155,000, was completed without debt on Tuesday, Feb. 27th, and consecrated on the Second Sunday in Lent, March 4th. There was a celebration of the Holy Communion at 8:00 a. m. The consecration service, which included a celebration of the Holy Communion, occurred at 11:00 a. m. The Rt. Rev. Dr. Sidney C. Partridge, Bishop of West Missouri, preached the sermon. At 4:00 p. m. there was a musical service sung by the choir of sixty voices. Evening Prayer was said at 8:00 o'clock and the Rt. Rev. James Wise, Bishop of the Diocese, preached the sermon.

## RESULTS IN RELIGIOUS EDU- CATION IN 2nd PROVINCE

At the recent Synod of New York and New Jersey, the report of the Provincial Secretary for Religious Education, the Rev. William Walter Smith, M. D., showed how much can be accomplished in a quiet, systematic way, without expensive financial outlay. In this Province there is no provision made for either salary or expenses of the Secretary. Yet during the comparatively brief period, covered by the Provincial and Departmental organization, the Field Secretary reached, by actual visitation and inspection, often several visits and addresses in a Parish, sometimes ten to fifteen lectures, 334 different Churches. This is almost one-half the total number of Churches in the Province. The total number of formal addresses were 545 and of conferences 709, reaching approximately by actual counts, 31,848 attendances of hearers.

Extensive Teacher-Training Classes were held in 38 centers, covering every Diocese in the Province, reaching an actual total registration of 4,167 teachers, or more than one-third the total in the Province.

During February and Lent, visitations and Training Classes are being held in New Jersey, among them one-day rallies, with three addresses each, in the Church of the Atonement, Tenafly, and Church of the Holy Communion, Paterson.

A Teacher-Training Class is conducted by Dr. Smith every Tuesday evening in Lent for all the teachers in the Trenton Sunday School Association, meeting in Trinity Church Parish House, Trenton.

Engagements are now being booked for the usual period of Sunday School activity, following after Easter.

## AIM TO BE FREE OF DEBT BY EASTER SUNDAY

The members of the Church of the Ascension, Pittsburgh, Pa., and the Rector, the Rev. Dr. Wyatt Brown, are determined that the debt of \$14,000 against the property shall be liquidated by Easter Sunday, when it is planned to offer that amount up on the Altar. The Church building is to be consecrated on Ascension Day. At a dinner served to the Men's Club by the Women's Guild on the evening of Feb. 26th, pledges amounting to \$8,000 were made, leaving \$6,000 to be raised. James A. Wakefield, President of the Club, presided.

## THE EDITORS

Defined the Scope and Policy of  
This Publication in Its First  
Issue on January 7.

## THIS IS WHAT THEY SAID

There are those who boldly enter where angels fear to tread, and we know of no place less angelic than an Editor's office; and of no man more foolish than the one who voluntarily attempts the impossible—

For we have been told by those who know that it is impossible to publish a weekly newspaper in the Episcopal Church for one dollar a year.—

And yet the joy of life consists in attempting the impossible.

"I can do all things through Christ who strengthens me" and His "grace is sufficient for me."

If He wants this paper to continue, then we can do it, and if He does not want it to succeed, then we do not want it to continue, so whether we succeed or fail, we are content.

After all, the supreme test of our witness to Christ is whether we are willing to be fools for His sake, and no man who is afraid of failure will ever attempt the impossible.

And yet most enterprises that have accomplished things for Christ have begun in attempting that which wise men have said could not be done.

We are in a sense risking our reputation to put this enterprise over—we are asking those who believe that a weekly Church newspaper costing a dollar a year is a desirable thing only to risk one dollar a year in attempting to make the thing a reality.

"What kind of a newspaper do you propose to publish?"

The question is fair, and should be answered before you invest your dollar on this enterprise.

Let me answer this question under four heads:

1. We propose to publish a dollar newspaper. At this price, which seems the psychological one, we must come unadorned and in simple dress. The Editors are working for love. That doesn't cost much, but the publishers must have cash! The margin between the cost of the paper and your dollar is a very small one.

2. We propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. Plain facts for plain men.

3. We propose to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments.

4. We propose (but ah! how difficult to accomplish) to publish a newspaper that shall be instructive and devotional rather than controversial.

Now of course this is impossible. For the moment a man touches anything definitely, somebody denies it, and the fight is on. We do not propose to issue a newspaper without teaching definite truth, and we hope that we may teach it with some "punch"; otherwise we are foredoomed to failure.

We all believe that this Church stands as a witness for definite truth, and that such truth may be found in the Prayer Book.

A witness is one who bears testimony to facts rather than fancies, realities rather than theories—and we believe that these facts are such as are embodied in the formularies and liturgy of this Church.

We propose to be loyal to these facts. We hope to represent the big center of this Church, and we want to shut out from its columns the din that is being made by the extreme right and the extreme left. By saying that we do not propose to be controversial, we do not mean that this pa-

per will not have a definite sound. We hope it will. What we hope is that it will not change that definite tone into a chaotic din. We do not expect every reader to agree with all that is said in this paper—neither are we going to enter into a controversy with any reader on that difference. That is between you and us, and we are not going to inflict the general public with our personal differences, but we will take it kindly if you will write us, if you think us unfair.

We wonder if there is another religious body in the world that has such a varied constituency as this Church? It has its advantages and it has its disadvantages, especially to one editing a paper.

And one of its greatest disadvantages comes from the habit that each man has of wearing a label.

Here is a man who believes that in the year 1789 God made a special revelation to the Protestant Episcopal Church, a sort of second Pentecost, which it is sacrilege to dispute. Another finds a complete revelation in 1552, when the second Prayer Book of Edward VI. was put forth; another, in 1549, when the first Prayer Book was compiled; others see God's hand in the faith and practice of the Medieval Church. Others hark back to St. Augustine and St. Jerome (400 A. D.)—and so it goes. Each man has his label.

This paper refuses to have a label of this sort. Its mission is to be a witness to the facts upon which our religion is based, rather than the deductions from those facts, which any special age has made.

The faith is unchangeable; the interpretation of the faith has changed with the changing years.

We know of no better analysis of the situation than that made by Canon Scott-Holland in the following quotation:

"If only the Church will trust herself, and the Spirit of God that is in her! She has but to put out her true innate power. Let her concentrate all her power upon her central act of worship. Let her, in hours of perplexity, be content to reassert her central verities, avoiding definitions, and deductions, leaving the declaration to do its work by its own spiritual weight and momentum. Let her give freedom, elasticity, variety, to her minor offices. Let her show to living people that she can teach them, in perfectly plain and simple speech, by ways that are intelligible to any human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal to her own claims, and she will live. What clogs her, what chokes her, is our dreadful worldliness, our conventionality, our stupidity. We, her individual members, are the main cause of her defeat. It is we who make her name a by-word for timidity and cowardice."—Canon Scott Holland, in "Our Place in Christendom". Lecture VII.

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HAND

## OUR PROBLEM

How to Reach Half a Million Subscribers

One Parish of Only 56 Families Has Demonstrated

HOW EVERY PARISH CAN DO ITS PART

IT IS SIMPLE AND BUSINESS-LIKE AND EFFECTIVE

The Rector of the Parish sent us this brief letter:

"Will you please start the enclosed list of fifty-six members of St. John's on a three months' trial subscription. The Vestry has voted the money necessary for the same—\$11.20. Please begin the subscriptions right away, that the subscription agent may begin work at once. Sincerely yours."

## WHAT DOES THIS MEAN?

1. It means that THE WITNESS reaches every member of that Parish with the special sanction of the Vestry, and their request that each member subscribe for it.

2. It means that some person or some Guild has been appointed to make the canvass, and they will receive the commission of Twenty Cents on each annual subscription which the publishers allow.

3. It means that as each person subscribes, the 20 cents which the Vestry advanced for that subscription for three months will be paid back into the treasury, and the remaining 60 cents will be forwarded to the publishers to extend the subscription to the end of the year, for which payment has then been made.

4. It means that if fifty of the fifty-six families subscribe, the Guild will receive Ten Dollars into its treasury as commissions for making the canvass—the Vestry will get back all but \$1.20 of its advance—and fifty-two times a year the inspiration of THE WITNESS will wield its influence for the good of the Parish in practically every family connected with it.

Let every Parish and Mission in the land follow this example and put this movement in the Church in the place of influence it deserves.

## ANOTHER ILLUSTRATION

The Men's Club of a Parish with 200 families said:

"Every family in this Parish must receive THE WITNESS, and if any family cannot pay for it, we will."

The members of the Club are making the canvass—an every-member-canvass—and every week comes a long list of subscribers. The Club retains the 20 cents commission to use in paying for the subscriptions they guarantee.

Here are two splendid illustrations. They bring THE WITNESS before the people with the local influence that secures co-operation.

This is just the kind of cordial co-operation this great movement in the Church needs in every Parish, and it lies within the power of every Parish to give it.

We ask the reader of this paper to bring this matter to the attention of some member of the Vestry or Men's Club or Guild, and

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## BISHOP MORRISON OF IOWA COMMENDS THE WITNESS

"I have read the advanced issue of THE WITNESS and I like it. THE WITNESS will not take the place of The Living Church or The Churchman. These are fine papers and the Church has reason to be proud of them. But these papers are too expensive for the rank and file of the Laity. They appeal to people who are already well-informed as to what the Church teaches and who are personally interested in the discussion of important movements within the Church.

"The rank and file—the plain people—want a NEWSPAPER, not a weekly magazine. THE WITNESS is an attempt to give Church people a paper, at one dollar a year, which will avoid controversy, yet will give all important Church news in newspaper form of speech, which will teach positively and not dogmatize, and which will minister to the spiritual needs of our people.

"If the editors succeed in any measure in publishing such a paper, the Church will owe them a debt of gratitude, for it will be a help in the work in every Parish and Mission in the Church. It will be read by a great number of people who cannot be induced to read the magazine papers now circulated. THE WITNESS will build up no party within the Church, but it will inform and stimulate the man whose reading, if he reads at all, is the daily newspaper. It will not convey the impression that the Episcopal Church is a house divided against itself, but it will, we hope, convince the average man that the Episcopal Church is supremely interested in personal religion and that our people are working with one purpose to make Christ's Kingdom a spiritual power in the world."