

# The Witness

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

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## WHO'S WHO IN THE CHURCH

REV. J. BRADFORD PENGELLY

### BIOGRAPHICAL

Mr. Pengelly is in the fourth year of his Rectorship in St. Paul's, Flint, having started work there on the first day of October, 1913. He went to Flint from the University of Chicago where he imbibed an enthusiasm for the social application of Christianity to our modern problems. He had had no great experience in Parish work, having never been a Curate or assistant to any Clergyman. He had charge of St. Edmund's Mission in Chicago while a student at the University. He went to Flint when a little over 30 years old.

His father was a Clergyman and both his grandfathers were Clergymen of the Wesleyan Church of England. He was born in Canada and there educated in the public schools and at Woodstock College, where he won the Hiram Calvin Scholarship for general proficiency during the last two years. He graduated from the McMaster University, Toronto, in 1906. From the time when he graduated from the public school until he entered Woodstock College, a period of four years, he worked at a trade and came in close contact with workmen and learned their viewpoint of life.



Rev. J. Bradford Pengelly

Since coming to Flint he has interested himself in the civic, social and industrial problems of that city. The result is that he was elected a Director of the Chamber of Commerce at the time they reorganized the Chamber there and brought in 1,500 new members. His vote was one of the largest. He is Chairman of the Committee of Housing, which has drawn up a housing ordinance for the city. That Committee has also been instrumental in agitating for some new houses, five thousand of which are still needed. He was appointed by the Mayor a member of the City Planning Commission, composed of three Aldermen and three citizens. At a meeting of this Commission he was elected Secretary and in that capacity he presented to the Council about a month ago a seventy-eight page report which was unanimously accepted. The result is that they have secured Mr. Bion J. Arnold, the noted transportation expert, and Mr. John Nolen, the distinguished city planner, to go ahead and plan that city in a comprehensive way.

There had never been any co-ordination of the Churches and charitable organizations of the city, hence Mr. Pengelly began an agitation two years ago for a United Churches. The public and also the heads of the big factories became interested in this move-

ment, with the result that they now have a United Charities with a board of Directors composed of eight, of which Mr. Pengelly is the President. They also have the city and county authorities interested in this movement and are hoping to have this United Charities grow into a department of municipal social-welfare.

Mr. Pengelly is frequently called upon to speak before the various Trades Unions of the city and the Federation of Labor, with whom he stands in well. Last year he was elected an honorary member of the Flint Typographical Union.

### HISTORICAL

The city of Flint has grown a great deal during the last three years. St. Paul's Church has kept pace with the growth of the city. Last year 217 persons were confirmed, a majority of whom were grown up men, some of them holding very prominent positions in this city. Since last fall four new Missions have been opened in the city, all of which are doing well. The

The city planning scheme is already under way. The United Charities will no doubt grow into a scientific department of social welfare under the management of the city such as was started in Schenectady, N. Y.

One of the men in St. Paul's has been so interested in civic work that he has set aside a sum of \$100,000 drawing six per cent, the interest of which is to be used in this civic work.

Another gentleman has recently made a will by which he leaves about \$500,000 for a Boys' Home. His wife has willed ten acres of land, very beautifully situated within the city limits, on which the home is to be built. She has also left enough money to build and endow an Episcopal Home for Old Women.

Probably one of their greatest achievements is the Men's Club, which brings together every month the largest group of men in the city to hear some prominent man discuss great questions. They hope to reach a membership of one thousand this year. In connection with this Club ten men are contributing \$30.00 each,

## BISHOP HUNTING OF NEVADA GIVES THE WITNESS A CORDIAL WELCOME

### NEW CHURCH PAPER

At last we have in the Church what we have long desired—a weekly paper at small cost. THE WITNESS appeared in January. It is alive. It is of special interest to the Laity. It contains Church news from the whole country. It has two or three departments which promise to be of tremendous help in any Parish where the paper circulates. I commend it strongly. I do ask my people to subscribe for it. It costs \$1.00 a year. Send me the dollar and I will see that you get the paper, or give it to your Minister. Any Guild which will work for subscriptions may retain 20 cents from each dollar for its treasury. It ought to be very easy to get subscriptions equal in number to half the communicant list. I will see most of you within the next two months. Come up and offer me a dollar and see if I can guess what it is for!

G. C. HUNTING.

Vestry supported Mr. Pengelly's comprehensive plan submitted to them on the 7th of February for the building of four Mission Churches on the sites which he had already secured. Some of these sites comprise whole blocks. Three years ago there was one Church and one little Mission. The Church was over \$4,000.00 in debt and had only a handful of people. Shortly after he came the Clergyman left the Mission because they could not pay his salary. Now there are six congregations and all of them doing well; and four Clergymen, a Social Service Secretary, a Parish Secretary, and other workers, all regularly and well paid. By this time next year it is hoped to have nine congregations at work in the city and every congregation a live factor in the community, and every building a real center of civic, social, religious and moral activity.

During the last three years they have paid off all debts and have raised enough money to build a large and beautiful Parish House, a new Chapel and also to enlarge the Church so that it will accommodate nearly 300 more people.

### CIVIC AND SOCIAL ACHIEVEMENTS

Two years ago Mr. Pengelly started what has become one of the big events of that city, namely, Flint's Civic Sunday. On the third Sunday in October he invites the Mayor and Council, the city officers, the Chamber of Commerce and other civic and social organizations to the morning service at St. Paul's, and devotes the Sunday to a service and sermon dealing with civic affairs. There have been three such services, and they have focused the attention of the people on city problems and have started things that even in this short period have been realized. This Civic Sunday is one of the greatest things in the life of the city.

monthly, to engage Mr. Myron E. Adams of Chicago to come to Flint and help in the social and human side of their civic plans. Mr. Adams has done good work in this regard in the city of Midland.

The Parish House will be ready by May 1st, and will become a center of civic and social activities.

### CIVIC AIMS

The great thing for which all this work is preparatory is the Flint School of Civics and Social Service which Mr. Pengelly is organizing and which will be held in St. Paul's Parish House. He expects to secure great teachers from all over the country and capable men and women in Flint to conduct the classes and give instructions on Housing, City Planning, Sanitation, Treatment of Foreign Peoples, Humanities, Social Service, Playgrounds, Parks and Recreation, etc. His aim is to train a few good leaders for every community of the city. Just how this will be organized and administered is not yet fully determined. The plan is to have it incorporated and run it as a regular school.

We cannot close this sketch without quoting one sentence from a letter of Mr. Pengelly's to a personal friend. He said: "I may say that I believe that the modern pulpit offers the greatest opportunity in the world for a studious and earnest preacher to deliver a profound social message to this age of transition. I love to preach and write about the social power of the Gospel of Christ."

The Rev. John T. Kerrin, who has been Rector of Christ Church, Burlington, Ia., the past two years, succeeding the late Rev. Dr. R. G. Jones, has resigned, much to the regret of the Vestry, the members of the Parish and the community. He has accepted a business offer in New York City, but intends to devote part of his time to Church work.

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

### RECTOR FOR THIRTY- SEVEN YEARS RESIGNS

The Rev. Wm. Schouler, Rector of Trinity Church, Elkton, Md., has notified the Vestry that he will resign at the close of the Lenten Season. He has been Rector of the Parish for nearly thirty-seven years, and is one of the oldest clergymen in the Diocese of Easton. Mr. Schouler and his family have made plans to remove to Baltimore, where they will make their future home. Mr. Schouler succeeded Rev. Henry A. Skinner as Rector of Trinity Parish in 1880. During his long Rectorship he was instrumental in having the Church of the Good Shepherd, Chesapeake City, built in 1883; in having Goldsborough Memorial Church at Andora, built in 1896, dedicated to the memory of Rev.

### DIFFERENCE BETWEEN A WHITE MAN AND AN INDIAN

The members of an Indian Mission in South Dakota sent to their new Bishop, the Rt. Rev. Dr. Burleson, \$300, for use in any way he might deem best. Accompanying the contribution was this message: "We hereby send you our deep appreciation in the gift of your person as our Bishop." The Bishop is reported to have said: "How unusual, but how understanding an expression. The white man would have congratulated you on your elevation to the Episcopate."

### RECTOR OF ONE PARISH FORTY-FIVE YEARS

The forty-fifth anniversary of the Rev. John A. Goodfellow as Rector of the Church of the Good Shepherd, Philadelphia, was observed on the second Sunday in Lent. A number of former communicants and their families were present at the services. It was home-coming day for the Parish. The Rector brought out some very interesting facts in the morning sermon. During the forty-five years he has been Rector he has baptized 2,400 persons, and presented 1,200 persons for Confirmation. He officiated at 850 weddings and 1,800 burials. The Church property is valued at \$100,000. It was also the twenty-ninth anniversary of Mr. Frank Longshore as Organist and Choirmaster of the Church of the Good Shepherd.

### SUNDAY EVENING DINNERS SERVED BY A CITY PARISH

Sunday evening dinners are being served at St. Mark's Church, Milwaukee, Wis. The Rector, the Rev. E. Reginald Williams, is endeavoring to in this way, with every promise of success, induce families to attend Church and to develop a neighborly and community spirit among his parishioners. He says: "The cross currents of the city and its perplexity keep us apart. There is only a little family life left, and that little is going. The days when all members of a family sat in the family pew seem to have passed. So we have conceived the idea of giving these Sunday night dinners, so families may meet with their neighbors and friends. It seems to me that anything that tends to conserve the community spirit and keep us together is well worth while."

### MINISTER REQUESTED TO PLAY A RETURN ENGAGEMENT

The Rev. Edward Henry Eckel, Field Secretary of the Province of the Southwest, conducted a very successful Mission in Denison, Texas, recently, and twice during the Mission he preached in the railroad shops, under the auspices of the Railroad Y. M. C. A. He was assisted in these services by the Rector, the Rev. H. G. Hennesy, and the Secretary of the Association. More than one hundred men gathered about him to listen, many sitting on the ground, and others on locomotives and cars in the yard. Mr. Eckel received many hearty expressions of appreciation on the part of the men, and it was requested that he might "play a return engagement". A similar service was held in the wood-working mill, where Mr. Eckel preached from a car truck held into place by the men, and where his auditors lined up on work benches and improvised seats. A number of the men from the car shops and the mill were present at the closing service, and listened attentively to his sermon on the topic, "What Is the Episcopal Church?" Large congregations were the rule throughout the Mission.



# PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

## THE COLLECT

We beseech Thee, Almighty God, mercifully to look upon Thy people: that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

"Thy people!" This is a great missionary prayer. We cannot pray it only with ourselves in mind. Surely if we have spent any time this Lent thinking about the Passion of Jesus we must realize that His sufferings were to win all men everywhere to the "one blood" idea. God is not a tribal God. Because He is Almighty, all people are His people. But they are His people because they are made so by His goodness, not by His might.

This is a prayer born of Revealed Religion. No Natural Religion would conceive of asking Omnipotence to be merciful. Natural Religion speaks of God in terms of power, and of man in terms of the flesh. "The natural man receiveth not the things of the Spirit of God." But the man who is born of the Spirit and who knows he has been redeemed by the Blood of Jesus Christ, such a man continually asks Almighty Goodness to govern and preserve the work which He once had begun in him. In this prayer we ask God to be our Pilot; to stand at the helm of our two-fold nature and keep body and soul balanced and rightly related.

"Thy people!" Made so by the Precious Cross and Passion of Jesus Christ. "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Do we think enough of God's great goodness toward us? Do we try to understand that it is God's sheer goodness which reflected in us makes men want to have that power by which they too can beget goodness in their daily lives? Do you consider yourself to be one of God's people who are good by nature only; or that if you are good it is because you are His child by grace as well as by nature? Ask yourself what you have in mind when you pray this prayer? If you are honest with yourself, the answer may surprise you into steadier ways of living.

## THE EPISTLE

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.—Heb. ix:11.

Bishop Doane says, "This passage of Scripture from the Epistle to the Hebrews confronts us abruptly and intensely with that fundamental and essential element of the Master's suffering—His Sacrifice. We are brought face to face, as we could be by no other portion of the Bible, with the red altars and streaming victims on which and in which the Lamb of God was slain before the foundation of the world."

"Purge your conscience with blood." Do you apply the Cross and Passion to your own consciences before you enter the holy place each week? Have you ever figured out what it cost Almighty God to make you one of His children? Did you ever try to realize your own value to God in terms of His own providing? And if you ever have realized how far you came short of being worthy of any such sacrifice as God made to win you, did not your heart then burn with a desire to prove to God by some form of self-sacrifice how much you appreciated the call to serve, not a dead Christ, but a living God? Church going that does not

bring you to the foot of the Cross in adoration, and with a smitten conscience, has failed in one of its two great purposes or results, which are pardon and peace. "There is no peace, saith my God, to the wicked." This Epistle is meant to make you measure up the pleasures of sin alongside of the sufferings of Jesus, and to ask yourself if it is worth while to indulge in those favorite sins of yours when by so doing you crucify the Son of God afresh.

## THE GOSPEL

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

"If a man keep my saying he shall never see death! No man of us can understand death until he looks at it through the sayings of Jesus Christ, which are the lenses through which life and immortality come to light. Read the Passion Story of Jesus without the sayings of Jesus kept constantly before us, and we see only the story of a good Jewish fanatic rather hastily and unjustly punished by the ordinary methods used by the Romans when dealing with seditious folk. But place in that Upper Room, and in the Garden, and in the Judgment Hall, and on Calvary the Incarnate Form of Him Who described Himself as "The Self-Existent One," the "I AM" of Time and Eternity, and the whole series of scenes become the focal spot of history. "I am come that they might have life and that they might have it more abundantly." "I and My Father are One." "I am the Resurrection and the Life." With these and kindred sayings study the Passion of Jesus if you want to learn how to live.

"Remember that your nearness to Jesus on the throne in Eternity depends on your nearness to Him on the Cross in time." It is only through the Cross and Passion that we sinners can establish a blood relationship with God. Are you willing that Jesus should say of you what God said through the prophet of old, "My people would not hear My Voice?" There were a number of people around Jesus in His Cross and Passion. They were prototypes of the same sort of folks who are about His Passion these days. Study and see in which crowd of people you find yourself in keeping Passion Tide. Are you with the Maries and St. John; or with the Apostles and those others who loved Jesus afar off, but who for want of preparation could not draw nearer; or with the Executioners,—those who by wilful sin add to our Lord's pains; or with the curious mob,—those who hear the Passion but care not for it; or with those who remained in Jerusalem,—those who know nothing yet of Christ; or with the blasphemers; or with the scoffers; or with the thieves in their eleventh hour, one of whom was saved in that hour to give up hope,

the other of whom died in that hour to warn us against presumption? In what crowd are you? Only God's people can keep God's sayings. Only God's people can see salvation and life through a Cross and a grave. Ask Him to mercifully look upon you so that in His light you may see light. F. S. W.

## A LENTEN MEDITATION

By H. J. MIKELL

Sometimes God told His people to be up and doing, to be about their business and to get somewhere. He meant that when He told Moses, "Speak unto the children of Israel that they go forward."

Sometimes God told His people to sit still and let Him do the work. He told them that when Sennacherib came against Jerusalem and the people were planning how they could defend the city and were sharpening their weapons: "Leave this in My hands," He said. "I will defend this city." The king need not despair, the counsellors need not take counsel, the captains need not prepare to fight.

As a general rule God requires man to co-operate with Him. But at certain supreme moments He works alone and man need only be still and believe and be delivered. So the Angel of the Lord smote the Assyrians while the Israelites rested on their arms. And one of their poets celebrated that victory by writing the forty-sixth Psalm in which are the words, "Be still then and know that I am God."

So it was in the days of Asa when danger came and the people planned means for their safety, the Prophet cried, "Your strength is to sit still."

Lent sounds for us both of these commands of God. There is a battle of life, there is a strife and a tumult; there is the seemingly everlasting struggle between right and wrong, truth and falsehood, righteousness and sin. There is a time for us to gird on our armor and take our sword and shield and go out to fight against all the forces that would drag us down and separate us from God.

Lent sounds the battle cry. It summons us to be up and doing, to take our part in the battle of life and contend with temptation and sin until finally we beat down Satan under our feet.

But Lent also says, "Cease for a moment your struggle of life. Forget its competitions, lower your shield, ground your arms, draw aside and watch, be still, meditate, think, pray, and in your stillness, in your quiet, know and realize your God."

There never was a time when we needed more to emphasize this note in the Lenten call. Our lot of life is cast in a time of unrest and disquietude. The old order changeth, giving place to new in every line of life. Men and women have not time to be still, if they stop the procession overtakes them and leaves them stranded on the way of life.

It is not because men are asleep, as the Disciples were in the Garden, that they cannot watch with Christ one hour. It is because they are so wide awake for the main chance that they haven't time to be quiet and watch with God. And while they are so busy heaping up goods the traitor comes and takes from them their highest Good—their knowledge of themselves and God.

How differently Jesus acted from the way in which men act towards Him. He was once in a great hurry, bent on important business, and a poor blind beggar cried to Him and at once He "stood still" to hear the cry and to help. O that men would do unto Him as they would that He should do unto them.

And because men won't be still there are many that do not know God. Some say that He did not make the world; "It is only a chance coming together of atoms."

Some say that He did not make man in His own image; "He is only a development of the brute. A little better than a dog, a little dearer than a horse."

Some say that they live under the gaze of no all-seeing eye; "But at the heart of the universe there is only a blank, bottomless eye-socket."

Many there are who believe vaguely in God but in the rush of life forget Him and go their way and sin and tempt others to sin and comfort themselves with the thought, "Tush, God does not see, neither doth the Most High regard it."

Some sin and trust to God's mercy. But the sinners whom Christ forgave were those who in the midst of their sin, when the cup of iniquity was raised to their lips suddenly were still and gave time for the thoughts of purer things to steal in upon them

## COMMENTS ON THE NEW LECTIONARY

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

### FIFTH SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. in Lent	Ex. 9:13-end Zech. 12:1-10	Heb. 2:1-3; 6	Zech. 1:1-17	Mark 10:17-34
M.	Ex. 10:1-20	II Cor. 9	1:18-end	Matt. 20:1-16
Tu.	10:21-end	10	1:18; 2-end	Mark 10:32-45
W.	11	11:1-15	4:1; 5:4	10:46-end
Th.	Deut. 4:30-40	11:16-31	5:5; 6:8	Luke 19:1-10
F.	6:17-end	11:30 12:19	7:8-end	19:11-28
S.	10:12-end	12:19; 13-end	8	Mark 14:3-9
Palm Sunday	Ex. 12:1-20 Dan. 9	Matt. 21:1-11 Mat. 26:17-end	9:1-8 Gal. 6:2-10; 63:6 Zech. 9:9-16	Luke 19:29-end

The first lesson in the morning continues the story of Israel's experience in Egypt, another step being given in the gradual process by which at last deliverance was effected, typical and illustrative of the redemption of the spirit from the bondage of the flesh. Moses made his seventh demand upon the Egyptian King to let God's people go; and Pharaoh's refusal is visited with the seventh penalty: "the hail and the fire mingled with the hail, very grievous." The conduct of Moses, Israel's deliverer, in basing his demand upon Pharaoh on the goodness of Jehovah and His right to rule, and looking forward to a better service of the true God as the result of deliverance (Ex. iv:2, 3), is in line with the thought of the Collect which prays for Divine governance and preservation not only of body but also of soul; but is still more in accord with the ideas of service and of redemption as related to service as given in the Epistle and in the Collect proposed in 1688. (See note.) The Christ, through eternal spirit, offered Himself without spot unto God; but our consciences are also to be purged from dead works to serve the living God, through our Lord's sacrifice. And in this connection, the idea is appropriate and in fact most sadly needed in connection with our Lord's Passion, that the law of being, "made perfect through suffering," applies not only to the Christ but also to the Christian, to the Church. This pair of truths, manifestations of one truth and law, is made plain in the story of Israel in Egypt. Israel's sufferings at the hands of Pharaoh and of the Egyptians are an essential part of the process of Israel's deliverance, since that was to be of soul as well as of body; and Moses is a true type of the suffering and yet conquering Christ in the contradiction that he endured at the hands of sinners and in that he bore on his heart the sins and burdens of his people. The New Testament selection carries forward and upward the Old Testament ideas to their final spiritual, Christian plane. The superiority of Christ the Son over Moses the servant is set forth; and deliverance becomes spiritual and eternal; not from Egypt but from what Egypt typifies. The whole lesson from Hebrews not only suits the Old Testament lesson but seems most appropriate to the central thought of the day, the Redemptive power of the suffering Christ. The Old Testament alternative is Zechariah's prophecy of the

and then put down the cup with loathing and turned to Him in penitence.

Lent says to all—the unbeliever, to the believer who holds his belief by the tips of his fingers and does not get a firm grip on it, to those who are trying to believe—"Be still a moment, think clearly, act honestly with yourself, be humble-minded and the knowledge will come to you that there is a God."

The cry of Lent is "Stand in awe and sin not; commune with your own heart and in your closet and be still." H. J. M.

### ST STEPHEN'S COLLEGE ANNANDALE-ON-HUDSON, N. Y.

The Rev. Charles Henry Wells, Rector of St. Andrew's, Newark, preached at St. Stephen's College on Friday afternoon, March 2nd. The Rev. Dr. W. B. Beach, Rector of the Church of the Good Shepherd, Scranton, preached at the College Chapel on the Friday preceding. Dr. Beach's son is a student at the College. Among other recent visitors the Rev. T. A. Lacey, the great English theologian and this year's Paddock Lecturer at the General Seminary, has been spending a few days at St. Stephen's. He preached the morning sermon on Sunday, Feb. 25th. Mr. Lacey made himself familiar with the work of the College, mixed with the faculty and students and went away impressed with the value of the work done by this College. He plans to return for a second visit before returning to England.

Divine deliverance of Jerusalem (the Church) from her enemies, suddenly and startlingly interrupted by the suffering inflicted upon the Holy One by the Church itself: "they shall look on Him whom they pierced" (perhaps in view of the use of Zechariah in the evenings of the next two weeks, better is Isaiah lxii:1-63, 9).

The New Testament lesson in the evening gives our Lord's answer to the question, how to attain eternal life. It is through sacrifice; and His exposition of that law concludes with the prophecy of His own crucifixion and the resulting triumph in the Resurrection. The Old Testament lesson begins the course reading of Zechariah and is a prophecy of God's return to comfort Jerusalem and of the rebuilding of the temple, an idea which our Lord Himself applies to His own death and Resurrection (John iii:19-22; Matt. xxvi:61; xxvii:39, 40). Zechariah is continued on week days leading up to the traditional prophecy of triumphal entry on next Sunday. The Harmonized Life is continued, of course, on evening week days. In the morning, Exodus is carried on, though in order to get Ex. xiii:1-20 on Sunday, three selections are given from Deut., all dealing with the thought of Redemption (from Egypt) as related to service, touching both on the historical readings and also on the thought of the week as given in the Epistle. The second morning lessons continue gentleness of Jesus; "my strength is made perfect in weakness;" and "Crucified through weakness yet living by the power of God;" all thoughts which must help us to approach the story of Holy Week.

Like our Lord's own prophecies of triumph, they "shine through the gloom and point us to the skies."

Note.—The following Collect for this Sunday proposed in 1688, is worthy the consideration of our Commission on Prayer Book Revision: "O Almighty God, Who hast sent Thy Son Jesus Christ to be an high priest of good things to come, and by His Own blood to enter into the holy place, having obtained eternal redemption for us, mercifully look upon Thy people, that by the same blood of our Saviour, Who through the eternal Spirit offered Himself without spot to Thee, our consciences may be purged from dead works to serve Thee the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord."

The Rev. Dr. William E. Gardner, General Secretary of the Board of Religious Education was to have been a guest of the College over Sunday, March 4th, but was obliged to postpone his coming until May. On March 18th the Rev. Herbert S. Hastings, Headmaster of the Donaldson School, Ilchester, Maryland, and an old St. Stephen's man, is visitor and preacher.

The Rev. Dr. William T. Manning preaches the sermon on the morning of Commencement Sunday, June 10th, and the Very Rev. Frank L. Vernon, Dean of the Cathedral at Portland, Me., the baccalaureate sermon on the afternoon of the same day. On April 29th, Dean Hughell Fosbroke of the General Seminary, is to visit St. Stephen's.

As a result of the St. Stephen's College dinner in New York in February, further interest in its endowment campaign is being aroused. A Woman's Auxiliary to the College is vigorously carrying on work amongst New York City Parishes to raise scholarships for St. Stephen's students. The officers of this Woman's Auxiliary are Mrs. Harold Hadden, President; Mrs. Philip S. Dean, Treasurer, and Miss Maud S. Swords, Secretary.

The prayer of Jesus for human brotherhood was not offered once for all, but continues through the centuries. It will not cease until it is fully answered in the developing business and industrial life of the world.



# WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

## X BELIEF

But there is another aspect of the Creed than the mere substance that commands our attention. The Creed begins with the words "I believe." They do not assert that "we know;" knowledge is a different way of apprehending truth; it is based on observation and logic. From Newton's observation of the fall of an apple, he came to the conclusion that there was a certain law of gravity in bodies; this he worked out and proved; this is knowledge. But belief is a different thing, no less valuable in a man's life than knowledge, but operating in a different sphere. By faith we marry a wife, and by faith we have friends, and by faith we await the outcome of the morrow. A man may be full of knowledge and incapable of friendship; for faith is that power by which we accept friends without securities and trust them without fear. There are men who scoff at faith, just as there are men who scoff at knowledge, but they pay the penalty of their scoffing. As long as a man is a cynic he loses the power of friendship, for friendship cannot be based upon collateral.

So belief in God is friendship with God, based on trust and not on logic. Why God demands faith rather than observation can be answered only in terms of friendship. You do not accept a man as your friend simply because he knows a lot about you, but rather because, knowing your faults, he still trusts you.

So there seem to be faults in Providence. The existence of evil, the victims of a tornado, the pitiless destruction of the ocean, the death of a dear one,—all seem to say that Providence is not good; and yet by faith we believe God is good. "Though He slay me, yet will I trust Him," was the faith of David. God demands that we believe in Him in spite of appearances. So does our friend. He wills that we shall not approach Him with a microscope and a dissecting knife. So does Christ. But He leaves not Himself without a witness: "He that hath seen Me, hath seen the Father," says Jesus Christ. If you would know God, not as you know astronomy but as you know a friend, study Jesus Christ: "for this is life eternal, to know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

I believe in God—in Jesus Christ—this is the basis of your Creed. Accepting these on faith, we enter not a schoolroom but a family circle, and there we learn what it is to be a friend of God. And the Creed is the life of God made Man for our sakes—His birth, death, resurrection and ascension—undergoing the various experiences of our life that we may dwell in Him and He in us.

## THE NICENE FAITH

Now the Apostles' Creed is a simple statement of these facts, but the Nicene Creed is much more; it is the elaboration of these facts into a dogma. Why? Because in the childhood of Christianity, just as in our childhood, Christianity might suffer in its body, but in its life it was childlike.

For three centuries the world ignored the claims of Jesus Christ and for the most part Christ was believed in by the simple folk. A few of the able Christians like Justin Martyr wrote defenses, but even Emperors as wise as Marcus Aurelius looked with contempt upon their apologies. We have no evidence that these apologies were ever taken seriously by the self-confident wisdom of the Stoic and Epicurean philosophers and statesmen.

But the time came (313 A. D.) when, by the famous Edict of Milan, Constantine not only made Christianity a permissible religion, but by his patronage of the Church made it also a respectable one. Then the world, ever eager to follow the imperial lead, began to examine the form of sound words. Then men like Arius the Alexandrian began to speculate about the simple and heretofore untheological statement that Jesus Christ was the Son of God. Then Christianity became a religion, not merely for the family and the household of faith, but also for the Court and the schools of learning. Then the Church was

obliged either to define the Faith herself or else to allow the world to define it for her.

So when Constantine saw the situation and heard the Christians were angrily debating questions of theology in Alexandria, he did the thing which his political position demanded. His own position as an Emperor who had espoused the cause of Christianity was somewhat precarious; for the Roman world was still full of influential Pagans who would gladly avail themselves of any embarrassment in Constantine's position to overturn his government and restore Pagan supremacy. So it was essential to the stability of his government that Constantine should keep the Christians united.

Seven years before, in 313, he had endeavored to quell the schism of the turbulent Donatists by inviting them to lay their grievances before the Council of Arles, where he exhorted them to be restored to the unity of the Church.

Again, he summoned the Council to meet in Nicaea (325 A. D.) to settle the controversy raised in Egypt. In order to promote unity he desired to get a fair statement from the Universal Church as to the principles of its belief. He therefore summoned before him a General Council of the Universal Church to meet in his summer palace of Nicaea.

He was not a theologian himself, and

although there is no evidence to show that he even understood the question or was interested in its merits; but he was intensely interested as a statesman in the unifying of the Church.

And the decision was almost unanimous—by far too unanimous, if the teachings of Arius were those of the primitive Faith. Over 95 per cent of the Council—at least 300 out of the 318—favored the wording of the Nicene Creed and its statements about the Divine Nature of Jesus Christ: "And in one Lord Jesus Christ, the only begotten Son of God; begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; begotten, not made; being of one substance with the Father, etc.," and this last clause was made the test of the conflict which raged for over a hundred years. The Nicene Creed says, "of the same substance;" the Arians demanded that it should read, "of a similar substance."

The Emperors, Constantine, Constantians, Valens, were destined in the succeeding years to favor the Arian party, but the Church had borne its testimony at Nicaea as to the Faith, and a century of imperial persecution could not overthrow that witness. It bore its quiet testimony to the fact of what the Church had believed; it has stood the test of time and has remained as the fact around which the historical life of the Church has developed.

## NECESSITY FOR FORMAL CREED

There are many who think it unfortunate that a belief in Jesus Christ such as any simple peasant could accept, should have been exchanged for a theological formula such as is expressed in the Nicene Creed; but you see that the Church had changed its character. It was no longer a religion merely of the home, but it had become the religion of the Empire. It had grown to man's estate.

# WHAT GOOD CAN I GET FROM LENT?

## YOU CAN LEARN THE VALUE OF OPPORTUNITY

Wherever you are—wherever you are, Lent is an opportunity to renew yourself spiritually; to secure God's blessing upon your soul. 'Tis yours to use, or neglect, to seize or to let slip, to enjoy or ignore. Let not your prejudices, or a worldly mind, or the world's business, or Satan's snares, cause you to let this season of prayer, and self-examination, and self-denial and repentance, and good works, pass without its permanent influence upon your life.

the probability is that at this time he knew little or nothing of the subtle question that Arius had raised. He was a Roman soldier and politician, not a Greek philosopher, and as such he was seeking to unify that body of which he had become the royal sponsor.

And so the famous Council of Nicaea met. It was a fairly representative body. Constantine did all he could to make it so, by issuing (probably for the first time) free clerical transportation via the Roman post roads to those Bishops, in every part of the Empire, who had been invited. Some 318 responded to the invitation. Who were they? They were, for the most part, veterans who had survived the terrific persecutions of Diocletian, many of whom bore on their bodies the marks of the persecution—men who had suffered for the faith and were therefore not easily coerced or overawed. They were of the ultra-conservative type, and when they met, one of the first laws which they passed bore witness to this conservation. This law began, "Let the ancient customs prevail."

This was the keynote of the Council, and this was the only harmonizing policy; for how could these Bishops go back to their various constituencies with new and strange doctrines? The Council was called to find out what the Faith was. The doctrine of Arius was to stand or fall by its fidelity to the Faith once delivered to the Saints, rendered sacred by three centuries of martyrdom.

What was the question which Arius raised? It is best stated in his own expression, "There was a time when Christ was not," that is, He was not an Eternal Person. Athanasius and the other Alexandrian Fathers had maintained that Christ was co-eternal with the Father; that otherwise to include Christ as an object of worship would be to worship the creature; that is, it would be idolatry.

So the Council met to bear witness to the truth which the Church had kept. There are some who maintain that it was overawed by Constantine,

The man of affairs might like sometimes to go back to the farm and be a barefooted boy again; but he cannot do it, for he must put on the man's garb if he is to do a man's work. And so one looks back regretfully at the time when men said simply, "I believe in Jesus Christ and would die before I would deny Him;" but he must remember that the Nicene Creed was forced upon the Church by those who denied, not by those who affirmed. The Church did not deliberately seek to embody her children's belief in a formula; she was to meet new conditions in which she had to declare her convictions in answer to men's demand. When she did so, she did not intend to release her children from that personal devotion to the Christ which had so brilliantly characterized her early disciples. And this is a fact which we need constantly to keep in mind,—that because religion becomes a matter of the head, it need not cease to be a devotion of the heart.

The Church has made her creeds for the work she has had to do, encouraged by the fact that Christ had intimated that the Church should be guided into all truth, that it was founded upon the rock, and that neither the bitter hatred of the Roman Emperors, nor again their insidious patronage, should overcome her.

Hence these two creeds have received the unanimous assent of the whole historic Church—the Apostles' Creed sufficing for the ordinary devotion of the individual, the Nicene appealing to those who require a more exact definition. Thus has the Church equipped herself to answer those who denied the great fact that Jesus is the Son of God, not a creature, but One worthy of our love and also of our worship. Moreover we should always remember that human language is necessarily inadequate fully to express the wonderful things of God.

# CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

## XIII

### THE CROSS AND THE MYSTERY OF SUFFERING

The problem of the existence of suffering has always weighed upon the hearts of men. Why does a merciful and loving God allow suffering? Primitive religion answered it by dualism—there are two gods, the good and the evil, in conflict with each other.

The Jewish religion, with belief in one Supreme God, allowed no such solution.

Is, then, suffering the punishment which God visits upon sin? And can we infallibly argue from misfortune back to some great sin for which that misfortune is the punishment? That is the way Job's friends argued. His great misfortunes were conclusive proof of some hidden sin. So the natives of Malta argued, when the serpent came out of the fagots and bit St. Paul (Acts xxviii:2-5). So some of the Jews argued about "the Galileans whose blood Pilate had mingled with their sacrifices," and the eighteen men killed by the ruined tower in Jerusalem (St. Luke xiii:1-5).

So men argue today. When San Francisco was destroyed by the earthquake and fire, many sermons were preached proclaiming that it was God's judgment upon the city for its surpassing wickedness.

claims the titles of Christian and scientific is therefore neither. It is not true that pain and suffering have no place in the creation of God, and must be explained as the "error" of "mortal mind." Christian truth reveals God himself as suffering for the redemption of mankind—pain and sorrow and hardness as one of the greatest of God's redemptive forces.

J. H. Y.

## EVERY DAY RELIGION

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

### "S. O. S."

The signal sent by the mortally wounded Titanic, vibrating through the sensitive ether was caught by another ship miles away, and when the morning came the few survivors tossing about in open boats in the wide Atlantic, saw in the oncoming ship their hope and their salvation. The story of this awful sea tragedy is lightened by the fine and ready response of the noble ship, Carpathia. You and I are so sensitively constituted, that is, we are if we are normal and unhardened by life's stern experiences, that the cry of distress issuing from another life has its hearty and ready response in our heart. It's a deadly thing to get so utterly selfish and self-concerned that the wireless apparatus of the heart is deaf and unresponsive to the appeal of a fellow on life's pilgrimage.

This world has been so ordered by God through an interlocking of human interests that every man is, in reality, his brother's keeper. No one sails in a steamer today unless it is equipped with "wireless." We sleep more securely on ship-board when we know it is there, and working. It is so with human life. What a dreary thing it is to feel that we are without proper and intimate connection with other lives. The unwireless man is a sad mortal. He lives such a life as Silas Marner did when the fires of his heart burned low. You and I must have sympathy and we must have help, no matter what our cargo may be, rich or poor, big or small.

The poorest man is the man with a broken connection with the world about him; he is like one "without God and without hope in the world." But beyond our own satisfaction of being in touch with others, what a deep, unspeakably joyous satisfaction it is to be able to hear the cry of another fellow-mortal in distress, and hearing it to answer, and answering to bring relief.

God made us with a far more sensitive mechanism than any that Marconi ever designed. The only trouble is, that we all too often hurt or impair the instrument. We can, if we will, be life-bringers, yes, life-savers. The divinest heart that ever beat was the heart of Him who said: "I am come to seek and to save that which was lost." No distress signal ever failed to reach Him; it is little wonder that men hold His as the greatest life ever lived. Every one of us can, in some degree, reproduce Him. Keep the heart sensitive and attentive to the call of distress: be a savior of men on life's voyage and earn a bit of heaven down here and the assurance of an ampler heaven hereafter.

(Courtesy Minneapolis Tribune.)

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, as a means of strengthening character—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any position in life, any solitude, any interruption—that is victory.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality, of which you are not the cause—that is victory.

When you stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

## SUFFERING DOES NOT IMPLY SIN

But the Bible teaches that suffering does not imply sin. The Book of Job was written solely to refute that idea. Job, who suffers such extraordinary things is the most righteous man on earth. The theology of Job's friends is shown by the story to be false. Our Lord asserted that the men in Galilee, slain by Herod, or the eighteen killed by the tower, were not great sinners above all the rest.

## REDEMPTIVE SUFFERING

Our Lord's death upon the Cross is the supreme revelation of redemptive suffering. But centuries before, the greatest prophet of Israel had showed that suffering may be redemptive. The Servant of Jehovah (Is. 53) is a suffering servant, whom men, with the false theory of pain deemed "stricken, smitten of God and afflicted," for some great and hidden sin. But on the contrary His sufferings are for the nation's redemption. "Surely he hath borne our griefs and carried our sorrows \* \* \* He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed."

## EVOLUTION THROUGH SUFFERING

Science today bears witness to the same great truth. Evolution upward has been through pain and suffering. In every age, the creature who was to inherit the future, and evolve the higher type was the weak and helpless form. The mighty fishes of the Devonian age perished, the ancestors of the higher forms were the weak and helpless animals, forced to develop or perish.

Man, when he appeared, was the only animal naked and helpless, forced to use his wits or die.

Drummond, in "The Ascent of Man," shows how mother love was evolved by increasing the pain of motherhood. That philosophic system which



## NEWS STORIES GATHERED FROM MANY QUARTERS

Contributions to the Church Pension Fund in the Diocese of Washington have reached the sum of \$120,000, and subscriptions continue to come in.

Mr. Roland D. Sheldon, General Secretary of the Big Brother movement in New York City, gave an address before the Men's Club of St. Luke's Church, Rochester, N. Y., on Monday evening, March 6th, in the course of which he made the statement that in nearly all of the cases of delinquent boys investigated, he found that they got their ideas for the crimes they committed from moving picture shows. Many boys see things depicted in moving pictures, and then go out and actually do the deeds.

The first day of the Pilgrimage of Prayer Week in the Diocese of Washington, Sunday, March 4th, was observed in all the Parishes and Missions by a celebration of the Holy Communion in each Church. Prayers for Missions, Church Unity, and World Peace were set forth by Bishop Harding to be used daily in church and at home by all the members of the Woman's Auxiliary. On Thursday, March 8th, a general Corporate Celebration of the Holy Communion was held in old St. John's Church by the Bishop. The Rev. Dr. C. S. Reifsnider of Tokyo, Japan, preached a most interesting and helpful sermon on the present condition of the Church in Japan.

Archdeacon Waddell of Mississippi, in his last monthly report, made through the columns of the Church News, says: "I expect to die in harness, and I am going to put that dying off as long as possible." The Editor remarks in parenthesis: "Hope it is the last thing you do." The Archdeacon is a good sleeper, which helps, he thinks, to keep him young, but he is not as fond of sleeping, he says, as a lady he recently heard of. Her little son was asked if he ever prayed. "No, sir," he replied. "Well, did you ever hear anybody pray?" "Yes, sir; I hears my mother pray." "What does she say?" "She turns over in bed and says, 'Oh, Lord, how I hate to get up!'"

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

The Rev. Messrs. Roger B. T. Anderson and William Mayo, of the Order of the Holy Cross, conducted a successful Mission in St. Paul's Pro-Cathedral, Springfield, Ill., the second week of this month.

Many years ago Bishop Chase gave to a Presbyterian minister whom he met in Illinois a Prayer Book with his name written in it. Thirty-five years after, to a day, it happened that the Bishop of the Diocese of Missouri confirmed the son of that minister, and that old Prayer Book was used on that occasion.—Light

The Cathedral Choir, Quincy, Ill., sings a cantata every Lent, says the Monthly News Letter of the Diocese. This year, Thomas Adams' "Story of Calvary" was chosen. It was sung on the afternoon of the first Sunday in Lent, the Cathedral being crowded to the doors. Dean Cone is conducting a class in Mission Study and one on the "Scripture Directory of Worship."

Mr. and Mrs. Edward C. Whitney of Ottawa, Canada, have presented to St. Barnabas' Hospital, Minneapolis, Minn., \$107,500, with the request that it be used in the erection and equipment of an administration building. Mr. and Mrs. Whitney had been residents of the "Mill City" a number of years before going to Canada, and their gift is an expression of gratefulness for the consideration and kindly treatment accorded Mrs. Whitney in the hospital during illness when they first settled in Minneapolis, at the time of the Civil War. The hospital was established by the then Rev. Dr. D. B. Knickerbocker, who afterward became the Bishop of Indianapolis.

The Rev. Dr. Curtis, pastor of a large Presbyterian congregation in Chicago, has resigned, after fifty

years of service in the ministry. He witnesses to the joy and profitability of Christian service in saying, "To my mind, there is no better profession for a young man than the ministry. There is lots of work, but the compensation for the work is great. If a man has a heart in his work, he will never regret his choice. I never have."

It took a jury in Los Angeles only four minutes to find "King" Schlatter, self-styled divine healer, guilty of using the mails to defraud. His "blessed handkerchiefs," which he had been sending through the mails, got him into trouble. They failed to give the relief or effect the cure the cures promised.

Bishop Anderson confirmed a class of sixteen persons in Grace Church, Freeport, Ill., on the second Sunday in Lent. He suggested as an appropriate motto for the class, "Loyalty". In the course of his sermon on Christian education he incidentally made it clear that he is a firm believer in the separation of Church and State, and referred to the fact that while a number of penal and other institutions in the city of Chicago are ministered to by himself and the Clergy, he has repeatedly refused the compensation offered to Missions and Extension Boards of the Diocese for services rendered the municipality.

The Rev. John C. Ward, Rector of Grace Church, Buffalo, N. Y., announced that an offer of \$50,000 to the Parish had been made, on condition that the members of the congregation raise \$10,000 by Easter Sunday. It is generally understood that Mr. William A. Morgan, a millionaire manufacturer and earnest Churchman, has made this generous offer. The new church building, in course of construction, will be completed next month, and will be free of debt, if the conditional amount is raised to clinch Mr. Morgan's offer.

The Rev. John E. Curzon of the Diocese of Marquette has accepted a call to St. John's Parish, Fort Smith, Ark. Mr. Curzon began his ministerial work as a missionary in Arkansas nearly thirty years ago.

The Ladies' Aid Society of St. Philip's Church, Atlanta, Ga., has recently innovated a noonday luncheon at the Church House, adjoining the Cathedral, opposite the State Capitol and convenient to the shopping district and office buildings. The members serve in turn, as occasion demands, each day a tempting twenty-five cent lunch, from 12 to 1:30, to all who come. The venture is proving a financial success, and attracts outsiders to the services of the Church who would not otherwise come in touch with it or learn of its work and purpose. The proceeds are devoted to institutional work and extension of plans for still greater usefulness to the public and Parish.

On the evening of Washington's Birthday a patriotic service was held in Christ Church, Nashville, Tenn. Appropriate hymns were sung, and the American flag was carried after the Cross in procession. All the city Clergy were in the Chancel. The Bishop of Tennessee, in a stirring address, defined Americanism and the spirit of Washington.

A very successful Mission was recently held in St. Paul's Church, Franklin, Tenn. (Rev. A. C. Killeffer). The Missioner, the Rev. John R. Matthews, has also conducted successful Missions in other parts of the Diocese.

A few Sundays ago one hundred and fifty Boy Scouts marched in uniform to St. John's Church, Knoxville, Tenn., to hear a sermon on "Winning our Souls", preached by the Rector, the Rev. W. C. Whitaker, D. D.

The congregation of Christ Church, Nashville, Tenn., have presented their Rector, the Rev. Dr. H. J. Mikell, with an automobile. Our Associate Editor of the "Personal Religion" department has made many friends through THE WITNESS columns. We congratulate him on the esteem in which he is held by those who hear his words.

## JAPAN DOES NOT WISH TO TAKE CHINA

The Rev. Robert W. Andrews, who is in charge of several Missions in Japan, with headquarters at Maebashi, a city of some thirty-five thousand souls within seventy-five miles of Tokyo, is home on a furlough, and has been making a series of illuminating addresses in the East. Mr. Andrews is a lover of the Japanese, and as a result of his long residence among them, he is able to look at matters in which they are interested from their point of view. He lays no claim to being a politician, but from a close study of the political situation and of the people, he is strongly of the opinion that the Japanese are anxious to maintain a friendly relationship with the United States. Japan's interests are altogether in the Orient. It is the only nation that can rightly understand the Orient, and in particular the needs and problems of China. For centuries past the Japanese have looked to China for their art, science, etc. The reverse is now true. China is looking up to Japan. Japan has no desire to subjugate China, but is endeavoring to show China how to take care of herself. Mr. Andrews refers in his addresses to the interesting fact that in Maebashi there are from fifteen to twenty thousand people working at silk looms. Maebashi is the great silk center of the Japanese Empire. Many girls are engaged in the industry. They begin work at five-thirty or six o'clock in the morning, and work steadily until seven-thirty or eight o'clock in the evening, for which labor they receive about twenty-five cents a day. The morals among these girls are very low, due in part to the fact that they are not earning enough to support themselves.

## PRAYER AND PRAISE IN THE MARKET PLACE

The Boston Transcript, under the above caption, gives a very interesting account of the splendid work of the Brotherhood of St. Andrew in several cities during the penitential season of Lent. The usual noonday services in the business sections of many large cities, we are informed, are being held this year under the auspices of this organization. In Chicago, for instance, services are being held in the Majestic Theatre. At Philadelphia the Garrick Theatre is being used for the meetings. Another series is being held at old St. Paul's Church, Philadelphia. In Buffalo, meetings are being held at St. Paul's Church. It is understood that meetings in Cleveland are being held, as usual, in a large theatre on Central Square. St. Louis, San Francisco and Los Angeles are other cities having noon meetings daily, except Sunday.

In all of these centres the meetings are addressed by leading lights of the Church, and the results heretofore have been good warrant for a resumption this year of the practice of holding the services. The Chicago committee in charge last year reported admirable results from its series. The Garrick Theatre generally has been filled at the services there; indeed, Philadelphians have attended so well that on many occasions hundreds have been turned away. Men come in such numbers to old St. Paul's that seats are reserved for them. St. Louis, San Francisco and Los Angeles have been doing strong work in this direction for a number of years.

Besides the noonday services, the St. Louis Brotherhood men have arranged a city-wide Preaching Mission on the Sundays and evenings of Lent.

One St. Louis Rector is credited with having said that the combined plan resulted in restoring at least fifty people to his active communicant list. People who never were connected with organized Christianity sought opportunities to express their appreciation of the help of these services. Members of other religious bodies, and those connected with no Church whatever, have expressed their admiration of the work. The theatre congregations frequently have included fifty to seventy-five ministers of other Churches. The gross attendance at St. Louis has more than trebled during the last four years, which fact speaks for itself.

The Rev. J. Philip Anshutz of Billings canvassed the Diocese of Montana for the Church Pension Fund, and secured \$20,000 in pledges. Bishop Faber states that Montana will probably stand fifth in the Dioceses west of the Mississippi River, which is a remarkable record, considering that Montana ranks fifty-seventh in number of communicants among the sixty-eight Dioceses of the country.

## PRAYER BOOK REVISION PAPERS

By EDWARD L. PARSONS, D. D.  
Of the Joint Commission on Prayer Book Revision

## WHY SHOULD THE PRAYER BOOK BE REVISED?

The work on that revision of the Prayer Book which gave us our present book was really completed in 1839 since only matter presented and accepted in 1839 could come before the General Convention of 1892 for final adoption. In 1913, twenty-four years later, the General Convention held in New York appointed a Commission of Bishops, Presbyters and Laymen to "consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions if in their judgment such revision be necessary." It was further directed that no change in the title page or the name of the Church or any matter involving the faith and doctrine of the Church should be considered or reported upon by the Commission.

Only twenty-four years! The Church of England is still using a Prayer Book which has been unchanged since 1662. The American Book had served the Church for one hundred years up to 1839 without change. "Why such unseemly haste?" was a natural question. Many people have been asking it. The revisers of 1892 believed that the book had been fitted to last another hundred years without material change. If the Church of England is satisfied with a book which has reached the venerable age of two hundred and fifty years, can we not be satisfied with one which is still in its youth?

Before trying to answer the real question it will be worth while, however, to notice that the Church of England is not satisfied with its present book. Men have been for years talking and writing about revision; and the agitation has brought much official discussion. But the Church of England is still tied to Parliament. Its machinery is ill-adapted for work of this kind and as yet no action has been completed. But there is no satisfaction. Indeed, the whole Anglican Communion is stirred with the problems of liturgical revision. Canada is pushing forward a new Prayer Book. Scotland has one. Revision is in the air.

The real question is not so much why unseemly haste in America, but why movements for revision everywhere. The answer in a general way may be suggested by asking anyone who is over forty to tell something of the changes in the world which he can remember. Of course he will begin by telling of the phonograph, the telephone, wireless, automobiles, trolleys, aeroplanes and the like. But if he is an intelligent observer, he will go on to speak of social and industrial changes. He will describe the growth of civic ideals, the vast increase of government's relation to life, the higher standards in politics, the complete revolution in America's relation to the world and in the attitude of thoughtful men everywhere towards world problems. If you press him further as to the Church he will tell you that a Parish hardly seems the same kind of thing that it did twenty-five years ago. Vast enterprises of all kinds, missionary, educational, social, engross it today which were scarcely thought of when he was in college. A Bishop, still the active and vigorous head of a great Diocese, said recently to some younger men that in the twenty years of his Episcopate Parish life had changed so that he doubted if today he could run a Parish at all. Of course he could; but the remark illuminates this very question as to the "why" of revision.

The fact is that this one generation has seen more rapid changes in the world than perhaps any other generation since in 1517, four hundred years ago, Luther stirred into action the reform movements which had been slowly growing in Europe. The new worlds which at that time were first revealed to the wondering old world have in these last years become part of the one great world community, old and new merging into what we call the modern world. And all the material changes which have brought that have been accompanied by the vast intellectual and social changes to which I have referred.

Now the Prayer Book of 1892 took practically no account of these things. If you compare it with its predecessor (the one which your grandparents used in civil war times) you will see that it is much more beautiful in many ways. There are more opening sentences. There are old chants like the Magnificat restored. There are the

versicles of Evening Prayer and a little more freedom in the use of the lessons. You find a few fine prayers added and all the services easier to follow because of better directions and printing, as well as capable of being somewhat shortened. The new Feast of the Transfiguration is included and there are additional Collects, Epistles and Gospels for Christmas and Easter.

But when you have gone carefully through it all and thought of the differences you discover that they have chiefly to do with the beauty of form. There is the same atmosphere, the same emphasis, the same end to be reached. What I mean may be suggested by saying that a man of 1789 taking the present Prayer Book would find himself using not only the same glorious rhythmical English and following the same order of condition which none of us would want changed—but he would, I think, find himself from beginning to end facing absolutely no unfamiliar idea or thought nor discover that there was any new or different way of looking at things. Yet he could not read a book or a magazine of today without finding him self altogether at sea. He would be not only ignorant of the events and material changes but the whole way of looking at things would be strange to him. He would find some of the really big ideas the same, freedom and self-government, goodness and truth, but the setting would be different.

In the Prayer Book in any case the body of unchanging things—the great fundamental truths—would be immensely larger than in an ordinary book dealing with politics or social custom or art; but the point is that this man of 1789 with the Prayer Book of a century later in his hands would find nothing or next to nothing to indicate that anything had changed at all. The reason is that in 1839, while there were prophecies everywhere of the immense changes which have since taken place, these changes had not taken deep root; they had not become part of the popular consciousness. If I may make a risky and perhaps exaggerated generalization in order to bring out my point I would say that the average man had not changed very much between 1789 and 1839 in his way of looking at things. He has changed greatly since 1839.

That is the general answer to the question, "Why revision so soon again?" In the next paper we will look at some of those changes more in detail. EDWARD L. PARSONS.

## PREACHING MISSION IN WORCESTER, MASS.

The Rev. C. R. Tyner, Rector of St. Luke's Church, Lincoln, Nebr., has just concluded a very successful and very fruitful Preaching Mission in St. Matthew's Parish, Worcester, Mass.

The cords were lengthened by sounding the evangelical note and the stakes strengthened by emphasis upon the Holy Communion. So successful was the work that the Missioner was invited to continue for a second week, but was unable to accept on account of other engagements.

For the last Sunday four services were scheduled, Holy Communion for all helped by the Mission, 78; Morning Prayer, 400; afternoon for men only, 235; Evening Prayer, 375; the total attendance for the last day being somewhat over a thousand.

Very little preparation was made for the Mission, hardly more than usual for the Lenten services. The Missioner was known to the Parish, having supplied for a month during the summer previous. The preaching was very forceful and plain, without manuscript. A special mixed Parish Choir of adults, and a girls' Choir had been organized before the beginning of the special services.

As one of the many tangible results of the Mission six young men before the close of the week offered themselves for the Sacred Ministry. This was in response to an appeal by the Missioner in behalf of a certain Bishop in a western Diocese. For the past two years these men have been faithful workers in the Sunday School and the Parish. Certain qualifications and handicaps may prevent some of them from reaching their goal. The Mission was a great inspiration to the Parish and points to a glorious Easter.

At a recent Missionary Conference held in Helena, Mont., the Bishop of the Diocese, the Rt. Rev. William F. Faber, D. D., took a strong stand against low salaries for clergymen. He announced that unless more funds are raised, he probably would find it necessary to reduce the number of the Clergy at work in the Diocese, and he is reported to have said that he would rather "write himself down as a failure" than be the cause of misery and broken hearts in Rectories among inadequately paid Clergy.



# The Witness

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

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## Editorial

The first question which confronts a Bishop in the administration of a Diocese is how to provide impecunious Parishes and Missions with brilliant and acceptable Clergymen, and the difficulty lies chiefly in the inadequacy of the supply in proportion to the demand.

The proposition, moreover, is so insistent that it develops a tendency on the part of the Bishop toward piracy in the capture of desirable Clergy and toward mendacity in getting rid of those who have not made good,—all of which probably contributed to St. Chrysostom's doubt as to whether a Bishop could be saved.

The immediate and practical result of this condition is to produce a style of Clergymen who might be described as "floaters" for they never continue in one stay.

Who is to blame?

Of course the Bishop is a convenience. Is he not paid a generous salary? Is it not his business to provide suitable Parsons for clamoring constituents?

Personally we think the blame is pretty evenly distributed between all the parties involved.

In the first place people usually get what they are willing to pay for in this very secular world. If a man buys a suit of clothes for eight dollars, he does not—rather he ought not to—expect a perfect fit nor a very satisfactory garment.

People pay stiff prices at good stores because they want to get satisfactory articles, except in religion. There the loudest complaints are apt to originate from those whose contributions scarcely entitle them to be regarded as patrons, certainly not to be enrolled as directors.

What ought a person to pay as a Christian for the support of the Church?—surely a delicate question, especially when the high cost of living embarrasses the situation.

Is it enough for a person having an income of one hundred dollars a month to pay one dollar a month for religion, and if so, should a person having an income of \$500 a month pay only five, and one having an income of \$5,000 a month pay only fifty? The Lord only knows, but He does know.

He knows that the person on one hundred a month has very little left after he pays for the necessities of life. Even so, one dollar a month seems pitifully small. But the man who earns twice or three times that has a wider margin.

But it costs much for Episcopalians to live in the style to which they are accustomed. It is all a curious problem. But to put it concretely, here is the way that it works out. Here is a Parish of one hundred families, ten of whom have generous incomes, eighty of whom have modest incomes and ten of whom are really poor.

If the Lord looks at the Treasurer's books He will find a startling fact, viz., that it is easy to pick out the ten poor families but not at all easy to find the ten prosperous ones.

In many a Parish Church today if one were to witness the arrivals one would think it was a congregation of prosperous folk, as automobile after automobile discharges its load, but on looking at the offering one would think it was a congregation of bankrupts.

The Christian religion was founded on the family basis, that each member contribute according to his income. The excuse given is that Mr. So and So does not work to make the Church a one man Church, although he is glad to make his family a one man family. To be the one man does not necessarily imply that one has to be a tyrant or to remind the family constantly that you pay the bills—of course one can do this, but it is not nice. The only other alternative is not to withhold. One can give according to his means and be decent about it.

However, the congregation enters into the restlessness of the situation. You can't produce a satisfactory Parson in a Church of one hundred families if everyone is contented to give a quarter a Sunday. The tailor does not live that can produce satisfactory garments on this basis.

Secondly, there is the Parson himself. If the besetting sins of congregations is meanness, that of Parsons is indolence,—not conscious, intentional laziness, but desultory, headless inefficiency.

It is the product of an academic training in digging Hebrew roots and in gathering Greek stems, and forgetting that we are to fish for men.

The Parson is the victim of circumstances. He usually marries a wonderfully attractive lady. Perhaps he has better facilities for selection by virtue of his position. He is usually tender hearted and sympathetic and so he falls into the habit of helping in the housework. Somehow a Minister who does housework loses caste. One commends his tenderness but condemns its softness.

Then the Missionary has lines of least resistance and he follows them. He decides to be a student and so he acquires a lot of stuff that he never will use, during the hours that he ought to be supplementing his seminary course by mixing. Or perhaps he goes to the other extreme and spends the time in mixing, that he ought to spend in acquiring the stuff that is to be mixed.

"Rightly dividing the end of truth," said the wise St. Paul.

But with what result?

The Parson who says that he doesn't propose to call. A good

man perhaps, but a poor fisherman. No Bishop willingly wants such.

The Parson who thinks that children are beneath his peculiar talents, when as a matter of fact, they are miles above him. "Except ye become as little children, etc." Parsons need children to keep them young and joyous. They will do more along this line than money. The Parson who intends to work but finds something else to do nearly every day. The Lord asks him to work and he has his excuses, but the congregation don't accept them, and there you are.

And now we come to the Bishop. But I have already exhausted my space. Besides there are so few Bishops, that it is hardly worth while to write for such a few.

We might be satisfied with saying that the Bishop ordains the Parson and then frequently turns him over to some other Bishop to worry about,—and so we carry one another's burdens according to the Apostolic injunction. Perhaps the best antidote to this would be to observe St. Paul's advice to Timothy, "Lay hands suddenly on no man."

Let the Layman give, and the Parson work, and the Bishop be careful, and we may improve conditions.

## STORY OF THE CHRISTIAN CHURCH

### THE MARTYRDOM OF PERPETUA

1. The day of their victory shone forth, and they proceeded from the prison into the amphitheatre, as if to an assembly, joyous and of brilliant countenances; if, perchance, shrinking, it was with joy, and not with fear.

Perpetua followed with placid look, and with step and gait as a matron of Christ, beloved of God; casting down the luster of her eyes from the gaze of all. Moreover, Felicitas, rejoicing that she had safely brought forth, so that she might fight with the wild beasts; from the blood and from the midwife to the gladiator, to wash after child-birth with a second baptism. And when they were brought to the gate, and were constrained to put on the clothing—the men, that of the priests of Saturn, and the women, that of those who were consecrated to Ceres—that noble-minded woman resisted even to the end with constancy. For she said, "We have come thus far of our own accord, for this reason, that our liberty might not be restrained. For this reason we have yielded our minds, that we might not do any such thing as this: we have agreed on this with you." Injustice acknowledged the justice; the tribune yielded to their being brought as simply as they were. Perpetua sang psalms, already treading under foot the head of the Egyptian; Revocatus, and Saturninus, and Satorus uttered threatenings against the gazing people about this martyrdom. When they came within sight of Hilarianus, by gesture and nod, they began to say to Hilarianus, "Thou judgest us," say they, "but God will judge thee." At this the people, exasperated, demanded that they should be tormented with scourges as they passed along the rank of the venatores (a row of men drawn up to scourge them as they passed along, a punishment probably similar to what is called "running the gauntlet"). And they indeed rejoiced that they should have incurred any one of their Lord's passions.

2. But He who had said, "Ask, and ye shall receive," gave to them when they asked, that death which each one had wished for. For when at any time they had been discoursing among themselves about their wish in respect of their martyrdom, Saturninus indeed had professed that he wished that he might be thrown to all the beasts; doubtless that he might wear a more glorious crown. Therefore in the beginning of the exhibition, he and Revocatus made trial of the leopard, and moreover upon the scaffold they were harassed by the bear. Satorus, however, held nothing in greater abomination than a bear; but he imagined he would be put an end to with one bite of a leopard. Therefore, when a wild boar was supplied, it was the huntsman rather who had supplied that boar who was gored by that same beast, and died the day after the shows. Satorus only was drawn out; and when he had been bound on the floor near to a bear, the bear would not come forth from his den. And so Satorus for the second time is recalled unhurt.

3. Moreover, for the young women the devil prepared a very fierce cow, provided especially for that purpose contrary to custom, rivalling their sex also in that of the beasts. And so, stripped and clothed with nets, they were led forth.

The populace shuddered as they saw one young woman of delicate frame, and another with breasts still dropping from her recent child-birth. So, being recalled, they are clad in loose robes. Perpetua is first led in. She was tossed, and fell on her loins; and when she saw her tunic torn from her side, she drew it over her as a veil for her middle, rather mindful of her modesty than her suffering. Then she was called for again, and bound up her dishevelled hair; for it was not becoming for a martyr to suffer with dishevelled hair, lest she should appear to be mourning in her glory. So she rose up; and when she saw Felicitas crushed, she approached and gave her hand, and lifted her up.

And both of them stood together; and the brutality of the populace being appeased, they were recalled to the Sanavivarian gate. Then Perpetua was received by a certain one who was still a catechumen, Rusticus by name, who kept close to her; and she, as if aroused from sleep, so deeply had she been in the spirit and in an ecstasy, began to look around her, and to say to the amazement of all, "I cannot tell when we are to be led out to that cow." And when she had heard what had already happened, she did not believe it until she had perceived certain signs of injury in her body and in her dress, and had recognized the catechumen. Afterwards causing that catechumen and the brother to approach, she addressed them, saying, "Stand fast in the faith, and love one another, all of you, and be not offended at my sufferings."

4. The same Satorus at the other entrance exhorted the soldier Pudens, saying, "Assuredly here I am, as I have promised and foretold, for up to this moment I have felt no beast. And now believe with your whole heart. Lo, I am going forth to that beast, and I shall be destroyed with one bite of the leopard." And immediately at the conclusion of the exhibition he was thrown to the leopard; and with one bite of his he was bathed with such a quantity of blood, that the people shouted out to him as he was returning, the testimony of his second baptism, "Saved and washed, saved and washed." (A cry in mockery of what was known as the effect of Christian Baptism.) Manifestly he was assuredly saved who had been glorified in such a spectacle. Then to the soldier Pudens he said, "Farewell, and be mindful of my faith; and let not these things disturb, but confirm you." And at the same time he asked for a little ring from his finger, and returned it to him bathed in his wound, leaving to him an inherited token and the memory of his blood. And then lifeless

he is cast down with the rest, to be slaughtered in the usual place. And when the populace called for them into the midst, that as the sword penetrated into their body they might make their eyes partners in the murder, they rose up of their own accord, and transferred themselves whither the people wished; but they first kissed one another, that they might consummate their martyrdom with the kiss of peace. The rest, indeed, immovable and in silence, received the sword-thrust; much more Satorus, who also had first ascended the ladder, and first gave up his spirit, for he also was waiting for Perpetua. But Perpetua, that she might taste some pain, being pierced between the ribs, cried out loudly, and she herself placed the wavering right hand of the youthful gladiator to her throat. Possibly such a woman could not have been slain unless she herself had willed it, because she was feared by the impure spirit.

O most brave and blessed martyrs! O truly called and chosen unto the glory of our Lord Jesus Christ! whom whoever magnifies, and honors, and beloves assuredly ought to read these examples for the edification of the Church, not less than the ancient ones, so that new virtues also may testify that one and the same Holy Spirit is always operating even until now, and God the Father Omnipotent, and His Son Jesus Christ our Lord, whose is the glory and infinite power for ever and ever. Amen.

### LOCATING SCATTERED COMMUNICANTS IN COLORADO

A method for locating the unattached Church people in rural communities and small towns in Southern Colorado, may prove of interest to others. A suitable notice is inserted in weekly newspapers having a country circulation. Two things are desired through this method. The first is to obtain names and addresses. These will be recorded in a card catalog kept in the Bishop's office. In the course of time it is hoped to have a fairly complete register of such persons and families so that the Bishop may have a Diocesan register of all persons not directly connected with any Parish. This plan will have the advantage, not only of giving the Bishop desired information, but will also directly relate each of these individuals to the Bishop, who can communicate with them readily by circular letter, visitations and through the columns of THE WITNESS.

The second step in the plan is to put each family so obtained under the direct oversight of some Priest whose duty it shall be to see that all communicants have an opportunity at least once each year to receive the Holy Communion, to have their children baptized and receive such other ministrations as occasion may require. An effort will be made to gather about these scattered families others who may become interested in the Church and in cases of removal to see that Church families are properly transferred and registered under the pastoral care of the nearest Priest.

It is the hope of the Bishop that this plan will prove to be a contribution toward the solution of our rural problem and tend to reduce the number annually lost to the Church through lack of adequate shepherding.

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## THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

### THE STRENGTHENING OF THE LAY READER

From the Report of the Bishop of  
North Carolina

An interesting feature of the Missionary situation is the increasing activity of zealous Laymen in the pioneer work of our Parishes and Missions. Within the past month the Bishop of the Diocese has been called on to administer Confirmation to two classes of candidates (six in one case and four in the other) in Missions where there was at the time no Clergyman in charge, but only Lay Readers. A Lay Reader's League has been formed within the past year with special reference to the more general and systematic employment of Laymen as Missionaries.—Triennial Report of the Board of Missions.

Every Diocese makes more or less use of the Lay Reader but very few of them have any method to buttress his courage and extend his ability for a peculiar and delicate task. Theological students are fortified by expectation of ordination but the Laymen who, while undertaking part of the office of a Clergyman, they cannot escape the feeling that by both people and Clergy they are placed in a different category. This in itself is sufficiently disconcerting but besides this they lack the benefit of all those contrivances for mutual and extraordinary support without which a Clergyman himself would soon be reduced to impotence. Under these circumstances, a measure of success on the part of the Lay Reader means more of a good many things than the same measure of success would mean for a man in Orders.

The plan, therefore, of a Lay Reader's League is a step in the right direction. It must and will add greatly to the individual Lay Reader's efficiency in that it will provide conditions for mutual support and interchange of experience and information and it will induce that sense of added power that comes to the individual with the consciousness of organization behind him. Beside that there will in such an organization progressively emerge a consciousness appropriate to the office in which its powers, its opportunities, its rights and its authorities may be better known, defined and exercised. Out of this consciousness will come a series of self-imposed checks in the interests of prudence and convenience. All of these forces working together will evolve a useful type of Lay Reader and will in the long run provide the Church with an idea of what sort that type should be. As it is, not every good man makes an effective Lay Reader any more than does every good man make an effective Clergyman. One of the great functions of organization is to so blend individual qualities and corporate strength that its members return to their work with greatly increased general capacity. A number of chemicals in combination constitute an atmosphere which in every part possesses a vitalizing power that the chemicals singly could never contain nor acquire.

### ANOTHER KIND OF LAY WORKER

When the Great Day comes upon which credits are by Omniscience assigned to whom credits are due, a very considerable number of names will doubtless appear that current chronicle ignores and later history cannot discover. Many a fine sky-piercing steeple today is on a Church that owes its genesis to some devoted woman of a generation or two ago that trudged up a flight of stairs with a bucket of suds to rescue a floor for a Service to Almighty God. Present day memorial tablets are somewhat more frequently placed than fairly interpreted, for the presumption is, naturally enough, that a given Parish is chiefly indebted for its existence to those whose names thus appear. However, all that is only a temporary matter, for the pages of God will be quite fresh when the bronze and the marble let go. And these pages will record conclusions quite independent of entangled testimony. Still it is encouraging sometimes to find that devotion is remembered of men in due course of natural processes. Therefore it will be a matter of interest to those of us for whom it may be convenient in the year 2017 to step over to St. Andrew's Parish,

Memphis, Tenn., and see whether or not there is a tablet in the great building of that time to the memory of

MRS. ERNEST WOLWORTH

If there is not, the attention of the Parish authorities might very justly be called to the files of the Diocesan paper—*The Diocese* of the Diocese of Tennessee—and the issue of February, 1917, be looked up. If the file is incomplete, recourse may be taken to the file of *THE WITNESS*, which below prints the article sought from *The Diocese*. The occasion of the printing of the article in the Diocesan paper seems to have been that in a previous issue of the same, St. Andrew's, Memphis, was reported as having no Sunday School. Somebody who had very good reason to know that St. Andrew's did have a Sunday School, sent in the following letter. That is the reason *The Diocese* prints it. The reason *THE WITNESS* prints it is because it is eloquent testimony to the enduring fact that the Church of God—the Body of Christ—is eternally born of the Overshadowing Spirit and humble service.

St. Andrew's Sunday School, Memphis

Had I not been closely occupied and also quite ill, I should have sent in this communication earlier. However, "It's never too late to mend," and even at this late date I hope to secure my purpose in correcting the mistake made in the report given in "The Diocese" of November, when in the Diocesan list of Parishes and Missions St.

hope the Bishop will take the question up personally and see that proper arrangements are made at once to carry on the work at St. Andrew's in a way that will fill the needs of that section and be a credit to the Church, so that when the children come "asking for bread" we may not have to "give them a stone."

Let me hope that the report of "no Sunday School," which is placed against many other Missions in the list referred to is as erroneous as the one in regard to St. Andrew's. The Sunday School is the very foundation of Church life and work and without it the superstructure must be very frail and lifeless. Sixteen years ago I secured the Bishop's permission to organize a Sunday School which I called "Holy Trinity," and now it has grown and grown until it has become one of the six strong Parishes of this city. (Signed)

A Teacher at St. Andrew's.

### THE "LAYMAN" ABROAD

The following from an article written by Bishop Roots of Hankow is further testimony as to the value of the work of "Laymen." In the days of the great reconstruction, when China shall have elected establishment on the basis of Christianity, the names of some of these unmentioned ones will be found, perhaps, clear-marked on the cities' gates.

The story of how our hospital work in Wuchang has reached its present position of great opportunity is a long one, full of the devotion of medical Missionaries—doctors and nurses, men and women from America—their patience and skill in overcoming prejudice and superstition, and the co-operation of all branches of the Mission in training Chinese doctors and nurses. Romance and heroism abound in that story. Suffice it to say here that immense difficulties have been overcome, so that now we have a site of about three acres, in the very best part of

## POEMS WE LOVE TO READ

### LIFE

Forenoon, and afternoon, and night!—Forenoon,  
And afternoon, and night!—Forenoon, and—what!  
The empty song repeats itself. No more!  
Yea, that is life: make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And Time is conquered, and thy crown is won.

EDWARD ROWLAND SILL.

Andrew's, Memphis, is reported "no Sunday School."

Now the fact of the matter is, that St. Andrew's has a very fine Sunday School, and that is about all it consists of. This Sunday School has a regular average of 40 pupils, all as bright, earnest and enthusiastic young Church workers as you will ever find anywhere. And it is chiefly kept up by the herculean efforts of one woman, Mrs. Ernest Wolworth, who in all sorts of weather and under all sorts of conditions never fails a Sunday in being at her post at St. Andrew's. "Her post" covers the entire field. She goes on Saturday, in storm or cold or heat, and cleans up the little Chapel to make it ready for Sunday services. Often the girls of the Sunday School meet her there and help carry on the work. Again, on every Sunday morning Mrs. Wolworth is there to open the cold little building, make the fires, arrange for the Holy Eucharist on first Sundays, conduct the music at the service, teach a class and take charge of the offering. Rev. George L. Neide, the Priest-in-Charge, comes on two Sundays to open Sunday School, and on the first Sundays celebrates the Holy Communion, but he has too many other obligations to give this Mission any further help. Several mothers of the neighborhood give their services in the Sunday School as aid teachers when they can spare the time, and I have given my help regularly in teaching for several years past. But the need is still very great for both teachers and money to build a decent Chapel.

The building, which is nothing but a shack, has been occupied as a Chapel, free of rent, for about fifteen years past, but has been recently sold to a man who demands \$8.00 per month rent for it. This was extortionate rent for such a place, and it seemed that it was going to be impossible to raise it, but for six months this faithful woman has secured the monthly requirement. But this is a labor she ought not to be asked to perform, and I

Wuchang (the last purchase completed only in April of this year), and a staff of foreign and Chinese workers of whom the Church may well be proud.

In the early days of Missions it was necessary to do medical work in a very primitive way. Small, unsanitary native buildings were usually all that could be secured, and one doctor, with almost no equipment, had to contrive somehow to treat several times as many patients as he could possibly take adequate care of. It was deadening to his scientific training, exhausting to his health, and not infrequently withering to his spiritual life. Yet many medical Missionaries, under these almost insuperable difficulties, showed such consecration that they opened for Christianity doors otherwise completely barred. For such men and women, and the wonderful work they did under such circumstances, there can be only unbounded admiration.

So it goes. But what all of us together, under the Grace of God, are doing in what is sometimes called Church Extension, is suggestively set forth in the reprint from *The Church Record* of the Diocese of Alabama under the caption, "Prospects of the Church."

"The Episcopal Church is the Mother Church of the English speaking race. In America she is making great headway, steadily advancing her true principles and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful Missions abroad. The course of the Church in America has been characterized by a very remarkable growth. Some in the Church are careless and unworthy, but for the earnest and true-hearted she provides a training and privilege not paralleled elsewhere.

"The gain of the Episcopalians in this country, steady, onward, undeniable, is one of the remarkable characteristics of our time."—*The News* (Roman Catholic).

"The growth of the Episcopal

## ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

### XI IN THE DAYS OF THY YOUTH

In the feeding of the multitude, the few loaves and fishes were furnished by a "lad." Does it say that he gave them unwillingly or that he was paid for them? I am afraid to consult the narratives again, fearing that I may find some hint that the lad did not surrender them freely and gladly. If he didn't he was unlike my boys and girls. But no doubt he was as other children are, susceptible to the appeal of love and eager for service.

How we all enjoy the children, young and old. Was it Lowell who in maturity passed a "Home for Incurable Children" and remarked, "I ought to be in that home?" The white-haired may be children, enjoying life's simple pleasures with zest, romping at the fireside and rushing pell-mell through all the staid primness of empty solemnity, with a dash of sprightliness (oh so wicked in one so old) that gives a flavor of exquisite delicacy to their companionship. The middle aged children, full in the stream of life's work yet manfully playing, how strong they are. They meet life's shocks with a smile. They are the ambassadors of the Kingdom of Heaven. "Except ye be converted and become as little children," runs the Divine message. Phillips Brooks was one of these. It was incompre-

no clue to the best entertainment for his children. Today, alas, the children are surfeited with toys, candy, novelties and excitement. The simple pleasures have passed. The parents who can fire the imagination of their child so that he rejoices in the simple joys of home are wise in their generation.

What is it that delights the children at Christmas time? Not the gifts alone, but the Christmas atmosphere. There is an air of expectancy on Christmas eve that transforms every ordinary experience and casts a radiance over every ordinary condition. Then is the time to gather the children for their treat. The very stars seem brighter. If the earth is mantled with snow, as it should be, there is a tingling feeling of comradeship with every tree and bush. They too are decked with ornaments for the birthday of Christ. The sleigh bells ring out good cheer. The heavens once more seem to ring with the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men." The warmth and light of the Church suffuse an indefinable glow and cheer very different from ordinary occasions. From every point something seems to be closing in on that assembly, something that warms the heart.

Then the entertainment. Scared little boys arise and in a loud monotone declaim the Christmas odes. Dainty girls, far more equal to the occasion, recite with more modulated voices the well known Christmas verses. Someone sings. Then comes a hush. Sleigh bells are heard. The Sunday School Superintendent, with the air of not only being on good terms with Santa Claus but with all goblins, fairies, elves and gnomes, complacently steps aside, smiling the familiar smile: in bustles Jim Wiggins dressed in what appears to be a red kimona outlined with asbestos wool. An ancient beard that looks as if it had been worried by a dog, hangs from Jim's lower jaw. That beard has evidently not rehearsed its part for it sometimes wiggles when Jim speaks, sometimes not. The children are charmed into silence. Little Susan in the front row shyly shrinks back while Mary and Martha gaze with open eyes. David gives a chuckle of delight and Frank calls out "Hello Santa." Little Clementine Wiggins cannot refrain from saying to her neighbor, "It's papa."

In the meantime Santa has been delivering his speech about his reindeer and gifts and good little boys and girls. He begins to distribute the bright yellow oranges and the incomparable candy. The Parson and Superintendent, with a familiarity that is astonishing, help Santa and even venture to give him directions. As if Santa did not know what to do! Jim in the meantime is suffering from the intolerable heat and wishing by this time that the whole thing were in Jericho—no—Petrograd.

Little Dorothy gains confidence and approaches the Parson. "My little brother could not come tonight. May I take a bag of candy to him?" The Parson glances into her eager face and, overlooking the fact that little brother is only seven weeks old, hands out an extra bag to Dorothy. This encourages Donald. "My aunt is visiting here from the West. May I have some candy for her?" The Parson cannot resist Donald. A shy little tot comes near and places herself under his observation. "Have you your candy?" "No, I do not belong to this Sunday School." "That's all right, take it along." So they come until the tree is stripped and Jim is released. The children return home happy, and the parents proudly tell each other how well the children recited.

But the children take home other impressions, too. The Christmas story is not forgotten. It bears fruit in their lives. So the right of children to enjoy life must always be satisfied. Happy is that Parish family that recognizes this. No efforts spent on their behalf are wasted. And if in later years the man or woman will rehearse the experiences that moulded their characters, they will find not the least to have been the forces that centered in the wise interest of the Church in their childhood.

Church far exceeds, proportionately, that of the population at large. It looks like the Church of the future."—Public Opinion.

"The returns of the last census show that in the decade ending 1900 the population increased 21 per cent, while the increase in the Episcopal Church was 41 per cent.

"Years of observation and study have led me to the conclusion that the stability of our government depends upon the perpetuation of two institutions. One of these, and the more important of the two, is the Episcopal Church, and the other is the Supreme Court of the United States."—Henry Clay."



# THE CHILDREN'S HOUR

## HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

### CHAPTER III

The next afternoon the ship sailed into Aarbrucken. The harbor was thronged with Viking ships, the city with its massive silver gates shone in the red glow of the sun as they made their way slowly up to the dock. Some thanes of Theowulf's acquaintance met him on the pier.

"Welcome home, Theowulf," they said, "tis fortunate for you that Eric is in Froste, for he is greatly incensed against you for taking the fair Gundra out of his way. Truly for your own sake yield to his wishes, for otherwise you will have to leave Norway for good and all."

"And would you do it were it your daughter, Arven?" said Theowulf sternly. "Nay, you cannot mean it. But it is not in my hands now. Gundra is wedded wife."

Arven gave a low whistle. "The man that married her will have need to look to his life as well as his wife. I tell thee, man, the Bloodaxe is crazy about her."

"Come to my house tonight, Arven, and bring all the friends you can muster. I will present you to my daughter's husband and my son-in-law," said Theowulf.

"I'll come were it only to see a bold man," said Arven.

Hakon was amazed at the splendor of the city. Silver and gold, rich tapestries, rare marbles, the spoils of a hundred cities—abounded everywhere. Theowulf's house was a wonder of rich furnishing, far surpassing the richest room in Athelstan's palace. The plunder from his latest raid, brought up by the thralls from the ship, was set out for the admiration of the expected guests. A table spread with finest damask was set in the great hall and loaded with golden goblets, silver tankards, and magnificent salvers piled high with fruits and meats. Hakon himself was arrayed to become his rank and seated on the right hand of Theowulf and Gundra on his left. So great was the influence of the Viking that Arven had found a hundred thanes willing to brave the King's displeasure to welcome their old friend home. And then was feasting and wassail that appalled Hakon used to a simplicity almost ascetic. In the midst of the feasting Arven cried out:

"You have not yet given us the name of your son-in-law, Theowulf, we would drink skao! to him."

"I have but waited till ye should all be served," said Theowulf. "Norsemen, long enough have we borne with the Bloodaxe and his tyrannies. Not a man here but has cause of complaint against him. I have brought back to you the right King of Norway, Hakon, held as hostage these many years by the wiley Athelstan, but a true Norseman of the old Berserk race—and he is the son-in-law I present to you. Skao! to Hakon, our King!"

There was dead silence in the hall. The guests looked at each other with troubled eyes. The old thane Myrath arose and said:

"How know you, Theowulf, that it is the true Prince?"

"He was identified by Odo," said the Viking—and told the circumstances of his capture of Hakon, of the identification, of his daughter's partisanship of him, which had given him the idea of making head against Eric by proclaiming him King. The men leaned forward, listening eagerly to Theowulf's graphic account and gazed with admiration at the Prince's noble bearing and beautiful face.

"Twas kingly of him to refuse to be your thrall, Theowulf," said Arduf. "I will drink skao! to our new King and down with the Bloodaxe, say I."

"That skao! must be drunk in blood," said Arven gravely. "And every man who drinks it must swear to be true to the Confederacy."

"I have captives," said Theowulf. "One of them can be sacrificed to Thor and his blood brought here for the skao!."

"Nay," cried Hakon, springing to his feet and speaking for the first time. "If the skao! is to be drunk in blood it must be the best, the most royal that Norway can produce. Give me the cup," and baring his arm, he cut a deep gash with his dagger, pouring the blood into the cup till it was full to overflowing. The enthusi-

asm and excitement passed all bounds. They shouted for Hakon as King. The cup was passed from hand to hand. Not a man there but drank of it. Hakon had wrapped a silken scarf about his wounded arm and was deadly pale, less from loss of blood than from horror at the thought of how nearly a human life had been sacrificed. He hardly heard the cries of "Skaol to King Hakon!" with which the hall rang. But he was roused by seeing Gundra, the beautiful, kneeling before him with a cup of wine which she offered him. He raised her up and drank the wine, and then one by one each man came up and swore fealty to him. "They had drunk of his blood," they said, "and they would defend it with the last drop of their own."

They then concerted their plan of action.

"This very night," said Theowulf, "we must seize the citadel and the royal palace, close the gates and man the walls. Everything depends on who strikes the first blow—and we must strike it. Each man here can muster ten retainers within an hour. That will make a thousand—enough for a surprise—and I have a hundred right here with me. We will attack three points simultaneously. I with one division will take the citadel, Arduf can storm the palace with a troop of four hundred men and Arven seize upon the west gate and the walls—and Hakon himself with Odo for guide and

Theowulf was deeply gratified at the popularity of Hakon and the success of his plot. Father-in-law of the King was a far more important person than Theowulf the Viking, and Gundra worshipped her husband with all the fervor of her passionate nature. But she was content to subordinate her love in these busy weeks to the necessities of the state, for she was as ambitious as she was loving, and it was music to her ears to hear Hakon's name in every mouth, his praises on all lips.

Eric was not idle all this time. He collected a great army at Froste—but it was honey-combed with discontent, rumors of the charm and graciousness of the young King circulated in the camp to the disadvantage of the harsh and moody tyrant who was contrasted with him—and there were many defections by night to the standard raised at Aarbrucken. The Bloodaxe dared delay no longer lest his whole army should melt away like snow in summer—so he advanced to the gates of Aarbrucken and offered battle. There was a great council called within the city to discuss whether to accept the battle or stand a siege. But it was not in Norse nature to refuse a battle, even the grave old men who saw the advantage of waiting quietly within their walls while Eric's army melted away outside of it, snuffed up danger like old warhorses, and shouted with the younger ones:

"To the field! to the field!"

Theowulf wanted to leave Hakon in the city, but he refused.

"I cannot sit still," he said, "when there is a blow to be struck for Norway. I have dreamed of this battle from my boyhood up. I must be in it." The warlike Norwegians were secretly very much pleased to feel they had a warlike King, even though they felt the unwisdom in exposing him on whom their hopes of success depended to the chances of battle. They decided to surround Hakon with a guard of honor who should protect him with their shields and their bodies

descended full upon the Prince's head and thrice it glanced off without even dinting his helmet. Then Hakon sprang under his guard and clove his axe through the usurper's shoulder, almost shearing off his arm. Like a mighty pine he wavered for a moment and then fell backward with a hoarse cry. The battle was over. Eric's army was in flight all over the field. Hakon called off the pursuit.

"They are our brethren," he said. "Now that Eric is dead they will submit without further resistance, if we do not chafe them."

Theowulf stared, and reluctantly conceded the wisdom of the young King who seemed to know his people so well. The victorious army caught up Hakon on their shields and bore him in triumph into the city and the crown from Eric's head, his father's crown, was placed upon his head, and his hero deeds upon the battlefield were chanted by minstrel and related from mouth to mouth. There was a great banquet after the battle with wassail and cheering and mighty rejoicings. In the midst of it all they missed the King. His seat was empty. "He has gone to seek Gundra the beautiful," they said. But Hakon was out on the battlefield succoring the wounded, bringing them water, binding up their wounds—whispering words of consolation to the dying, to friend and foe alike. There were others out on that terrible field of carnage—searchers for some lost one, and robbers of the slain. He came to where Eric the Bloodaxe lay dead. Two women were bending over him and weeping. He spoke to them gently:

"Can you be my aunt and my cousin?"

They looked at him in wonder and fear.

"O Sire," they cried, kneeling before him. "We do not wonder that you have come to exult over your fallen foe. We can only throw ourselves on your mercy."

her queenly dignity, her superiority in the palace to Hegelinde. She would keep the widowed queen and her daughter standing in her presence till gently reminded by Hakon that it was more seemly that they should be seated. She would speak of them as pensioners upon the King's bounty, and openly wondered at the generous allowance made to them out of the royal treasury. When Aldyth on one occasion expressed her gratitude in no measured terms and her wonder at the forgiving nature of the King, she was cut short by Gundra with such a look that she felt it would be wiser not to mention him in her presence again. Yet Aldyth's feeling for Hakon was not love. There was too much reverential admiration in it for that, and Hakon, himself, in his gentle courtesy gave no opening for any less pure passion. His heart was given to Gundra and while he sighed over her pride, he thought of her ever with tenderness as his beautiful heathen Norway whom he would give his life to win to Christ.

(To be continued.)

An attractive Honor Card was given to the children who wrote for Dean Davis outlines of the instructions at the Children's Mission in St. Louis, recently. We reprint it for the sake of all the younger readers of THE WITNESS. The card was decorated with a Cross and United States Flag.

### WHAT CAN A LITTLE CHAP DO?

From "All's Well"

A Book of Poems by John Oxenham

What can a little chap do  
For his country and for you?  
What CAN a little chap do?

He can play a straight game all  
through—  
That's one good thing he can do.

He can fight like a Knight  
For the Truth and the Right—  
That's another good thing he can do.

He can shun all that's mean,  
He can keep himself clean,  
Both without and within—  
That's a very fine thing he can do.

His soul he can brace  
Against everything base,  
And the trace will be seen  
All his life in his face;  
That's an excellent thing he can do.

He can look to the Light,  
He can keep his thoughts white,  
He can fight the great fight,  
He can do with his might  
What is good in God's sight—  
Those are truly great things he can do.

Though his years be but few,  
If he keeps himself true  
He can march in the queue  
Of the Good and the Great,  
Who battled with fate  
And won through—  
That's a wonderful thing he can do.

And, in each little thing  
He can follow the King,  
Yes, in each smallest thing  
He can follow the King—  
He can follow the Christ, the King.

### CALL TO AMERICA

One of America's chief duties, if not her very chiefest, in the present world crisis, is to serve the needs of a world in distress. If she is to be the leader of the new world, she must be its chief servant. She ought to give of her enormously congested wealth and also of her ablest sons and daughters for that service; and she ought to give until it hurts, until her service mounts to the heights of sacrifice; she has not begun to do that yet.

Nowhere is the call louder or the need more appealing than among our Christian brethren in the East in Armenia, Persia and Syria. I shall be glad to co-operate in this Diocese with any plans that may be suggested by the American Committee for Armenian and Syrian Relief.

Yours sincerely,  
CHARLES D. WILLIAMS,  
Bishop of Michigan.

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

## WHAT GOOD CAN I GET FROM LENT?

### YOU CAN LEARN YOUR CHRISTIAN STEWARDSHIP

The view of Christ upon the Cross tells you that you are not your own—that "you are bought with a price"—that you might change your servitude to Satan for the service of Christ. Lent comes to help you realize this fact; and when you feel its influence upon your heart, you will more fully consecrate your life to the service of Him who died for you to rescue you from sin and eternal death.

my hundred picked men can hold the Water Gate. If we have possession of this city all the discontented thanes from all over Norway will flock to our standard, and we shall soon be able to meet Eric in the open field." The plan was agreed to, the thanes assigned to the different divisions, a rendezvous and an hour and a watchword settled upon for each division, and then the guests left to collect their men, and before morning a storm of battle had broken out in four different places in the city. Eric was little loved by the citizens, his garrisons were taken completely by surprise, and by sunrise the city was in the hands of the conspirators. At noon the citizens were assembled in the great market square and Hakon proclaimed King, amid acclamations and rejoicings at the downfall of their tyrant.

As Theowulf had predicted, the city in their power, the richest in the kingdom, thanes with their retainers poured in every day until they had a very fair sized army. Hakon was immensely popular. His wisdom though so young, his justice, his clemency, his beauty, his romantic adventures were in everybody's mouth. He was constantly occupied, now in the council of the older men, now in greeting arriving thanes, now in visiting the walls and defenses, and again in seeing that the soldiers had decent quarters and good food—and that the citizens were not molested. Egbert and Ruthven were his valuable aids with the common soldiers and in caring for the prisoners, but he was so thoroughly Norse himself that, jealous as the Norwegians were, they could find nothing to criticize in him.

"To think that he should even be visiting the prisons," said Myrath to Theowulf, "but as he said, 'they are my own Norsemen and will be fighting for me instead of against me next time!' And they will. They cheered him when he went in today. If he fights as well as he rules, Theowulf, you will have brought us the best King Norway has ever had."

if need be from the attacks that would be especially directed against him as they well knew.

It was a gallant array that streamed out of the silver gates of the city the next morning, pennons flying, armor shining, a forest of spears with points glittering in the sun. And then the opposing forces met with a rush, with the rattle of spear against shield, the crash of battle axe upon helmet, the hoarse war cries, the indescribable din and tumult of battle. Eric was wily as well as brave. He had not staked everything on a single battle without reason. He knew that if he could kill Hakon the confederacy would fail for lack of a head. He and his choicest thanes therefore led the attack against Hakon who stood beneath the Raven standard, the light of battle flashing from his blue eyes, the old Berserker rage giving him the strength of ten, and wherever his battleaxe lighted a man went down. The battle raged around him from the very first and one after another of his chosen guards fell beneath the fierce onslaught of the Bloodaxe, who concentrated his power here. He was a fierce fighter and now desperate. He had shown no mercy and he expected none, so he fought with all the savagery, the craft, and the fury of his nature. He was cutting his way slowly to the Prince and at last the two were face to face. Insensibly the various combatants stopped their own fight in the all absorbing interest of this. It seemed terribly uneven, Eric with his towering stature, his great breadth of shoulder, his mighty battleaxe beside which the Prince's looked like a toy—as his fair youth showed slender and fragile beside the full grown man of many battles. But Hakon waved aside the assistance that Theowulf brought to him. "This is my quarrel and my hour," he said, "come not between me and my father's foe." And then his battle cry rang out:

"Pro Christo et Norwege," and he and Eric rushed together. Onlookers averred that thrice Eric's battleaxe

"Nay," he said, "I came not to exult but to help. His death has paid for all. I have no quarrel against you, rather a duty of care and protection since you are of my kin. I will have the King's body brought to the palace for honorable burial, and you shall come thither with me, for this is no place for women."

He sharply called two of the robbers of the dead, forced them to lay down their booty—made a rude litter of spears and cloaks—laid the body of the dead King upon it and ordered them to carry it to the palace while he and the two trembling, weeping women followed behind.

Theowulf was looking for him anxiously when the little cavalcade arrived at the palace.

"Well this beats all!" he said impatiently. "To leave the banquet not for your lady's bower, but for the battlefield to succor your deadliest foes. What will you be doing next?"

But during the next weeks Theowulf was obliged to admit the wisdom of what Hakon had done. For when the adherents of Eric heard that Hakon had given him honorable burial and had taken his widow and daughter under his protection—the son had escaped to Denmark—they came in troops to do homage to the new King, and he was recognized and hailed wherever he went as King of all Norway. What might have taken months of fighting to have accomplished, was done in a few weeks by this act of generosity. Aldyth, his young cousin, and Hegelinde, her mother, had an unbounded admiration for the King, and their gratitude was not merely for the shelter and protection of the palace where they were lodged and served as became their rank, but for numberless delicate little courtesies that relieved the strain of their rather difficult position. Gundra took no part in this. She could not forget that the hours Hakon had withdrawn from the banquet he spent with Aldyth, not with her—that was the way she expressed it to herself—and she took every occasion to assert



# SERMON PREACHED AT THE CONSECRATION OF RT. REV. FRANK HALE TOURET

BY RT. REV. W. F. FABER, D. D., BISHOP OF MONTANA, AT GRACE CHURCH, COLORADO SPRINGS, COLORADO

"Make full proof of thy ministry."  
II Timothy iv:5.  
"Fulfill thy ministry" (Revised Version)

Words, as we all know, have often a curious history. Take the familiar word *Minister*. St. Paul wrote it *diakonos*. It and its derivatives occur in the New Testament something like seventy times. Our Blessed Lord applies it to Himself. His disciples soon gave it wide currency. They used it in its large and natural sense; "Ministry," in the Christian vocabulary, was the dispensing of God's gracious help to needy men, whether in the form of Gospel message, Christian Sacrament, or act of benevolence and relief. For "*diakonos*," as it came to them, signified simply "waiter," "attendant," "assistant;" by derivation, etymologically, perhaps "one who goes through the dust;" or, more likely, "one who is kept running." By a natural transition it came to be applied to those disciples whose whole business it was to serve in the Christian Society, giving up all other vocation; who had its recognition as official representatives and agents—"the Sacred Ministry of the Church."

Now the curious thing is the emergence, in a very short time, of a still more technical and very restricted definition. The "*diakonos*," "*minister*," appears as the "*Deacon*" (the same word), one of that small fraction of the Ministry whose function was strictly subordinate and auxiliary; whose office in later days has come to be treated for the most part as a mere preparatory grade, of brief duration. In this ecclesiastical sense, as we might well surmise, we shall not find the "*Deacon*" mentioned in the Gospels or in the earlier Epistles; in fact, his first appearance with that title is in Philippians and First Timothy. Yet it is in Second Timothy that the Apostle enjoins upon one who is to ordain and to rule over Presbyters and Deacons, to fill up the measure of his own "*diakonia*." Call him by what title you will, the office of Timothy is that of a Bishop, clearly differentiated from that of the two other Orders; and yet he has still his "*Diaconate*" to "fulfill."

The point is this. The ordination of the Priest, whatever it signifies, does not signify the annulment of the Deacon; the consecration of the Bishop is not the passing of the Priest. There inheres still in the Bishop the function of the Priest, though other functions have been added; in Priest and Bishop both, the fundamental mission of the Deacon. May we not rather say, the Priest is Deacon with a heavier responsibility, with farther-reaching obligations; the Bishop, with Deacon task the largest and the most exacting of all?

Fanciful? Not at all. Were it not a barren advancement if the newly made Priest simply felt himself lifted up, invested with a coveted authority, forgetting that essential and enduring vocation solemnly assumed by him a year or two before? And still more, a tragic misapprehension if the Bishop conceived of his office as distinctively one of precedence, one of lordship and rule, with the prerogative of sitting in a "throne," and "saying to this man 'Go,' and he goeth, and to that man 'Come,' and he cometh,"—forgetting the Great Bishop who was among His Twelve as one that "ministered?" Does not the whole life story of the Sovereign Head of the Church suggest to us that the fullest measure of "ministry" now lies to hand in the strange and anxious new work of a successor of the Apostles; that he who is consecrated to the office of a Bishop in the Church of God is henceforth to be more "*Deacon*" than ever he was before?

The moment we begin to reflect upon the origin and source of Holy Orders, we see how true it must be. Had we here merely a "growth of ecclesiastical institutions;" were the several grades of office only an arrangement adopted by the wisdom of the Church, a polity enacted by popular vote or imposed by the weight of human leaders—something like that and nothing more—then might we define each several office as to its own precise constitutional place, its own particular rights and duties; and what the Deacon shall do, and what the Priest, and what the Bishop, might all be written down in the Law:—and the matter be settled. And sometimes, we fear, such notions obtain, obscuring the significance of our Lord's great word: "As the Father hath sent Me,

even so send I you." It is well and it is needful, for good order and for efficiency, that functions be kept distinct and that we have ecclesiastical definition of tasks and of responsibilities. But for "the glory of His great Name and the benefit of His Holy Church;" for the realization, in other words, of the ends for which the whole Institution exists in the world, it is of vital consequence that Deacon and Priest and Bishop hold office as from Christ; that all alike interpret office as to spirit and motive and content by His original and originating Ministry who humbled Himself, not for a year or two, but His life-long, who gave His life to serve and to save. "Ministry" for Him meant ceaseless, unstinted "ministering;" it was rather more than the "officiating" and "performing official duties" of the ecclesiastic, or any rendering of "professional services." It were strange indeed if those He sent forth to take part with Him in the great work should be conformed to His type only in the first grade of their Ministry: presently to be advanced to some form of "dignity" foreign to Himself, or some "rank" in which waiting and running and serving had been left behind, and ruling had taken the place.

"Fill up the measure of thy Ministry" the Apostle exhorts the young Bishop, Timothy. Various explicit directions he had given, things to be attended to; but all to be carried out in the spirit, and to the end, of Ministry. The Church must be helped; individual men and women must be helped; homes must be helped; the useful work of the world, by the hands of disciples to whom some of it was committed, must be helped; fit persons must be found and trained and ordained Deacons and Elders, and still must be helped;—Timothy must so care for, and watch over, and assist by word and deed, everybody, everything, all the time, that no harm should come and that all good should be furthered under his loving, faithful tendance of the charge entrusted to him. "Fulfill—fill full—thy Ministry."

He was to be a very busy man? Yes, but a great deal more than that. He might give his body to be burned, and yet miss the whole meaning and power of a true Ministry. His acquaintance with St. Paul would have taught him that rules and regulations and prescriptions had their place, and doubtless, just then and there a very important place—no less than now; the schedule of the Apostle's days and weeks and months was a full one; but St. Paul's work was pre-eminently marked by the personal touch in everything. He had given himself as "bond slave" to Jesus Christ; and then he could say to his Corinthian people, "ourselves your servants for Jesus' sake." What need to enlarge upon it? Every letter of his that has come down to us, every report of his addresses which has been preserved, reiterates it, from one angle or another. Fearless of hostile opinion, jealous of the authority of his office, sensitively proud; as a gentleman, in the face of frequent slight and affront,—yet he was first and last tender toward every infirmity, responsive to every appeal, watchful for every opportunity to help, ready to undergo any hardship and brave any danger, so that he might not fail any soul that awaited leading or succor. No community he visited, no assemblage he addressed, no person he became acquainted with, but that he would leave better and happier, or it should be no fault of his; with infinite tact and patience, with boundless courage and hopefulness, he would strive and strive again. He poured the fullness of his heart into the often unthankful and seemingly unresponsive lives he sought to bless. In all of which he was the strong man using his virility and power as a prince to enrich his fellows; emptied of all consideration of self; in Ministry. He had learned it from the Master, whose word he treasured: "It is more blessed to give than to receive."

"Elevated to the Episcopate." So the foolish world speaks of it; and that foolish world often voices itself from the lips of people in the Church. "Elevated to the Episcopate?" Say rather, for it is truer and it is finer: Returned, more than ever, to the first principles of the Diaconate; to "go through the dust," to be "kept running," not indeed at the behest of men, but for the endless needs of men, under the mandate of the Master, who

did it Himself. "The servant shall not be above his Master, nor the disciple above his Lord."

There are, it is true, not wanting in our day voices to tell us that we Bishops take too much upon ourselves; intimating that the presumption is all against us, and we must submit to be regarded as men jealous of their dignity, tenacious of prerogative, blinded with pride of office, dictatorial, and incapable of progress,—until in any particular instance we prove our innocence; that indeed we seem to forget that we are simply Clergymen given certain functions and definitely limited by Canons and a General Convention.

What reply have we to make to such an indictment?

If there be any truth at all in it, we must beg to remind our critics that we all were Priests once, and before that Deacons, and before that Laymen; we are still living in the same world, we are still of the same human stuff. If we are now puffed up, arrogant, arbitrary, or whatever else is contrary to the mind of Christ, it is very likely we had it in us in those earlier days; and not at all unlikely that the same things are in some of those who are now serving as Rectors of Parishes or as members of Vestries. But if it be true that these unlovely traits have grown upon us with the wearing of lawn sleeves, let some part of the blame fall upon that worldly mind in the Church which is not interested in "Ministry," but only in what it calls "success;" which would have scant welcome for Jesus Christ if He stood before it today exactly as He stood in the Temple courts at Jerusalem, and might cry again "Crucify Him,"—which is constantly dwelling upon the trappings of office, the distinctions of social rank, upon promotions and emoluments, and forgetting the solemn realities and the dread responsibilities of the business committed to the Church. And while this atmosphere is all about us, and even in the Church, we can only plead with all serious minded disciples, our brethren: "Pray for us; for we trust we have a good conscience, in all things willing to live honestly." Do not make it harder for us to keep our eye single and our heart right; refuse to echo the sentiments of the market place, to lend countenance to worldly tests of personal success in the Sacred Calling; help us by your own spiritual judgment, and sympathy, and witness when needed,—help us to stamp deeper and deeper into our souls the landmark of Christ's claim upon us to fulfill our Ministry.

And how much confusion and misconception hovers about the common demand upon Bishops to be "leaders?" If by it is meant that a man shall master whatever business is put into his hands; that if it is his duty to formulate a policy, to direct an undertaking, to give decision upon questions, let him not shrink it; then we agree. By all means let him not neglect to inform and prepare himself, let him not indolently or cowardly allow things to drift, or to be shaped by those who are not responsible; let him do what belongs to him, unafraid, having mastered his problem as well as he may. But usually more than this is meant. Sometimes what people really ask is "creators." A leader cannot lead without followers; and as these do not exist, the leader is expected to create a following: which is not so easy. All manner of ambitious projects will be dreamed of: "we too could have such and such things, if only we had a leader." It is not necessary to be made a Bishop, to hear such yearnings for a "leader."

Sometimes the call comes in more spiritual guise. It may be sincere. We cannot be deaf to it. There is some truly religious issue. There may be some rising tide of renewed fervor for the accomplishment of God's will, claiming the open recognition and support of those entrusted with the chief Ministry; or some wave of fanaticism or of apostasy not to be ignored, hurtful to souls unwarned. But even so, we do well to consider it before we rush into publicity. There have been episcopal pronouncements which have done less service to religion and to righteousness than would a wise and charitable silence.

Perhaps oftenest from those who are interested in one or another of the innumerable "movements" of our time, comes a loud clamor for our leadership: it may be some propaganda in the Church, or some reform in economics or politics; some program in education, or what not. Now I have yet to be informed that we have any doctrine of gifts conferred in Episcopal Consecration which would compel me to believe that by the imposition of hands I received any additional Theology, not to say Sociology, or Philosophy, or Science. Why my dictum on any subject should be worth

more by reason of my being a Bishop, I simply cannot see, though some misguided people might think it until I was discovered. The simple fact is that a foolish generation seeks to bal- last every sort of craft with some Bishop—of course, with other "prominent Clergy" too—and we are foolish ourselves to be taken in.

What folly to call upon a man to "put himself at the head of things." As if he should say to himself, "Go to, I will be a leader." What have we to do with that? Ours it is to be Ministers. "As every man hath received the gift, so let him minister the same." "There is a diversity of gifts." By heredity, by education, by years of individual experience, we have no two of us gifts identical; we are fitted specially, one to do this thing, another some other thing. The great matter is that we should put to use whatever we possess, for the benefit of God's Church and God's people and all human betterment. Programs of advisors are all beside the mark. We have suffered much by our conventionalized and standardized methods in parochial Ministry. Who shall say how much our religious life and activity has been narrowed by such, impoverished, distorted? Let our Episcopate be kept free; or set free. Let it be Ministry at its fullest, and least professional, and most human. And remember—"Fulfill thy Ministry." After all is said, if now Timothy tried simply to copy the methods of St. Paul, it is certain he would never fulfill his own Ministry. But as he used his own gift, poured his soul into labors which came to his hand, did nothing perfunctorily but everything as for the approval of the Great Master, grew to know his helpers and his people and to understand his field, he himself would grow into leadership, unsought, unforced but real when it came.

I confess I am almost ashamed to utter such platitudes. But the foolish things which a foolish world is still unashamed to ask of us, must be my excuses. For the thing which the world can little appreciate, the thing which the Church herself is constantly forgetting (you see, it all comes back to that again) is the vocation and the ideal of Ministry. Not only its absolute spiritual compulsion; but its rationality and sufficiency. "Who-soever will be great among you, let him be your minister." In the genial atmosphere of an all-absorbing devotion, free from self-seeking and self-consciousness, in the warmth of a loyal love of God and a yearning sympathy for men, will develop to the fullest whatever powers may have been given us; and with them we shall lead as much as it is good for us to lead, as much as it will be good for our fellows to be led by us: any other greatness is but a sorry delusion.

"Fulfill thy Ministry." "It is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. . . . He that judgeth me is the Lord."

My Dear Brother:

Within the past three months you have probed the depths of your soul as perhaps never in your life before; and you have asked yourself, with one long ago, "Who is sufficient for these things?" Whether you are as much qualified as many another, or possibly more so than some, is a question which cannot for an instant interest or concern you in this supreme moment of the registering of your solemn individual vows. All thought of how you came to be called to this task—the recurring wonder in the mind of every earnest man chosen to this office unsought, himself unknowing, by the suffrages of brethren; all voices of the flesh, protests of unworthiness and whisperings of pride, all alike are silenced in the stern challenge of the business of God. The decision is made—the Church's and your own. And there standeth One among us: He Who alone can honor; He Who alone can save from failure alike the greatest and the least, the gifted and the common man; He Who can make use of diversity of gifts, but cannot even Himself use the gift with which the possessor toys for self-gratifying; He, the same yesterday and today and forever, Heaven's own Minister to our poor humanity, "standeth among us, the latchet of whose shoes we are not worthy to unlouse." Leave yourself to His tender, His utter, understanding of you; to Him now, to Him all the days. "He that abideth in Me, and I in Him, the same bringeth forth much fruit."

You are leaving a people endeared to you by many sweet ties, to whose homes and lives you have brought the gracious touch of the Divine Friendship, to hallow times of joy and to lighten times of weeping, carrying

away to your own enrichment the recompense of their increasing love for you. You are leaving a house of worship fragrant with many cherished associations, leaving your own altar and sanctuary and pulpit, to which, wherever you had been for a little time, you returned with a sense of its all belonging to you as you belonged to it, the dear familiar place of your own labors, the spiritual resting-place of your own heart. You are leaving a city beautiful for situation, a community in which, beyond the bounds of your Parish, your many friends would fain have kept you, for your own and for your work's sake. How can you help often missing it all; how can you ever forget?

Yet, be not afraid. It will not be, we trust, only the sense of duty done which will reconcile you to the change. For the old familiar pastorate will surely come another no less sweet. That you cannot love or be loved by the people, because, forsooth, "wherever you go, they are always the parishioners of another," is to my thinking a strange misapprehension. Are not you their chief pastor? While Rectors and Missionaries come and go—come and go, alas, so frequently in our day—do not you remain, facing with them the problems of these changes; counselling with the faithful; rejoicing with them in every mark of progress, bearing with them the burden of every discouragement, composing their occasional differences, strengthening the things which remain? Are you thinking to do such things simply as an executive, by formal message, by official ruling? Are you not going to do these things with your heart—your heart throbbing through every word and act? And can we do heart work quite without return of answering hearts?

Will you not meet year after year as you visit, some whom it is a great joy and a high privilege to know, some who will be personally glad to see you, and you to see them; the number of whom will yearly increase: will there not be here and there, and more and more, homes in which you will spend the night, and it may be days, with a sense of retreat and rest like the Master's in Bethany?

You have had, as a Priest, your own times of craving the ministry of a human Pastor; times will come when in some Rectory you will find a heavy heart, habitually cast upon the Unseen Pastor alone, but now passing through some ordeal in which it seems as if it would break, unless some visible human listener, counselor, consoler, shall bring help and comfort. The trouble may be such that no one but a Father-in-God may be told. Apart from these depths of need, sometimes of crisis, it will be to you a constant joy (with no more exceptions than you have found in a Parish) to come into the homes of your Clergy, and be welcomed as almost a member of their families, glad to hear of their encouragements, ready to do whatever in you lies to brighten dark places. "Loss of the Pastoral relation?" Strange view of the possibilities of a "Pastor parvorum."

My dear brother, old avenues of service precisely like those you long have trod, will open to you still; new ones also, not greatly unlike them; but always upon the one condition: you must be ready to minister. Nay, more: **you stand for Ministry.** While on every hand is blatantly preached and practiced the pagan cult of "Efficiency and Success"—the test of "efficiency" in last analysis the ruthless, soulless power to push Self forward, the guage of "success" the grasping for Self of the prizes of place and wealth—the Gospel of the Son of Man is set to deny utterly this abominable lie, and it must be done if civilization is to be saved. If any man would be great today, let him greatly minister. Here is "leadership," if Jesus Christ can be accounted a "leader;" here is our calling, if He be our Leader. No life shall be accounted a decent human life which is "successful" for itself more than it is helpful to its fellows. And judgment must begin at the House of God. If the rank and file of the Church's membership cannot yet be brought to whole-hearted Christianity, her Ministry must witness it with passionate insistence; must practice it or it will be idle to preach it. Much that is ambitious in personal aims, much that is ambitious in ecclesiastical projects, may have to be sacrificed; being really worthless for service, if not actually a hindrance to the Master's great objective.

"Go, labor on! spend and be spent! Thy joy to do the Father's will; It is the way the Master went; Should not the servant tread it still?"

"Go, labor on! 'tis not for naught; Thine earthly loss is heavenly gain; Men heed thee, love thee, praise thee not; The Master praises: what are men?"