

The Witness

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

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WHO'S WHO IN THE CHURCH

THE HON. J. A. PEARCE OF EASTON

One of the most quiet and unassuming men living in this age of rush and sham is the subject of this sketch. It is much against his natural inclination that this truly noble and exalted spirit gave at last his permission that your correspondent might write briefly about him who is loved and venerated throughout the Diocese of Easton and wherever else he is known, before death would at last have deprived us of his visible presence among his fellow Churchmen.

In the quaint old town of Chestertown, Md., the Honorable James A. Pearce was born on April 2nd, 1840. He received his earlier education at Washington College, Chestertown, and was graduated from Princeton in the class of 1860. He was a tutor at Washington College, Chestertown, for two years after graduation, studied law in Baltimore and was there admitted to the bar on May 1st, 1864. Immediately thereafter he began practice in Chestertown and continued in active practice until November, 1897. He was elected State's Attorney for Kent County in 1867, and served two terms, until 1875. In November, 1897, he was elected Chief Judge of the Second Judicial Circuit of Maryland, comprising Cecil, Kent, Queen Anne, Caroline and Talbot Counties, and as such, an Associate Judge of the Court of Appeals of Maryland, for a term of fifteen years. Judge Pearce reached the age of retirement (seventy) April 2nd, 1910, when the Legislature extended his term for the period for which he was elected, viz., until November, 1912. This action of the Legislature was a splendid tribute to his judicial worth.

Judge Pearce has been identified with Chester Parish, Chestertown, all his life. Ever since 1864 he has been a member of the Vestry of his Parish, and when the office of Chancellor of the Diocese of Easton was created in 1883 he was entrusted with it, and he has held this important office ever since. He has been too modest ever to aspire to be a delegate to the General Convention, though he was most worthy and well fitted for this honor. He has always remained in an intimate relationship with his Alma Mater, Washington College, of which he was the Secretary from 1865 till 1900, and since then he has been the President of the Visitors and Governors. He has been a member of the School Board for ten years and a member of the Commissioners of Chestertown for the same length of time; besides all this a member of the Maryland Tax Commission of 1886 and of the Maryland Budget Commission of 1915-16.

Looking at this formidable array of facts one is apt to ask himself this question: How is it possible that so much hard work can be performed by one man so small of stature and, in spite of his hard working habits, so courteous and friendly in his intercourse with the rest of his contemporaries, less useful than himself? The answer may be derived from these two facts that Judge Pearce is a Christian gentleman as well as a true Marylander of the old school.

\$69,199 ONE DAY'S OFFERING

The Rev. Dr. Charles L. Slattery, Rector of Grace Church, New York, announces, among other things in the Parish Year Book recently issued, that the parishioners on one Sunday during the year made an offering of \$69,199.13. Of this sum \$30,815 was donated to the Episcopal Clergy Pension Fund; \$29,670 for the safeguarding of the structure itself; \$3,557.90 for repairs at the Parish's Fresh Air Home at New Canaan, Conn.; \$2,531.23 for additions to the parochial endowment; \$2,000 for the roof garden of Grace Hospital; \$500 for General Missions, and \$125 for local charities.

THE USE OF THE LITANY

By BISHOP McCORMICK

Ten years ago, in my book, "The Litany and the Life," I pleaded for the more frequent use of the Litany in public and in private devotion, and especially, as interpreted by its history, for its processional use in times of distress and of emergency. Such a time is now upon us, and I venture to recommend the constant use of the Litany in our Churches, in solemn procession whenever possible, and in the household and private devotions of the faithful. The intercessions and pleadings of the Litany have been wrung from the human heart in its most impassioned and intense moments, and every petition is sacred with the blood and the tears of suffering Christendom. As Dean Stanley has reminded us, the Litany sprang "from an age gloomy with disaster and superstition, when heathenism was still struggling with Christianity: when Christianity was disfigured by

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

An effort is being made to raise funds for the establishment of a Church Hospital at Marshfield, Ore.

The Diocese of Massachusetts contributed over \$750,000 towards the Church Hospital at Marshfield, Ore.

The Rev. Charles L. Adams, Rector of St. Paul's Church, Willimantic, Conn., has resigned on account of illness.

Dispatches in daily papers state that land has been purchased in Detroit, Mich., upon which to erect a home for retired clergymen of the Church.

The Dean of St. Paul's Cathedral, Detroit, Mich., the Very Rev. Frederick Edwards, was a writer on metropolitan papers before he sought Holy Orders.

Trinity Church, Oshkosh, Wis., is to have a handsome new guild hall,

The program for the Gambier Summer School has been announced as follows: Lectures by Bishop Anderson, on "The World's Conference of Faith and Order;" The Rev. Dr. Fosbrooke, on "The Old Testament;" The Rev. Dr. Easton, on "The New Testament;" The Rev. Dr. Davis, on "The Theology of Ridley;" The Rev. Dr. W. E. Gardner, on "Sunday School Work."

The Rev. R. E. Browning, recently Rector of Immanuel Church, Marshfield, Ore., has entered upon his new work in Silver City, New Mexico. Just before his departure the members of Immanuel Church tendered him and his wife a reception and presented them with a purse.

At the Conference of Student Workers held in Chicago some time since, an offering was taken and an opportunity to make pledges given for the Church Pension Fund. Two young

The Diocese of Long Island is undertaking to raise \$500,000 for the Church Charity Foundation. Its object is to lend assistance in the erection and improvement of Parish buildings. The Rev. George C. Groves of Port Washington has been appointed by Bishop Burgess as a leader of the campaign to raise the money.

All the money needed for the renovation and improvement of old St. John's Church, Crawfordsville, Ind., is now in hand, and the work will be pushed to completion in the early Summer. Rev. H. W. Wood has been unusually successful, and deserves great credit for the renewed life in this Mission, whose history goes back to 1838, and has the distinction of being one of the few places in Indiana visited by Bishop Kemper.

A recent report shows that Christ Church, Norfolk, one of the strong and prosperous Parishes of the Dioceses of Southern Virginia, has about 750 communicants, 300 pupils in the Sunday School, and 140 members of the two branches of the Woman's Auxiliary to the Board of Missions. The contributions of the Auxiliary, made through boxes, barrels and offerings, during the past year amounted to approximately \$800. The Rev. Dr. Francis Steinmetz is the Rector.

The Vestry of St. Paul's Church, Pawtucket, R. I., has presented to the Church a national flag. The Assistant Rector of the Parish, the Rev. Robert A. Seilhamer, in the course of a patriotic sermon preached on the occasion of the presentation of the flag, said, among other things: "The flag stands for nationalism; the Cross represents internationalism, and today the flag must represent the spirit of the Cross, standing for international unselfishness."

The Record of Christian Work, a Presbyterian publication, tells a good story of a Scotchman who is a member of a congregation in a Middle Western city. At a meeting of the congregation, a vote was taken for a new pastor, and when it was found that there were only a few negative votes, a motion was offered to make the call unanimous. Then there arose one of the minority, an old Scotchman, who said: "There's one thing ye might as well understand right here and now. I'll let ye know that there'll never be anything unanimous in this Church as long as I am in it."

The Church in Grand Rapids, Mich., we are informed by the Church Helper, has just enjoyed what is perhaps the greatest religious privilege in its history, as afforded by the twelve day Mission conducted by the Rev. McVeigh Harrison of the Order of the Holy Cross. His method, so the paper states, is a wonderfully well balanced combination of the intellectual with the emotional, and of the spiritual with the ethical. There has been a great awakening in the religious life of the community as a result of the Mission.

Bishop Francis of Indiana is busily engaged revising the Constitution and Canons, which will be a part of the work of the coming Diocesan Council. The Diocesan Committee, consisting of the Rev. Messrs. J. E. Sulger and Lewis Brown, Judge Thomas L. Sullivan and Mr. U. H. Smith, spent the day with him recently, and will meet again after Easter. Changes of great importance will be reported for action.

The March number of "Railroad Men", a magazine published in the interest of men engaged in the railroad business, contains an interesting story about the Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, Minn. The article is headed "From the Railroad to the Pulpit". The good doctor was in the employ of the New York Central Railroad Co. for some twelve years prior to 1894, and pursued his theological studies while filling a position in the

FELLOWSHIP IN HIS SUFFERINGS

Out from Gethsemane's shades there comes a voice to each human soul speaking in tender, pathetic tones: "This cup, this bitter cup, I drank for thee. What wilt thou do for me?"

Amid the insults and mockery of the judgment hall that voice is heard again: "This have I borne for thee; what wilt thou bear for me?"

From the Cross itself there comes that voice still once more—"This have I suffered for thee; what wilt thou suffer for me?"

What shall we answer? It is all a question of sympathy. Those whose lives are touched by Calvary's scenes can tell of many ways in which they try to show their affection, of how much they are trying to do, and how much more they want to do for "that dear Friend."

fiere conflicts within the Church; when the Roman Empire was tottering to its ruin." "Further," he continues, "it was under the pressure of like calamities that the Litany first became part of our services. * * * Thus it is, that whilst the Litany in its first beginning expressed the distress of the first great convulsion of Europe in the fall of the Roman Empire, the Litany in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterance of the English nation in its own native English tongue, calling for Divine help in that extremity of perplexity when men's hearts were divided between hope and despair, for the fear of those things which were coming on the earth."

Nothing, it seems to me, could be more timely in this new crisis of the world's history than the heartfelt and frequent use of this ancient and historic office of Christian devotion.

MISS WITHERS IN NEBRASKA

At a meeting of the Diocesan Board of Religious Education in Omaha, Nebraska, in January, plans were made for the promotion of the Christian Nurture course and more effective Sunday School administration. The services of Miss Frances Withers of Yonkers, N. Y., have been secured. She will devote the entire month of May to Institutes and Conferences. The Chairman of the Diocesan Board of Nebraska is Rev. W. W. Barnes of Nebraska City. The Secretary is a very successful insurance agent, Charles L. Hopper. Mr. Hopper has made an intelligent study of the Sunday School work, and remarked to us: "I wish I had the financial ability to dedicate my life to the improvement of the Sunday School methods of the Middle West."

sixty by one hundred feet in size, plans for which have been completed.

It is expected that the new church building at Northwest, N. C., which has been in the course of construction the past two months will be ready by Easter.

Improvements, including remodeling and additions, have been made upon the property of the Church of the Epiphany, Rochester, N. Y., at a cost of thirty thousand dollars.

Plans have been completed for the consecration of the Church of the Advent, Williston, N. C., on Thursday, April the 26th.

St. George's Mission, New Meadows, Idaho, has sustained a great loss in the destruction by fire of their new Rectory. The Rector, the Rev. A. L. Wood and his family made their escape from the burning building with considerable difficulty.

There have been sufficient pledges received by the Campaign Committee of St. Paul's Parish, Paterson, N. J., to insure the clearing of a mortgage on the church property amounting to \$12,000 on Easter Day.

Mr. Sidney Brooks, who for a number of years was correspondent for Harper's Weekly in London, gave a lecture before the faculty and student body of Kenyon, Ohio college on the subject "British experience and American preparedness."

Personal friends of the late Rev. Dr. Skeele have taken steps to place a handsome window in the Church of the Epiphany, Rochester, N. Y., in his memory. Dr. Skeele served as Rector of the Parish for more than thirty years and was greatly beloved by his people.

The Rev. Dr. James Empringham, General Superintendent of a Church Temperance Society announces that a number of prominent, enthusiastic young rectors have volunteered to give up their parishes and join the Temperance Society, announces that in order to consecrate themselves to the great fight for temperance.

persons who were working their way through the Chicago University made the largest subscription, giving twice as much as the total amount of the other pledges.

Forty teams of two men each belonging to St. Paul's Church, Syracuse, N. Y., visited every home in their Parish on Sunday afternoon, March 11th, carrying messages of good cheer to the people and urging their attendance on the services of the Parish Church.

The Rt. Rev. Dr. C. P. Anderson, Bishop of Chicago, has been appointed by Governor Lowden Director of the Illinois Pawnbrokers' Society, an organization established under law to loan money at a reasonable rate of interest. The object of the Society is to combat loan sharks.

The Rt. Rev. Dr. Harry S. Langley, Suffragan Bishop of Iowa, confirmed a class of nineteen persons on Sunday, March 11th, presented to him by the Rector of Trinity Church, Ottumwa, the Rev. W. C. Hengen. In his sermon, the Bishop emphasized the duty of attending Church, and said that the chief object of going to Church is to worship God.

The Rev. Samuel Steinmetz, Rector of Calvary Church, Wilmington, Del., has been preaching a series of sermons on the principal events in the life of our Lord, illustrated by the use of a stereopticon. At the close of each sermon, he has been giving talks on the history, doctrine, manners and customs of the Church, and conducting a question box.

The Indianapolis Clericus was the guest of the Rev. G. G. Burbank in February, and the Rev. J. D. Stanley in March. Plans for Lent and general mission work in the city were discussed. The Clericus hopes, when the Spring becomes settled, to make excursions into the surrounding towns, where the Church is little known, and hold services. The Rev. Mr. Burbank is preparing a map of the city, giving the residences of all communicants and showing the exact strength in each locality.

(Continued on Page Four)

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

This Collect is full of suggestion for the so-called "hard headed man of business," as well as for a cloistered soul; because it discloses to men the path which leads to ultimate success. If I understand it rightly, the word "success" can be applied correctly only to that to which death cannot put an end. Therefore, that person alone is a success who is a partaker of the Resurrection of Him Who gave death its true position and value in this universe. And if the writer of this Collect saw things as they really are, he has made it very evident that the path to that Resurrection life is by way of voluntary humiliation and cultivated patience, which alone can develop strong characters. To partake of Christ's Resurrection means to have one's body under the dominion of the Spirit, and this involves a long purifying, illuminating process. Whenever a man begins to come under the domination of the Spirit you will find he is one of the twice-born souls; and you will see that his two distinguishing spiritual qualifications are humility and patience. No successful man since Christ ever tries to "go it alone;" the more successful he is, the more he strives to become part of an organism of which it can truly be said that the Whole is greater than any of its parts: or, to put it in a religious way, the successful man realizes that "The Church is wiser than Her wisest member." The successful man recognizes his limitations, and this recognition of limitations is the result of a thorough-going self-examination on his part in the presence of the Master, which of itself is a most humbling experience, especially if it is voluntarily undergone. Again, the truly successful man is a very patient man. Whose life counts more than any other single life ever lived on this earth? Naturally you will say, the life of Jesus Christ. Therefore, He is the most successful of all men born of woman. Yet see how patiently He accepts all of His earthly experiences, and especially the rejection, the misunderstanding, the Passion and the Cross, of which we will read today.

Isn't it well this Palm Sunday, looking across the days toward Good Friday and Easter, to examine ourselves and see how humble and patient we are, as members of the Church, which is the appointed organization formed by Christ as the way in which one can best follow Him from the Cradle to the Grave? Are we patient in complying with the Church's disciplines, and humble in accepting the authority of the Church? If so, we are in a path the end of which opens into an endless life; and instead of dying bankers and butchers and grocers and teachers and preachers or members of any other trade or profession you might mention, we will die children of God. And to die a child of God is to have made a success of one's life.

THE EPISTLE

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. ii:5.

"Wherefore God hath highly exalted him and given him a name which is above every name." This Epistle sets

before us God's Law of Progress, found in the command, "Friend go up higher!" But as you read this command of exaltation note that it is only given to the one who voluntarily seeks the lowest room or place. Christ did not grasp and seize on to the privileges and glory which were His as the Second Person in the Adorable Trinity, but He voluntarily gave them all up and sought the lowest places of earthly spiritual experiences in order that all men, no matter how low they descended, could still find that Christ had preceded them in order to show them how to rise from that place and begin their ascent toward Home and Heaven.

"God hath highly exalted him and given him a name." A name indicates a soul, which in turn indicates a character. Note that when God names a character which is progressing towards Him, He calls that character "friend." Are you a Friend of God? Do you want to obey His Law of Progress? Then put away your sins by penitence and begin to "do the works" of Him Who calls you higher. "Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny!" What is your destiny? Toward what destiny are you moving by the way of your habits? There can be no "palms of victory" in your hands if there is no cross, no humiliation, no self emptying in your daily life. "That at the name of Jesus every knee should bow." See the nations

Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Harest thou not how many things they witness against thee? And he answered him to never a word; inasmuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus in to the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it

Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

"Sow an act and you reap a habit. Sow a habit and you reap a character." See poor Judas showing early in this Holy Week the character which was the result of habits born of acts which in the end made him hang on a tree of death, rather than cling to a tree of life. See the chief priests reaping the fruit of their hatred and jealousy as they chose a murderer and destroyed a Saviour. See Pilate, the Neutral, reaping the habit of shirking responsibility and earning the destiny of reprobation; "Suffered under Pontius Pilate." See the soldiers sowing acts of ribaldry and blasphemy, and indecency and death, and reaping a hardness of heart which permitted them to gamble with cursing and laughter for a dying Man's clothes in His very presence! See the priests who had sown doubts, reaping the habit of mocking blasphemy! See the thieves! Born innocent children, dying on the pillories reserved for traitors. What a destiny! They sowed act after act of highway robbery; so they acquired the habit which led them to their doom. One swerved from his destiny at the eleventh hour! Whose acts and habits of prayer thus saved him? Was it his mother's con-

It is a perfect prophecy of Christ as we see Him on Palm Sunday. Palm Sunday is a day of mingled emotions. As some one has said, it is like a day in the April month in which it usually falls—new clouds, new gusty rain, new bright sunshine.

Jesus in the midst of a Passover procession is riding into Jerusalem. The people caught up into a momentary enthusiasm, wave palm branches and shout welcoming hosannahs.

"Ride on, ride on in majesty Hark all the tribes hosannah cry, O Saviour meek pursue Thy road With palms and scattered garments strewn."

But we know too how evanescent it is, we know that this is the beginning of the week of His death. That is the reason that the Church reads the account of His crucifixion even on Palm Sunday. She will not have us be carried away from the main object of our thought even by a momentary triumph.

We know the end of it. Already we can hear in anticipation the cries of "Hosannah" changed into the cries, "Crucify Him."

"Ride on, ride on in majesty, The Angel armies of the skies Look down with sad and wondering eyes Upon the approaching sacrifice."

But the approaching sacrifice is a triumph. Both cries of Hosannah and Crucify persist until they rise and mingle into a mighty harmony.

"Ride on, ride on in majesty, In lowly pomp ride on to die, O Christ Thy triumphs now begin O'er captive death and conquered sin."

It is a triumph which we face all this week. It is the triumph of Christ. It was a triumph under the dark olive trees of the Garden of Gethsemane, where in the agony which wrung from Him great drops of blood He yet had the strength to say: "Thy will be done."

It was a triumph when on Thursday night in the upper room He instituted the Sacrament of His Body and His Blood. And the celebration of that triumph has gone on down the ages—the Eucharist, the Feast of Thanksgiving.

Who is this that cometh from the land of the enemy, in a purple garment all splashed and stained with the blood of the conflict and the sacrifice? He that is mighty to save. It is our champion, One who has made Himself one with us, fighting our battles, conquering our foes.

Will not this thought of our Captain stir us up to loyalty? When He was in the midst of His conflict certainly the heaviest load He had to bear was the disloyalty of His friends when they all forsook Him and fled.

And we still fail Him. We fail to stand up loyally for His truth; we are weak in moments of temptation, we fail to give ourselves wholly to His cause we fail to take advantage of the innumerable benefits procured for us by His Passion; we fail to come to Him to get the strength which He has promised.

We can conquer in the strength of Him who conquered.

Who as he looks upon Him riding to die for us does not long to fight and conquer sin and satan as he did. "This is the happy warrior, this is He Whom every man in arms should wish to be."

H. J. M.

INSTITUTION OF RECTOR AT OSHKOSH, WISCONSIN

The Rev. Edwin W. Todd, who recently entered upon his work as Rector of Trinity Church, Oshkosh, Wis., has been formally installed by the Bishop of Fond du Lac, the Rt. Rev. Dr. Reginald Heber Weller. The Rev. John W. Greenwood, Rector Emeritus, assisted in the service of institution, February 18th. Mr. W. P. Findelsen, Senior Warden, presented Rev. Mr. Todd with the keys to the church building. The Bishop, at the close of his strong and edifying sermon, asked for the new Rector the most loyal support and co-operation. He referred to the great respect for him shown by the members of the Parish at Toledo, Ohio, which he had left to come to Oshkosh, and called attention to the fact that Trinity Church had always loyally supported its spiritual leaders, and had been blessed by long Rectorships. It was a great pleasure, the Bishop said, to extend to Rev. Mr. Todd a hearty welcome to the Diocese, and he believed the Parish would give him that co-operation which would make for great success.

There is satisfaction in the thought that Christ expiates my sin by making me repent of it and forsake it by the vision of His Cross—that the Cross does so much for me because it does so much in me.

FELLOWSHIP IN HIS SUFFERINGS

That I may know Him and have fellowship in His sufferings, was the prayer of the great Apostle. He knew what he asked. He knew that companionship in suffering is the true way to a perfect knowledge and understanding of the sufferer. So he sought to know Christ.

bend the knee to that Name! thus telling the world that they are honoring One Who died to save them from their sins. Oh! if they would only yield their hearts to Him as well. And how about us? Do we honor the Name, the Holy Name of Jesus with our lips, but with our lives dishonor that Name? Then we are not Friends of God, but rather are we "enemies of the Cross of Christ." Then we are not observing God's Law of Progress, but we are walking in paths that lead to destruction. If this is your case, "Turn ye, turn ye, for why will ye die?"

THE GOSPEL

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And

upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for

continued intercessions which finally woke him up at the eleventh hour? See the Strong Immortal Son of God as He approached the hour of His success. What about His habits? They could take away His clothes, but His acts had produced such a habit, His habits such a Character, that when the test time came the verdict rang out into the world, "Truly this was the Son of God." He died a Man after God's own heart! And behold He lives forever more. His life was a success after all, wasn't it? Isn't it? By Thy Cross and Passion, O good and holy Jesus, stir me up to acts and habits of penitence and prayer; and so help me form a character which clothed in humility, and patient in the day of adversity, shall at last rise and reign with Thee in glory everlasting. Amen.

F. S. W.

A PALM SUNDAY MEDITATION

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His Strength? I that speak in righteousness, mighty to save."

Edom was at war with Israel. The Edomites constantly sweeping down from Bozrah, their chief stronghold, harried and oppressed the Israelites. And in a time when one of their wars was in its height a vision comes to Isaiah. He has climbed to one of the hills that overlooks the land of Edom. He hears distant sounds of triumph, he sees the march of a rejoicing multitude. In the midst is one apparelled as a Victor, though His garments are stained with the blood of the battle He has waged. He has the bearing of a conqueror. He has dared and done great things. As they draw near the prophet cries, Who is this that comes from Edom, with dyed garments from Bozrah? And the Victor makes proud answer, I that have wrought righteousness, mighty to save.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XIV THE ATONEMENT

The Atonement is part, not the whole, of the purpose of the Incarnation. Christ came into the world to die for our sins, but He came to do other things also. He took our nature, and was born of a pure virgin (1) in order to reveal perfect manhood, to set forth the ideal of human character; (2) to reveal true Godhead in terms of that which is highest in nature, namely human life; (3) to redeem man from his sin and to open the way to holiness.

If man had never sinned, this last would not have become necessary, but the Incarnation would still be necessary for the second, if not for the first also. We cannot over-emphasize the necessity of the Atonement, but we will fall into error if we do not perceive the other purposes also of the Incarnation.

MEANING OF ATONEMENT

Atonement is a word which has been adopted to describe and include all the aspects of Christ's work of salvation from sin. The New Testament does not use this word, but uses instead various words to describe the various aspects of Christ's work. We may consider these in three groups, (1) Reconciliation, propitiation. (2) Ransom, redemption. (3) Sacrifice.

RECONCILIATION, PROPITIATION

Sin causes an estrangement between God and man; there is a breach which needs to be healed. The New Testament speaks of our need of being reconciled to God, and also of God as needing to be reconciled to us. It is true, of course, both in the teaching of the New Testament and of the Church, that God is reconciled to us only as we turn to Him in repentance. Christ's work of reconciliation to be effective, must produce repentance and newness of life in us. Yet the change of feeling is on God's part as well as on ours. The man who tries to force his canoe up stream, against the current, and up the rapids, finds the stream working against him, apparently hostile to him. The moment he turns to go down stream, the current aids him. The stream feels no hostility, even though it does oppose him.

But God, being personal, and righteous, hates sin with infinite abhorrence, and while He loves the sinner, His attitude towards the sinner is not the impersonal, unconscious opposition of the stream. We are forced to use the human term, God needs himself to be reconciled to the sinner. There is a change in God's feeling when the sinner repents. Christ is our Propitiation as He opens the way for this reconciliation through repentance.

RANSOM, REDEMPTION

Sin holds the sinner in bondage—there is a real slavery to evil passions and evil habits. Mankind is as helpless under that bondage as were the Children of Israel in Egypt. We cannot free ourselves. Christ came to free us not merely from future punishment, but from the power of sin over our hearts. It would not have been worth our Lord's death, if we were thereby to be delivered merely from hell fire, and to be admitted to heaven while still the slaves of sin that we are now. The salvation Christ brings is salvation from sinning—salvation into righteousness. For a thousand years this was the one element in the Atonement which the Church saw. All of the early Christian writers speak of Christ's death as a Ransom. And so it is not strange that some of them came to regard Christ's death as the price paid to the devil for our freedom; or, in some writers, as that which Satan took in place of his hold on man, thinking that he was the gainer, only to find that he lost everything in the transaction. In reality, while Christ's death is the means of our ransom, it is not paid to anyone. The man who gives his own life in saving another from death, may be said to be the ransom for the man saved, without implying that the life lost was paid to the water which would have otherwise claimed its victim.

SACRIFICE

Christ's death is a sacrifice for us. The term used is the one derived from the Jewish sacrificial system—an offering to God—and not the loose term which we use when we say a man sacrifices health to business, or a soldier sacrifices his life to his country. The sacrifice of Christ's death is presented to God "for us"—"or on our behalf." It is vicarious, but the New Testament never says He died "instead of" us. There is no idea of penal substitution; no conception of Christ bearing our punishment. God did not punish Christ instead of us. Such an idea never entered the minds of the New Testament writers.

THE PLACE OF CHRIST'S DEATH IN THE ATONEMENT

The Cross is the Church's banner, the ensign which She lifts up before the world. St. Paul calls the Gospel "the Word of the Cross." He says, "I determined not to know anything among you save Jesus Christ and Him crucified." The Cross is "the power of God unto salvation."

But the Church has always held that it is Christ's obedience unto death rather than the death itself which makes Atonement. As the late Dr. Goodwin of Philadelphia used to say, "It is He who died upon the Cross who is the world's salvation."

Death is a part of that human life

committed suicide, in that He did not run away and keep out of the hands of his enemies. Equally so may every loyal man be said to commit suicide who prefers death to dishonor. Then the soldier who goes into battle in defense of his country commits suicide. He should have run away and left his country to its fate! The physician who sticks by his post in time of plague and falls a victim while ministering to others, commits suicide! Either the criticism of our Lord is dishonest, or honest and sincere. If it is dishonest, and the critic does not really believe what he says, he proves himself so hostile to Christianity that he will stoop to any lie, however despicable and obvious, for the sake of a sneer at Christ's religion. If the criticism is sincere and the man's honest opinion, he proves himself a moral pervert, incapable of the sense of honor or the imperative of duty.

OBEEDIENCE UNTO DEATH

Our Lord's death upon the Cross was a sacrifice, acceptable unto God, because it was the sacrifice of obedience unto death, even the death of the Cross. It was, to quote the words of Lincoln, applied to others, but applicable in fullest degree to Christ, "the last full measure of devotion." It was this element which made Christ's death, in St. Paul's words, a "sacrifice of sweet smelling savor."

And so the death is but the culmination of the life of perfect obedience. The whole life, as well as the death which crowned it, is the means of our redemption. We pray in the Litany, "By thy holy nativity and circumcision, by thy Baptism, fasting and temptation," as well as "by thine agony and bloody sweat, by thy Cross and Passion, by thy precious death and burial." Good Lord deliver us.

J. H. Y.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

X THE MINISTRY

In the early chapters of the Acts we saw a ministry established in twelve men known as Apostles, to whom was ascribed the conservation of doctrine and fellowship.

If we look around us today, we find Christendom full of Christian ministers who claim to represent God as His ambassadors, in their message and in their acts; and here again we find a principle of cleavage.

(1) Some are ministers who claim to derive their authority from a line of succession going back to Apostolic times. They acknowledge an inward call to preach the Gospel, but feel it necessary to secure ordination in the regular line of ministerial succession. Of such are Roman Catholics, Greeks and Anglicans, as well as the Episcopalians in the United States.

(2) Other ministers, repudiating the necessity of such Apostolic succession, find their commission in their own conscience and in the approval of their respective congregations. Of such are Congregationalists, Baptists, and certain others. Added to these are some who, while they have a succession of ordained ministers, do not regard it as important or necessary that such ordination shall go back in unbroken succession to Apostolic times, and are willing to waive the whole question of ordination in the interchange of various ministerial

cern us is rather which view best accords with historical fact. What are the facts, looking at religion as a providential sequence of events, and not as a bundle of chance theories?

QUESTIONS INVOLVED

There are three questions involved in this inquiry:

First—Did Christ found an institution or a brotherhood?

Second—Did it have officers who exercised official authority?

Third—Was this authority passed on after the manner of other organizations by some recognized form of ordination or selection?

(1) The first question we have answered in a previous article. As a matter of fact there was, during the Pentecostal era, an institution having all the marks of solidarity. And, moreover, the need of such organization is actually recognized as a matter of necessity by nearly every religious body which claims to be Christian. It is necessary for them to embody their faith in a society if they wish to perpetuate it. Some sort of society is necessary to the propagation of a religious faith; and so we need not be surprised that Christ and the Apostles made use of such a legitimate method of embodying religion as a society or Church. It had been the method that God had used in Judaism; it finds its extension in Christianity.

THE CHURCH'S OFFICIAL BODY

(2) The second question involves the extent of that organization and the nature of its administration. A question soon arose in the history of the Christian Church which tested the nature and character of its organization and created a wide difference of opinion.

The first Christians were exclusively Hebrews. The addition of the Gentiles presented a grave problem. Should a Gentile enter the Church directly or should he come in by the door of Judaism? The question had been settled for St. Peter that they should be admitted, in his vision of the sheet let down by the four corners; but that did not settle the question as to how it was to be done. Should the Christian Church require that Gentiles be circumcised before Baptism?

It became a serious question when St. Paul began to make large numbers of Gentiles converts; serious to the Hebrews, lest they be outnumbered by the Gentile converts; serious to the Gentiles, lest they be burdened with the observance of the Jewish Law. It was a difference that excited the whole Christian community. How did they settle it? In a constitutional manner. The organization at Jerusalem presided over by St. James discussed the situation, passed laws governing the matter, gave judgment in favor of St. Paul, and sent a commission throughout the country to carry out the decision. All of this is recorded in Acts xv, showing that the Christian Church had an organization capable of legislative, judicial and executive action.

(To be continued)

FELLOWSHIP IN HIS SUFFERINGS

Man has a sympathetic nature. There is tenderness in the human heart. There is that greatest thing on earth—love. Jesus Christ asks us to open these tender, sympathetic, loving hearts to Him—as He bears the burden of His Cross. This is religion of the best kind.

QUESTION BOX

1. Was the Holy Ghost who was bestowed upon the Apostles that Spirit of Truth which Christ promised should lead them into all truth? If so, why did St. Peter make such a mistake as to preach that the end of the world, foretold by the Prophet Joel, had arrived?

Ans. Unquestionably Christ's promises, made in St. John xvi are fulfilled in Acts ii. (For compare, St. Luke xxiv:49 and Acts i:8.) But God's dealing with man is not oracular nor mechanical. St. Peter may have been mistaken in the application of a truth (for the gift of St. Peter was not that of infallibility), but in the facts of the Christian religion he was a faithful witness, including the fact that there would be a judgment.

But even if one of the Apostles had been a second Judas and betrayed his trust, the promise that man will be led into truth is not mechanical, but depended upon his humility, sincerity and perseverance. Oracular infallibility, though sought by many cults, is not a human quality. God gives us a compass, but does not guarantee infallibility in the use thereof.

2. Were not the thousands who were added to the faith influenced by the great fear that the end of the world was at hand?

Ans. Unquestionably many motives entered into Christian discipleship—some by fear of punishment, some by love of Christ, but human motive is the same. Many motives make soldiers courageous, but courage is attained—why question the motive?

3. Was the Holy Ghost, bestowed at Pentecost, the Third Person of the Blessed Trinity?

Ans. Most assuredly; but we must not identify the flames of fire with the Holy Ghost than we could think of the Son of God as being merely a human body. The Christian religion is an accommodation to man's

acts. Of such are Methodists, Presbyterians and Lutherans.

So for the purpose of this chapter we may well divide this ministry into two classes: (1) Those who regard Apostolic Succession as essential to a valid ministry, and (2) those who do not so regard it.

Now let me deprecate the common attitude on the part of the advocates of either system to look contemptuously on those who differ from them. It is certainly not a sign of narrowness that men believe that the Church, like the nation, has an external government which the individual is bound to respect; nor is it a sign of wilful disobedience that men look upon the Church as an institution whose polity is variable or adaptable to circumstances. The thing that should con-

need. In the Old Testament, God revealed Himself as a pillar of cloud, leading the Children of Israel (God over us). In the Gospels He reveals Himself as man (God with us). In the Acts, He reveals Himself as a flame of fire (God in us). Each revelation is more intimate than the preceding one. But God is the same yesterday, today and forever. He does not change, but His method of accommodating Himself to our need does change. (Read I. Corinthians xii for the difference between the Spirit and the Gifts of the Spirit.) The gift of the Holy Ghost is not a magical gift, but an indwelling of God's Spirit in our spirit, His presence manifesting Himself in the gifts of the Spirit, when our spirit co-operates with God immanent in us.

The gift of working magic was a by-product of this gift—not necessarily a healthy one, just as passion is a by-product of love. The gift was eternal life, which can come only from the Holy Ghost, who is the Lord, and the Giver of Life, and just as the gift of human life, which we received at birth, is capable of use and abuse, so the gift of the Holy Ghost does

not manifest itself in a mechanical perfection, but is a growth toward perfection, in which our spirit works out its redemption through many mistakes and errors, due to our imperfect co-operation with the Spirit.

PLANS FOR EDUCATION WEEK IN OCTOBER

The Board of Education of the Province of Washington is planning to issue a special program for Education Week next October. This program will consider Religious Education within the Province, its extent, interests, people, institutions, the conditions of the field, its needs, and how best to meet them. The leaders of missionary and educational work of the mountain regions of the Province are requested to co-operate by preparing a statement on the various phases of their work. This statement will be used to secure offerings on one of the two Sundays in Educational Week for Sunday School within the Province. This mountain work is not generally under the care of the Board of Missions, and has grown to such an extent that single Dioceses can no longer support it adequately.

NEWS IN A NUTSHELL

(Continued from Page One)

auditing department of that road. In referring to the mental processes through which he passed in catching the large division of service, Dr. Freeman says: "Sometimes I ask whether the satisfactions of the ministry are as great as those of commercial life. I answer, unhesitatingly, infinitely more. There is nothing prosaic or commonplace about the activities of one who exercises to the full his Christian ministry."

The Rev. R. R. Remington, Rector of Trinity Church, Alliance, Ohio, asserted recently in a Lenten sermon that "We of America have no reason to pride ourselves or look down on others. As a nation, we are not free from the roots of evil that have had such devastating results in the great war. The war is no indication of a breakdown of Christianity. Christianity has not been tried. It is a breakdown of a civilization that, while it may have called itself Christian, has refused to be governed by Christian motives that has practically denied the fundamental principle of the Christian religion, the Incarnation, the hallowing of the whole of human life in all its departments by the welcoming into it of God, His will and judgment, His truth, justice, purity, love, that has proclaimed that 'Business is business' and 'Politics are politics', and religion must not be allowed into either."

The Rev. Allan Judd, who is sojourning during the Winter at Greencove Springs, Florida, suggests that the name of the Church be changed to "Protestant Catholic."

The Rt. Rev. Dr. Tuttle, the Presiding Bishop of the Church, announces the appointment of the Rt. Rev. Dr. Colmoore, Bishop of the Missionary Jurisdiction of Porto Rico, to have Episcopal supervision of the islands commonly known as the Danish West Indies.

State Senator Dwinell of Minnesota, who is a member of St. Mark's Church, Minneapolis, is the author of a bill recently introduced in the State Senate providing for the restoration of the reading of portions of Holy Scripture in the public schools.

The Hon. George W. Guthrie, United States Ambassador to Japan, and a prominent Churchman in the Diocese of Pittsburgh, died in Tokyo on March 8th.

Two large and beautiful silk flags have been presented to St. Luke's Church, Hot Springs, Ark., by Major and Mrs. J. H. Avery, as a memorial to loved ones who have passed away. The Rector, the Rev. A. R. Llwyd, prepared and conducted a very appropriate service at which the flags were received and blessed and placed at the side of the Sanctuary. A special hymn to the flags was sung, and the Rector preached a strong historical sermon on Old Glory, telling the history of its making and drawing out its symbolic teaching. Among other things, he said: "That these flags should be thus blessed is most fitting, as the Church has stood for the same principles which this new nation, with barely one hundred and forty years of existence, has incorporated into its national life. The Church is old in comparison with the nation. It stands for a complete and historical Christianity, while the flag, the nation's emblem, stands for those principles of Christianity which can be expressed politically or nationally or internationally. The Church, in its ideal, represents neither nation or clime, but true manhood and true womanhood, according to examples of Christ's life, in every nation and every clime, while the flag is distinctly a national symbol, representing in their entirety the ideals and aspirations and the laws of the country which enshrines it. Thus the Church, which is the most sacred of institutions, is the only one which could bless the emblem which represents the best life and character of the nation."

The Rev. Reginald Pierce of Framingham, Mass., has presented to St. Stephen's Church, Providence, R. I., a series of paintings based on Bible scenes from the story of the Patriarch Joseph. They were painted in China by a Chinese artist.

The Rev. G. D. Christian, Priest-in-Charge of Holy Trinity Church, Juneau, Alaska, and of St. Luke's Church, Douglas, Alaska, has been elected Chaplain of the Senate of the Alaska Territorial Legislature.

By the will of the late Mrs. Mary Oswald Porter, a communicant of St. John's Church (Rev. D. C. White, Rector), Ogdensburg, N. Y., the sum of \$3,000 is given to St. John's Church, to be known as "The Mary Oswald Porter Endowment".

The will of Mrs. Mary Caroline Hamer of Alton, Ill., bequeaths \$3,000 to the Bishop of Vermont, \$3,000 to

the Orphanage of the Holy Child, Springfield, Ill., \$3,000 to the Board of Missions, Diocese of Springfield, \$15,000 to St. Paul's Church, Alton, and \$10,000 to the Alton Library. The estate is valued at \$240,000.

The Rev. Dr. William T. Manning, Rector of Trinity Church, New York, says the Times of that city, is giving his hearty support to the National Defense Committee. A loyalty pledge, circulated by the committee, has been signed by over one million persons.

The consecration of the Rev. Granville Sherwood, Bishop-elect of the Diocese of Springfield, has been appointed to take place on St. Mark's Day, April 25, in Trinity Church, Rock Island, of which he is Rector.

The Bishop of Iowa, having consulted with the Standing Committee of the Diocese as a Council of Advice, determined to ask the consent of the Bishops and Standing Committees of the various Dioceses, to proceed to the election of a Bishop Coadjutor in Iowa. The President of the Standing Committee, the Rev. E. H. Rudd, D. D., has now received more than a majority of consents of both Bishops and Standing Committees, and it is understood that a notice will soon be sent to the Parishes and Missions announcing that there will be an election of a Coadjutor in the Diocese of Iowa at the coming Convention, which will be held May 20-22.

George H. Smith, for many years Senior Warden of St. Luke's Church, Fort Madison, Iowa, was run into by a motor car last week and dragged for some distance. He was so severely injured that after the amputation of a portion of his leg, he soon thereafter died.

speaking, writing and working in behalf of movements of this sort the Bishop feels that the most direct service that he could render would be that of Chaplain and he has duly filed his application with the Secretary of War and has been informed that it will be acted upon in the event of the enlistment of volunteer forces. The Bishop says: "Certainly while we are praying for peace and at the same time preparing not for war but against war, we should keep the flag displayed in all our Churches and make use of all patriotic hymns and services. It is one of the glories of our Church that it is essentially and historically American and that it has always been found in the forefront of citizenship and patriotism."

LENT IN INDIANAPOLIS

The Lenten services in the city of Indianapolis are following the customary plan. The Wednesday night united services are held in the various Parishes in succession with sermons by the Rev. Messrs. Bradley, Burbank, White, Young and Stanley. The noonday services at Christ Church are in charge of the Rev. Messrs. Brown, Bradley, Burbank, Engle, Young, White, Kellan and Boisson. Bishop Francis is delivering a series of addresses upon the "Parables" before the Woman's Auxiliary on Friday mornings at the Cathedral. In addition to these are programs in the various Churches. The attendance has been excellent and the spirit of co-operation and harmony marked.

NEW RECTOR FOR PHILADELPHIA CHURCH

The Rev. Frederick E. C. Moore, Rector of the Church of the Ascension, Wakefield, R. I., and Educational Secretary of the Diocese, has accepted a call to St. Philip's Church, Philadelphia. The Diocesan Record says that he has given much thought and

an office and arrange for religious and educational meetings. The Committee is composed of Mrs. Richard C. Aldrich, Miss Caroline Choate, Mrs. James G. Crosswell, Mrs. Charles N. Edge, Mrs. Arthur Hunt, Mrs. William H. Hyde and Mrs. Valdimir Sinkhovitch. The members of the newly formed association attended a celebration of the Holy Communion in the Church of the Incarnation and made their Corporate Communion to emphasize the spiritual side of their association.

PROBLEM OF THE HIGH COST OF LIVING SOLVED

The Girls' Friendly Society of Trinity Church, Roslyn, N. Y., prepared and served, some time ago, a ten cent supper, which the Parish paper says has attracted considerable attention in the newspapers and in family discussions bearing upon the high cost of living. Here is the way in which it was done:

Each girl brought food that cost ten cents at the store. The menu had been planned with exactness before hand. The four courses were as follows:

Cream of Tomato Soup in Cups
With Saltine Crackers
Rice and Peanut Butter Loaf
Cocoa
Salad—Apple, Celery, Lettuce
Mayonnaise Dressing
Banana Whip

Sixteen good suppers were prepared and served at a cost of \$1.60.

The only thing not included in the cost is the practically negligible wear-and-tear on the Parish House dishes and oil stove. The slight cost of the oil used was covered by the balance from two or three individual purchases of less than ten cents. The can of cocoa, for instance, cost eight cents. These trivial points are mentioned, not only for the sake of accuracy, but also to assure those interested that there was no polite dishonesty and no self-deception.

of her thrilling experiences before a large and appreciative audience in St. Paul's Parish House, Kittanning, Pa., on Friday evening, March 9th. Her topic was "Women in the War". She gave a vivid word picture of life in the trenches, and of conditions in Paris, France, and other cities of the allies. She told her hearers that the women have replaced the men in all labor in the industrial world, and that they received equal wages with men for equal service rendered. The largest output in the ammunition plants is due to women labor. A woman police corps has been organized, which is on an equality with the New York City Police Corps. The food problem in England is not so momentous today as it is in the United States. The people of Great Britain are cultivating every bit of available soil. The government has decided to turn over the large land areas of the parks for cultivation. Women do the farming and take care of the stock. Miss McKenzie attributes the efficiency of the women in England largely to their perfect organization, under the Women's Emergency Corps, which is a suffragist organization. She says since the war began all the women of England have practically become suffragists. A resolution was offered at the meeting asking for a referendum on the suffrage amendment to the Constitution, which was unanimously passed.

THE BIBLE AND THE PUBLIC SCHOOLS

The Rev. Charles Edgar Haupt, of St. Paul, Minn., is an earnest advocate of the restoration of the reading of the Bible in the public schools. He thinks it is even of greater importance than prohibition which must be enforced by jails and policemen, while reading the Bible is a means of training the conscience and ruling men from within. He is of the opinion that an educational system that excludes religion lays no foundation for virtue and cannot produce good citizenship. He considers reading the Bible in the public schools fundamental to the welfare of the nation and the protection of our institutions.

THE WAR MAKES MEN RELIGIOUS

Miss Eva H. Thompson, in a communication to a Minneapolis, Minn., Journal, states that she could fill the editorial page of that paper with stories from trench and home of a clarified vision and a new or intensified faith.

"I could tell you of a French mother who has given five sons for her country, and received from one this message, 'Dear mother, if I come back to you alive I mean to devote my life to God.' She says that pays for all her sacrifice.

"I could tell you of the Belgian soldier, Peter, who has won to Christ 250 of his trench mates by his enthusiasm for the cause of Christ and the distribution of the Gospel.

"I could tell you of the many thousands in those same trenches, praying with grateful hearts for Americans who sent them Christmas boxes. One, in quaint English, writes: 'I thank much, our Lord who has permitted me to know friends so good.'

"Another says: 'The happy day of Christmas we have assembled altogether exactly at midnight. We have altogether raised our prayers to our dear Lord in the honor of His happy birthday.' Never was fervor so great.

"Many have said that the little Testament pleased them more than anything else in the box. 'It is the gift of God,' writes one, 'because, since the beginning I have been separated from any news of my family.'

"After reading a chapter in the little Testament,' another says, 'the time seems less hard and long.'

"A free-thinker before the war, writes: 'Your Christmas box reached me. I read the little Gospel and said to myself: "Somebody still cares for me." I am writing to you with a heart hungry for the spiritual counsel you have promised. Is it not wonderful? What my dear parents could not do in turning me to Christ, the kindness of American friends has accomplished. So tell me, please, how I might become a Christian?'"

PARENTAL CO-OPERATION ASKED

Dean Bell of Fond du Lac has issued a Lenten card called "Lenten Resolutions". Before distributing this card in the Sunday School, he sends letters to the parents, asking them to talk over with the children the meaning of the resolutions, and advising them about the items that they should check, also reminding them that the signing involves a promise to God. Here is a practical method of parental co-operation which would open many opportunities for the parent and the child to have a fellowship in Church life.

FELLOWSHIP IN HIS SUFFERINGS

Read the narrative of your Saviour's sufferings without emotion if you can. "Is it nothing to you, all ye that pass by? Behold, and see my sorrow." These are the words of the prophet regarding this event. The answer is limited to no particular age or people. And if we only let natural affection take its place and wield its influence, our sympathy for Christ will help us to know Him better, and love Him with a deeper devotion, and serve Him with more earnest zeal.

STOP AND "RUBBER"!

St. Elizabeth's League of St. Andrew's Church, Framingham, Mass., makes the following unique announcement and request:

Please, everybody, be so kind To look about your house and find Old rubbers that you cannot wear.—Those that are worn beyond repair.—Then bring them to the Parish Hall, And we'll be glad to get them all; For the League is hoping to fill a barrel

With this discarded foot-apparel. When sold, the money which we get Will help pay off the Church's debt.

ANCIENT LAMPS AND MARBLE TILE FROM THE CATACOMBS

The Rt. Rev. Dr. Edward William Osborne, who retired as Bishop of the Diocese of Springfield recently, has presented to the University of Illinois Museum of European Culture, three ancient lamps from the catacombs of Rome and a piece of marble tile from the pavement of one of the subterranean chambers. The Illinois State Journal says that the lamps are of the old Roman type and are of the fifth or sixth century. At this period the catacombs had ceased to be used as places of burial, but were used as places of Christian worship and places of refuge from persecutors and the invading barbarians. Through the influence and activity of Bishop Osborne a few years ago the dormitory for girls, known as Osborne Hall, was erected near the campus of the university.

A BISHOP OFFERS TO SERVE AS CHAPLAIN IN THE ARMY

The Bishop of the Diocese of Western Michigan, the Rt. Rev. John N. McCormick, D. D., suggests through his Diocesan paper that there are many ways in which one's patriotism may express itself practically through the various patriotic organizations and especially through the American Red Cross. Personally, besides

attention to educational matters and that every Sunday School in Rhode Island has been helped by him. The whole New England Province has recognized him as a leader in Sunday School work and appointed him its Department Secretary. Mr. Moore is a native of England, but has resided in this country since he was a small boy. He is a graduate of the Philadelphia Divinity School and prior to taking Holy Orders was engaged in business in that city. St. Philip's Church is one of Philadelphia's most important Parishes.

WHAT A NORTH DAKOTA SUNDAY SCHOOL IS DOING

Dean Kloman of Gethsemane Cathedral, Fargo, writes in the North Dakota Sheaf that the Cathedral Sunday School is much alive and enthusiastically working to make the largest possible Lenten offering. "A large map has been drawn by one of our young men showing each of the Mission fields we hope to support, with a line drawn from each Mission to the Church Mission House in New York, which is our central power plant. It has been figured out just what is our share of the total appropriation made to each Mission field and each Sunday we foot up the amount of that week's collection in the various unit boxes and see how near we are to meeting our share of the appropriation. If we raise the amount that week we are naturally pleased, if we fall behind we know we have got to work harder the next week to make it up, for it would never do to let our Missionaries in any of these fields suffer from our neglect to give them the proper backing and support."

WOMEN OF THE CHURCH FORM A SUFFRAGE SOCIETY

The women of the Church in New York State who favor woman suffrage have banded themselves together in an association, and an Organization Committee has been appointed and empowered to issue membership blanks, to engage a Secretary, to open

AUTOMOBILES IN WEAK PARISHES

The Rt. Rev. Dr. Gibson, Bishop of Virginia, a few months ago started a fund, says the Diocesan Record, by which the weaker Missionary Parishes might be assisted in securing automobiles for Parish work. The Rev. C. J. Gibson and the Rev. D. D. Chambers were appointed to secure gifts for the fund. At a recent meeting of the Woman's Auxiliary of Richmond, Mr. Gibson made an address upon the subject and as one result of his appeal, the Rev. D. C. Mayers, Rector of Greenwood Parish, Albemarle County, Va., is the recipient of an automobile, presented to him by Mrs. Fred Scott of Richmond. The Rector says that "More and more of our country Clergymen are realizing the imperative need of automobiles and are getting them."

DISHONEST BUSINESS METHODS CONDEMNED

The Rev. Robert L. Harris, Rector of St. Mark's Church, of Toledo, Ohio, in a noonday Lenten address made at Detroit, Mich., took a strong stand against dishonest business methods, asserting that the motto, "Business is business", is oftentimes a false excuse for the most treacherous form of business intercourse, and for the profits gained from covetousness and greed. When we are content with dividends, we shall not have to do business under the walls of Sodom, or according to its methods. When sin has lost its meaning, and men and women speak lightly of it in society, and use it in their business, the end is very near for the moral fiber of society. It is rolling in the lurid light of Sodom itself. Hell is filled with those who had a curiosity to see life, and cared not how and by what means they succeeded in getting the purchase price.

THE PART WOMEN ARE PLAYING IN THE WAR

Miss McKenzie, a Red Cross nurse of London, England, who is sojourning in this country, gave an account

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

Holy Week is a time for detachment from the world and attachment to the person of Jesus Christ in the mystery of His suffering, and just as there were few who suffered with Christ in Gethsemane and at Calvary, so there are few now who are willing to detach themselves from the things of this world and attach themselves to the discipline of suffering. Indeed a shallow and a superficial generation which neither thinks nor prays rejects the passion of our Lord and the fact that through much tribulation we must enter the Kingdom of Glory, but the world's war reminds us that human selfishness and human greed produce suffering and death, though a crude philosophy may wish them away, and pacifists will tell you that struggle and war are not necessary, when the fact is forced upon us that they are. Truly they are not ideal, but idealism itself must suffer, yes vicariously suffer agony, in the face of that most unscientific and unpleasant fact of sin.

Men may explain sin away and reject its necessity, but it must needs be that offenses come, but woe unto that man by whom the offense cometh, is the Master's explanation of the situation.

Holy Week is, therefore, a spiritual necessity if one would face life instead of trying to evade its responsibilities. The mother who has a wayward son must suffer now more than that son can suffer. It is vicarious suffering, just as Christ's passion was vicarious suffering.

Of course if the mother is a cynic, or has hardened her heart, she need not suffer, but what an awful world in which there are bad sons but no suffering mothers. Granted that we would like a world in which there were no bad sons, just as we would like a world in which there were no military despotisms, but that is not this world, and neither bad sons nor military despots can be wished away.

If sin and its consequent suffering are with us as they were manifestly with Christ in Gethsemane and Calvary, then if Christ dwells in us, we too must watch with Him through the bitter hour of man's necessity.

The superficial cults of the day tell us that there is no need for suffering, but the ever present agonies of this war make the vapors of extemporized philosophers seem like the chatter of fools, and we settle down to our Holy Week praying that God will deliver us from sin, and that He will forgive the sinners from their iniquity. There is no room for bitterness in Holy Week. Godly sorrow is not bitter, but prayerful, even for those who cause the suffering. Just as a mother prays for her wilful child, so must the Christian pray for those who "know not what they do."

Hard, of course it is hard. Who ever thought the crucifixion easy? But unless we too are going to lose our moral fibre and our spiritual tone, we must strive to pray for those who murder peace and suffer with those who are the innocent victims of the most frightful brutality. Yes, and we must be willing to lay down our lives in defense of outraged innocence.

The Christian religion never taught men to be cads.

Truly we cannot resent a personal injury, but we can drive out with such whips as we can handle those who defile the world's sanctuary of peace, and meet the Christ at the Judgment Hall with faces unashamed.

The Christian may not fight for his personal grievances; he must bear the crown of thorns if it be placed upon his brow, with Christlike patience; but the Christian may and must defy those who "despise these little ones," and defend with his life outraged innocence and perverted justice.

In short, we may fight for principles, but we may not hate the offender. We may be loyal to our country, but we may not revenge ourselves.

When the Psalmist writes: "Pour out thine indignation upon them and let thy wrathful displeasure take hold of them. Let their habitation be void and no man dwell in their tents. Let them be wiped out of the book of the living and not be written among the righteous," he is not, as so many sentimentalists would have us believe, vilifying his personal enemies, but the enemies of his Church (and of course, in his case, his country too). "For they persecute him whom thou hast chastened; and they talk how they may vex them whom thou hast wounded."

And again: "The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the ungodly," not that he may gratify any brutal desire of personal revenge, but "so that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth."

THE STORY OF THE CHRISTIAN CHURCH

HERESY AND SCHISM

The two words, heresy and schism, are words which have been used in Church history from the very beginning, and their use is illuminating as it shows conclusively that the early Church was an institution whose function was to bear witness to the faith.

Schism is derived from a Greek word meaning "to cut," and refers to those who cut loose from the organization.

Heresy is derived from a Greek word meaning "to choose," and refers to those who choose some other doctrine than that to which the Church bears witness. "Cutting" and "choosing" were regarded in the same light as rebellion and treason is regarded by the State.

All of these words imply a society and indicate disloyalty on the part of a member of the society to the principles or solidarity of that society. The use of the words by St. Paul and his immediate successors indicates clearly that there was, in the mind of the early Church, an institution from which it was a sin to cut loose and a set of principles that was binding upon members, and that any member who denied these principles was a heretic.

HERETICS

We have already noted that those who remained Jews, and those Christians who favored Judaism, were early enemies of the Christian Church.

We have also noted the Gnostics, of Oriental origin and never properly an integral part of the Church itself. But there arose very early in the history of the Church, members of the Church who chafed under its doctrine and discipline, and who tried to carry the Church with them in their own peculiar views; failing in which they created a schism in the Church and carried with them out of the Church many of its members.

The earliest heresies were for the most part an attempt on the part of ambitious folk to define the status of our Lord's divine and human nature.

In the early days of the Church, its members asserted that Christ was very God and perfect man without attempting to explain the mystery.

For example, Melito of Sardis (about 150 A. D.) speaks of Christ as "being at the same time perfect God and man," but men arose who either denied one or the other of these facts, or else attempted to explain them in a way that didn't explain.

This forced the Church finally into the putting forth of an authoritative explanation which came to be known as the Nicene Creed.

It is not of particular importance to trace these early heresies, more than to name two or three of them.

The Docetics, who, like the Gnostics, thought matter was evil, and so denied the reality of our Lord's humanity, stating that His human body was merely an appearance.

The Sabellians, who regarded the three persons in the Godhead as merely different modes of expression of one Divine person, thus destroying the distinctions of the Father and the Son and the Holy Ghost. Besides these there were those (notably a very arrogant Bishop of Antioch, called Paul of Samosata) who asserted the reality of our Lord's humanity, but denied the reality of His Divinity.

All of which heresies led up to the great dispute known as Arianism, which convulsed the Church in the fourth century, over the Divinity of Christ.

The fact which we may note during the first three centuries is that certain men who aimed to be leaders, tried to substitute their own opinions for the facts of Christian tradition.

SECTS

Just as there were those who wished to improve upon the doctrines of the Church, so there were those who were not satisfied with the moral standards of the Church, or worse still, those who left the Church and formed a sect solely because they couldn't have their own way.

The largest and most flourishing of these sects were the Montanists, who started in Asia Minor, and the Donatists, who arose in North Africa, and each of these sects flourished for many years, and in some parts of the world were much larger than the Catholic Church.

The Montanists were a sect which felt that the Church was not severe enough in its treatment of sinners, and that it was not keen enough for prophetic utterances and emotional ecstasies.

It arose in Phrygia in the second century and spread rapidly, finding special strength among the excitable folk of North Africa, even detaching the great Tertullian from the communion of the Catholic Church. But like all boughs that are lopped from the main trunk, it bare leaves and fruit for a time and, because it had no root, it withered away.

The Donatists belong to the early part of the fourth century and were for the most part quarrelsome people who, because they could not have their own way in the election of a Bishop, split off from the Church and formed a very powerful sect in North Africa, so that the lamp of the Catholic Church in parts of North Africa was completely extinguished.

As Bishop Kinsman well says in his most excellent outlines of Church history (Young Churchman Co., Milwaukee, 75 cents), heresy says "I will hold to my own notions, no matter what Christ may have taught;" schism says, "I will have my own way, no matter what the consequences to the Christian Brotherhood."

It was to one of the Donatist Bishops that Constantine said, after trying to win him back to the unity of the Church, "You had better go get a ladder and climb up to heaven in your own way."

The significant fact about both heresy and schism in the history of the Church is, that no matter how strong they have become numerically, nor how widely they have succeeded in establishing themselves, they have never been able to survive the shocks of time; whereas the Catholic Church, true to the Divine promise that the gates of hell should not prevail, has maintained a continuous and uninterrupted history for nearly twenty centuries.

It is the permanence and stability of the Catholic Church that is the unanswerable test of its Divine origin.

It is the fidelity of the Church to the faith once for all delivered to the Saints, that is its best answer to those who challenge her right to assert her Divine authorization. The faith of the Church has been one in every branch of the Catholic Church (except for the very modern additions to the faith by the Roman Church, and Rome has not detracted from the faith) from the days of the Apostles until now.

LE COUP DE GRACE

I stood beside the middle cross—
A Roman soldier, proud,
The captain of the Praetorian guard
That ruled the mocking crowd.

Nor awe nor mercy stir the hearts
Of Caesar's cohorts grim,
Who watch with joy the reddening
sand
In the Arena's rim.

I saw the red rose of his blood
Spread on the thirsty wood—
The message of the cloven flame
I saw and understood.

The anguish of an outraged God
In sudden fury spoke—
And with my iron spear upraised
I dealt the mercy stroke.
—Harriet E. Fortune.

A SPLENDID EXAMPLE

There lives in Oshkosh a person who to a splendid degree believes in not doing alms in public. This person has just given, anonymously, the sum of \$35,000.00 for the erection of a Parish Guild Hall for Trinity Church of that city. The building will be erected during the coming summer. It will be 100 by 60 feet, and three stories high. It will have special accommodations for religious educational purposes, as well as the usual Guild activities, and also a large auditorium, with stage and kitchens in connection, seating 300 people. The Rev. Edwin Todd, Rector of the Parish, is the only one who knows who this anonymous giver is.

The Rev. George Trowbridge Gruman, Deacon, was advanced to the order of Priesthood by the Bishop of Fond du Lac in the Mission Church of Berlin, Wis., in which he has been for some time acting as Missionary, on Tuesday, March 13. He will continue at Berlin.

THE AMERICAN CHURCH BUILDING FUND

At its bi-monthly meeting of March 15th, 1917, the American Church Building Fund Commission ordered spread upon its records resolutions on the death of its late President, the Rt. Rev. Cleland Kinloch Nelson, D. D., Bishop of Atlanta, as an expression of its estimate of the value of his character and work, especially in relation to the Building Fund. The Rt. Rev. Charles Sumner Burch, D. D., First Vice President, was elected to fill the vacancy. Assistance was voted to thirteen Parishes and Missions in the sum of \$6,600. Additional loans to Parishes for building purposes were authorized, aggregating \$31,000. The report of the Treasurer showed \$26,825 paid out in loans, gifts and grants to thirty-nine points since the opening of the fiscal year on Sept. 1st, 1916, and that \$24,450 for the same purpose had since that date been voted but not yet taken. A full discussion of changes in the methods of the Board as recommended by a Special Committee appointed for that purpose was had, and the changes were adopted. They insure to the Board a greater elasticity in operation, and will enable it to be of larger service to the Church than ever.

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THE PARISH

Edited by JAMES WISE

A Christian Making Institution
RECTOR VESTRY

How a Parish Makes Christians Through Its Organized Activities

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University
The Parish

WORSHIP

SOCIAL SERVICE

CHURCH EXTENSION

BY-PRODUCTS IN RELIGIOUS EDUCATION

Before we leave the department of Parish activity that deals with the Church School problem, let us dwell for a moment on one or two phases of the question that may be suggestive in building up the enterprise. Local conditions, of course, differ in various places and what may succeed in one Parish will fail in another. We would like to enrich this page of THE WITNESS by opening up our columns to anyone who has any plan to offer that will make the Church School more effective, and we hope some of our readers will take advantage of this opportunity to put before the Church any scheme that has been tried out and found successful.

AN EDUCATIONAL SECRETARY

The function of this officer in the organization of the school plan is a very important one. When a member of the school brings in a new scholar, the tendency has been to allow the new pupil to be enrolled in the class of the boy or girl who brought him into the school. Even if he did not fit into that particular class it was felt that he could not be held in the school unless he remained in companionship with his chum. Imagine running a public school by such a method. Here is the value of an Educational Secretary. Get if possible a trained teacher for this work. When the new pupil enters the school he is turned over to this Secretary, who by skillful questioning, gets the history of the child and assigns him to a class in the school where he belongs and where he will do the best constructive work. With the right kind of a Secretary on this job, the pupil can be made to see the value of this arrangement and he becomes interested at once in the work of the class, because he is fitted into the school plan and the work he is called on to do is that for which he is best adapted.

CHURCH WORSHIP

The aim of the Church School is to lead the pupil to become a regular attendant at the worship of the Church and to develop in him the habit of worship. Here is one of the great weaknesses of our present system in many respects. The child goes to the Church School, but because no definite plan has been followed to create in his life the habit of regular Church attendance, when he leaves the school, in too many cases, he also leaves the Church, because he has never learned to put into practice the theory of religion he has been learning in the school. It is a good working principle to go by, that there is no real impression made on the life of a human being unless it finds expression in definite action in life, and the school plan fails unless it fulfils its function in bringing its pupils into permanent contact with the life of God, as that is the only thing that will make Christians of them.

THE VACANT PEW

How are we to fill our vacant pews with the young boys and girls of this generation? We do not have to go into many Churches anywhere to realize that they are not present to any alarming extent in most of our places of worship on Sunday.

More and more experiments along this line are being tried. The encouraging thing about the whole situation is that the principle is being more widely recognized and definite efforts are being made to meet this weakness in the Parish plan.

CORPORATE COMMUNIONS

One of the valuable agents used in the Parish which we are using as an illustration to encourage regular Church attendance on the part of the Church School pupils, is the Corporate Communion. Not only are the great Festivals of the Church year marked with these special services, but at regular intervals in the school year

such services are held and every effort made to establish regular habits of attendance on the part of the pupils.

CLASS PEWS

Special pews in the Church are set apart for classes and the child is made to feel that this is his peculiar possession. The Church does not belong to the Rector or Vestry, but it is the home of the Father and as the children of the Father, it is their privilege to have their place in the Father's House.

PREPARING FOR CHURCH ATTENDANCE

The lessons of the Christian Nurture Course are proving a great help in the direction of making Church worship a living reality in the life of the child in the Church School. A definite course of lessons is used in a class to prepare the pupils to attend the Church services of Holy Communion and Morning Prayer. After this preparation of a month or six weeks the pupils then attend the service in a body with their teacher, and because of the previous instruction, become more intelligent worshippers.

A series of pilgrimages is conducted in this particular Parish from time to time and as the group of pilgrims go from one article of furniture to another in the Church building, a story is told conveying definite instruction as to the use of that article, the Font, the Litany Desk, the Lectern, the Pulpit, the Choir, the Altar, the Communion Vessels, the Linens and Hangings, etc., etc. A pilgrim's book was made by the children, and each week pictures of the article talked about were added and the lessons written down until at the end of the series of pilgrimages a Church Picture Book became the property of each child, containing pictures of every part of the Church building and its furniture, with a written story containing the meaning and use of each part.

The boys and girls were not only tremendously interested in this kind of instruction, but as a result of it, the Church building itself became filled with spiritual lessons that were a distinct contribution to their life.

MYSTERY PLAYS

What is the attraction of the modern moving picture show to the average

FELLOWSHIP IN HIS SUFFERINGS

Read the letters of the four Evangelists as they tell of the sufferings and death of Christ—the Brother that loves each soul—and who sheds tears? The age has lost the power of that great truth of human sympathy expressed toward Christ while He died for the sins of the world. Bring back that lost truth, and there will come back all that such fellowship implies; hearts would be warmed; lives would appear full of zeal and self-denying labors, and there would be resolutions made that would be intense with burning desire, deep in determination, brilliant in their influence to lead men to their Redeemer, simply because we no longer stifle the flow of natural affection for Christ.

A MONTHLY SERVICE FOR CHILDREN

Another experiment that was tried and proved fairly successful, was to take the 11:00 o'clock service once a month and adapt it as far as possible to appeal to the boys and girls. The music and sermon were selected primarily with them in view and the whole school attended in a body.

A WEEKLY SERVICE

Another scheme was worked out which seemed to solve the problem in many ways, viz., to encourage the entire school to attend the first part of the regular morning service. A short address was made to the children and before the regular sermon to adults was preached, the smaller children went out during the singing of a hymn.

We realize that perhaps none of these methods are perfect in themselves. Other Parishes are doubtless doing this work far more effectively in many places, but the point is that the Parish must recognize the principle and work along lines that will bring results. The pupils of our Church Schools must become regular attendants at the Church worship and the habit must be formed in this period of their development, if we are going to conserve them in the Church's life.

CHURCH PILGRIMAGES

If one had the time and space to devote to a description of this experiment in Religious Education, we are confident it would prove not only interesting but suggestive and helpful where it has not been adopted.

The idea behind the plan is to make the Church building and its services a living reality to the mind of the child. How full of beautiful symbolism and spiritual meaning is even the architecture of the Church building and oftentimes how ignorant are the adult members of the average congregation regarding this side of Church worship.

child today? This is not the place to speak for or against them. The argument we would draw from them is that they present to us an object lesson that we might well learn to apply along the lines of Religious Education in the work of making Christians.

The appeal that the drama makes to human life and interest is almost a universal one. The theatre began its eventful career in the realm of religion. Why not utilize this side of human character for the purpose of Religious Education? More and more we are beginning to use the mystery play, as it is commonly called, for the teaching of Religious Faith and Practice. Mrs. Hobart, of Trinity Church, New York City, has made a most valuable contribution to the Church along this line in the plays she has put forth. The General Board of Religious Education plans, some time in the future, to collect and catalog all such plays and make them available for use through the Church. The Church today is waiting for lovers of children who have the talent to do it, to dramatize the stories of the Bible and give the children of the Church an opportunity to act out the various characters and thus add to their spiritual equipment for life.

(To be continued.)

A three-day Mission was recently held for the students of Trinity College, Hartford, Conn. The Missioner was Rev. Arthur J. Gammack of Fitchburg, Mass. The service consisted of a morning chapel, noonday prayers, evening meeting and group after-meetings. Mr. Gammack was assisted in the Mission by Mr. Robert H. Gardiner of Gardiner, Maine, Prof. W. M. Urban and H. A. Perkins of Trinity. The Mission was followed immediately by the meeting of the New England Conference of College Churchmen.

THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

NEW YORK INFIDEL MISSIONS

A campaign for the destruction of Christianity is not only under way in New York, but its entrenchments are thrown out in a number of secularizing organizations. "Christians have been sitting back with a sense of security in their Christianity, content to have Pastors and a few other leaders take the entire responsibility of extending the Gospel," says The Missionary Review of the World, New York. "While some, at least, have been contented with such a course, the 'Freethinkers' have been banding themselves together and pledging each other support, until," this journal sees, "confronting the Christian Church a strong, energetic, and persistently busy organized force of infidelity whose members are actively engaged in denying the Deity and authority of Jesus Christ, and attempting to overthrow the Christian Church."

In three directions in particular, it points out, this propaganda is working. First, by aggressive outdoor meetings at noon and at night in Madison Square and other thoroughfares. Second, by the distribution of Infidel literature. Third, by debates which impugn and ridicule the claims of Christianity, and make blasphemous references to Christ. Fourth, by the establishment of Sunday Schools in which children are taught that the Bible is not true, and that Jesus Christ was but a mere man, or the

ed; and I therein do rejoice, yea, and will rejoice."

It may fairly be assumed that the members of the congregations that gather at these "Missions" are not, for the most part, eminent in theological attainments or previous Christian activities. After they listen to a few of the discourses "denying the Deity and authority of Jesus Christ, and attempting to overthrow the Christian Church" they will, at least, know that the existence of all things is asserted, else there would be no point in denying them. That in itself will be a gain as St. Paul and common experience teach gain. Then, after they have studied the negative side of the shield for a while with all its implications and consequences, some of them can be depended upon to turn it over. Some cool night when, after a powerful discourse on Man Manacled by Myth and Mitre, the "Preacher" of the evening finds that there is nothing left but the hook where he left his coat, and that a member of his family has gone with the convert that took it, it may occur to him that it is no use to look for his lost properties in Trinity or Calvary Church. And it has happened before now that the comparative reflections induced by the course of events has profoundly affected a man's theology.

"LEST WE FORGET"

So in the long run Church Extension stands to gain by these "Infidel Missions." The Church and the country have far less to fear from the people who take the trouble to deny Christ than they have from the people who will not take the trouble to exalt Him. Indeed it may very well be that in God's great providence the former are permitted for the cure of the latter—"the Lord shall shave with a razor that is hired." The Apostles yielded to sleep till the arm of seizure was thrust forth for the Crucifixion. After that they slept no more. The trouble with American Christianity today is that its bed is too soft. There is not one man in four million that can stand perennial coddling.

What has all this to do with "Church Extension?" It has a good deal to do with it. The whole point of Church Extension is to make a country fit for God to live in. Country after country and nation after nation has thought itself appointed to do this thing. And all alike they have failed to date. Can American Christianity make such a country of America? Is it to be or not to be that God shall abide in the last country to be discovered and the last country on the face of the earth than can be discovered? Are we as a nation to realize in ourselves the high hope set forth in the following verses in the Bethlehem Churchman?

THE ULTIMATE NATION

By Richard Burton

Once Babylon, by beauty tenanted,
In pleasure palaces and walks of pride,
Like a great scarlet flower reared her head,
Drank in the sun and laughed and sinned and died.
Mark Athens, breathed upon by breath of gods,
With bards and sages to reveal her signs,
Leap like a flame above life's iron clods,
To fall in ashes upon vacant shrines.
And Rome, firm founded in a wide embrace;
Her laws and legions, her imperial goal,
Avail not when her sometime honors dies,
Smothered in shows that kill the mounting soul.
How splendid sad the story; How the gust
And pain and bliss of living transient seem;
Cities and pomps and glories shrunk to dust,
And all that ancient opulence a dream.

Must a majestic rhythm of rise and fall
Conquer the people once so proud on earth,
Does man but march in circles after all,

(Continued on page seven)

THE CHILDREN'S HOUR

HOW THE WHITE CHRIST CAME TO NORWAY

By EVA LEE MATTHEWS

CHAPTER IV

There was much to do in establishing good and settled government throughout the country. Many abuses had to be corrected, an exhausted treasury had to be filled, partisans had to be rewarded without injury to the state, and quarrels adjusted. The council of old men were continually astonished at Hakon's original and ready way of solving difficulties, at his willingness ever to sacrifice his own feelings and interest for the public weal—while to the young he was a hero whom they were eager to follow to battle. The story of the skald drunk in his own blood took hold of the popular imagination and whatever he did or said was hailed with enthusiasm. When he emptied the overcrowded prisons of all but the actual criminals there was a pathetic scene as the gaunt, hollow-eyed men crowded around him to kiss his hands, to swear fealty to him; and the citizens murmured to themselves, "He loves all Norsemen. He is a true king."

He made a progress throughout Norway, going to every considerable city, visiting and examining its defenses, its arsenals, appointing local judges and magistrates, regulating the taxes, meeting and winning by his great personal charm the noble families, that had hitherto held aloof from him. Gundra went with him in this journey and keenly enjoyed the royal honors showered upon them. But under all this public enthusiasm, this personal popularity—there were whisperings that the new king neglected the sacrifices of Thor and Odin—he seemed always mysteriously absent from the religious ceremonials that greeted his coming. Gundra would be there and Theowulf—but Hakon would be off with Egbert inspecting the prison or looking at a site for a fort, or watching how justice was administered in the courts. And at the wassail board, while he was an attentive host till everyone was served, he was never merry nor boisterous—often grave—and usually slipped away when the feasting was at its loudest, not having touched the viands, the sacred horse flesh and the rich wines placed before him. Gradually there were murmured questions, "Could their king be a follower of the White Christ?" "Nay, that was a slander of the priests who liked him not because he did not favor them as the Bloodaxe did. 'A man might not be so religious and under the priests—and yet be a stout and valiant king.'"

"The White Christ must not come to Norway and turn their blood to milk. Did He not always weaken every nation who received Him?" "But Hakon's blood was not milk. Had not Norsemen drunk of it? Therefore he could not be Christian." Such was some of the talk that circulated about him. Hakon heard of it through Theowulf and smiled sadly. Would he ever win his Norway to Christ? Theowulf had never spoken to him directly about his faith since that conversation on the ship, and he boldly denied the rumors that came to him of Hakon's Christianity, and soothed the heathen priests by declaring the king had no time to be religious yet, but when Norway was settled they would find they had no cause for complaint. He would not hurry him, he would give him time to forget, at the same time he repeated everything he heard to Hakon with the simple comment that of course Norway would not tolerate a Christian king. Hakon accepted the respite and continued his efforts to make himself beloved by all the nation. He felt that he was gathering together his forces for a great struggle and he must leave no stone unturned that might help him to win. These rumors did not come to Gundra until sometime after they had returned to Aarbrucken. She heard it first through Aldyth and furiously denied it. And when Hakon came in their private apartments and sat down beside her she at once began and told him she had heard such rumors about him and begged him to deny them openly. "But I cannot deny what is true, my Gundra," said Hakon gravely. "True," said Gundra passionately, "it is not true. You, my hero, my beloved, cannot be a Christian. I'll never believe it."

But he looked at her with such sad wistfulness that conviction forced itself upon her.

"Oh!" she said, "does my father know it?"

"Yes," he said, "I told him before we reached Norway—on the ship." "But you will give up the White Christ now, for Norway's sake, for my sake?" she pleaded. "I love you so much, Hakon, and Norway loves you, and I am so proud of you. I want to see you great and prosperous. Ah! you will give up this weak, womanish religion that is not fit for men such as you are."

"My love," said Hakon, "what you love in me is the Christ Himself. Whatever courage or wisdom or success I have had has come from Him. My heart's desire is that you should worship Him with me, and every time I kiss you, Gundra, 'tis with the prayer that you will love Him as I love Him."

She sprang to her feet. "I will not," she cried. "I hate Him. I will not let you kiss me again till you have renounced Him. Choose now between us which you will have—your invisible White Christ who died upon the cross—a God die upon the cross—fancy it!—or me, your wife, your Gundra, with warm, loving, living arms to clasp you in, to hold you to my beating heart, my Hakon!"

"I cannot choose, Gundra," said Hakon slowly. "You are my wife and nothing that you can ever do can change my love, and Christ is my God and nothing that I can ever suffer can make me renounce Him. The two loves do not clash. There is no cause for jealousy. It is too entirely different."

"You must not have two loves, Hakon," she cried. "I will be your one, your only love. You shall not love this White Christ," and she stamped her foot in passion.

Hakon sighed. "My poor, proud, imperious Gundra," he said, "you know not what you say. The Christ is stronger than you are, stronger than all Norway. He has come here to win the land and He will win it. Do not resist Him, my love, my own. He will break your heart if you resist Him. And, oh, we can be so happy if we can kneel before Him together!"

"Never! never!" she cried. "I will hate Him always. I will fight for you. Do you think I will give you up without a struggle? I will snatch you from his grasp. You shall be mine—not His. I will force you. I am Norway's self, and like Norway I will have no Christian rule over me, and yet I will have you, my husband, my king, my love." She knelt at his feet. "O Hakon, give up the Christ for love of me!" she whispered.

Hakon put his hand over his eyes and groaned. "It is impossible, Gundra," he said.

"Then you do not love me," she cried, springing to her feet again. "You care more for your White Christ than you do for me. Doubtless, also, you love that wretched little Aldyth. She will be anything you care to make her. Ah! but you shall rue this, you shall yield yet—I will seek till I find something that will move you. No—do not come near me now. Do not pretend to love me when you will not do this one thing for me." And she went hastily out of the apartment. It was their first quarrel and Hakon felt it deeply, the cold averted looks, the scornful repulse of his affection, the barring of her door against him. Theowulf saw it and guessed the cause.

"I had hoped he was forgetting," he said. "He has not forgotten, and will not yield his Christ," she replied, briefly.

"You act as if you were jealous of Him," said Theowulf. "A dead Christ cannot harm your living love."

"He is not dead—he is only invisible," she said angrily. "I would I could see Him. I would I could kill Him. I am afraid I'll kill Hakon. I hate his Christ so much."

Theowulf shook his head. "How can he resist her," he wondered.

Aldyth also saw the quarrel and misread the cause. She begged a private audience of Hakon and, kneeling, asked him to send her and her mother away rather than let them occasion him any unhappiness.

Hakon smiled. "It is not you, little Aldyth, it is my religion that is

the cause of difference between me and my wife. I am a Christian and cannot worship the Norse gods.

And Aldyth thought within herself, "I will be Christian, too. Anything that he is must be right."

It was the next day after this that ambassadors arrived from Athelstan congratulating Hakon on his ascension to the throne of Norway. Few things had pleased Hakon more than these overtures from his foster father. He had loved and revered the English king, his boyhood's protector, and his estrangement from him had been very bitter to him. There was another great joy for him in this visit. There was a Priest on the ship and for the first time in the year that had elapsed since he left England he was able to receive Holy Communion. He begged that the Priest might remain, as he was going to make an open effort to convert his people to the faith. Ruthven also desired to return to England, and on the assurance of the ambassador that he would not be punished by the king for the part he had taken in Hakon's flight, he returned with them.

There was no further silence as to Hakon's religion. He fitted up a chapel in the palace where the Priest had mass daily and instructed such as would come to him. Aldyth and her mother were the first to be baptized. But Gundra was irreconcilable and rarely spoke to her husband. The estrangement seemed complete and no effort on his part could break through her moody silence. All Norway was stirred to its center by the news that its king was a follower of the White Christ, and the council of old men advised Hakon to call a Thing, or assembly of the chief men of the nation, which could decide upon the religion, they said somewhat vaguely, of king and people. Hakon had not wanted to hurry the people. He thought in time they would get used to the thought of his being a Christian and then he could gradually introduce the faith. But the council urged on by Theowulf, persisted in their demand for a great Thing, and it was backed up by petitions from various great thanes from other parts of Norway, so with some reluctance Hakon consented, and the Thing was convened at Froste. It was attended by all the chief nobles of the realm and Hakon went in kingly state with Theowulf and Gundra—and also attended by Egbert and Father John, the Priest. The Thing was too large for the hall and so met in the open market square, where an altar was erected to Thor—and Hakon was compelled to be present while three beautiful horses, Thor's favorite victim, were sacrificed by the heathen priests. While the flesh was being prepared for the sacrificial feast, Hakon was given the opportunity of presenting Christianity to his people. For two hours he narrated, explained, argued, pleaded with them, with the eloquence of a deep conviction and a passionate desire to convince them, but he saw little response in the stern, silent faces before him. Finally one of the greater thanes of Norway—Gunter—asked him:

"If we accept your White Christ, O Hakon, will you accept our Thor and Odin?"

"Impossible!" said Hakon. "You cannot worship Christ with any other gods."

"Do you mean that we are to give up entirely our great Norse gods that have given us the supremacy of the seas?" cried Arven.

"Yes," said Hakon, "that is my meaning."

"And will your Christ go with us on our Viking expeditions and crown our banners with victory?" asked Theowulf.

"When you have accepted Christ you will not want to plunder and burn and be the scourge of other nations," said Hakon.

There was an angry murmur and clashing of spear against shield. "We will not have the White Christ to turn our blood to milk," they cried—"and you, our king, must accept our gods. You must worship Thor and Odin."

"Nay, that I will not do," said Hakon. "Choose you another king if you must have one to worship your false gods."

"No, no!" they cried. "We will have you for our king, but we will have you without your Christ."

The angry clamor was somewhat allayed by the appearance of the sacrificial feast brought in and set on long tables by thralls directed by the priests. Hakon rose from his seat to leave the Assembly, but a score of men surrounded him and forced him back into his place.

"You eat this feast with us," they said, in determined tones.

COMMENTS ON THE NEW LECTIONARY

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

SIXTH (PALM) SUNDAY IN LENT

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
S. Before Easter	Ex. 12:1-20	Matt. 21:1-11	Is. 62:10; 63:6	Mark 11:1-11
M. before East'r	Dan. 9	26:17-end	Zech. 9:9-16	Luk. 19:29-end
	Ex. 12:43-end	21:12-end	Is. 56:1-7	Mark 11:12-26
Tu before E'st'r	Ex. 13:1-16	23	Zech. 10:1-7	Luke 20:1-26
		24	Is. 5:1-7	Mark 11:27;
W. before East'r	Ex. 23:1-18	26:1-16	Zech. 10:8-end	12:34
		25	Gen. 37:3-28	Luk. 20:27; 21:4
Th before E'st'r	Deut. 10:1-17	23:17-end	Zech. 11:1-13	Mark 14:10-16
	Lev. 19:1-18	John 13	Josh. 1:1-9	Luk. 21:5-end
Good Friday	Lev. 21:21-42	Matt. 27:1-54	Zech. 12:1-8	Mark 14:12-end
	Dan. 6	John 18	Gen. 22:1-18	Luke 22
Easter Even	Ex. 13:17;	Phil. 2:1-11	Zech. 12:9;	Mark 15:1-39
	14-end	I Peter 2:11-end	Is. 33:9-20	Mark 23:1-49
	Hosea 6:15; 6:3	Zech. 14	Luk. 23:50-end	
Easter Day	Ex. 15:1-21	Deu. 5	Isa. 25:1; 26:4	Matt. 28
	Isaiah 35			

Not even the combined influence of Collect, Epistle and Gospel, with their emphasis on our Lord's humiliation and sacrifice, has been able to prevent the popular designation of the Sunday next before Easter as "Palm Sunday;" or to exclude from the various Lectionaries, past and present, the story of our Lord's "Triumphal Entry" into Jerusalem on the day that followed the Sabbath before His Crucifixion. The religion of the Christ is an historical religion and the appeal to the historic imagination is too strong to resist. This entry was, moreover, of great doctrinal significance. It was His first and only public, official claim to be the Messiah, following close upon His repeated instructions to His disciples to "tell no man that He was the Christ." We would have to do justice to this great fact, no matter what the Eucharistic service. As a matter of fact, however, the humiliation and sufferings of our Lord as treated, doctrinally and historically in Collect, Epistle and Gospel, are quite in keeping with the so-called "Triumphal Entry," properly understood. Did not the Master weep as He beheld the city? And how could He who reads the hearts of men do otherwise than feel humiliated over the plaudits of the shallow multitude whose acceptance of Him on their terms was really a rejection, as in the similar case of the multitudes who would make Him King because He ministered to their material wants? We have tried in the lessons

to do justice to the various aspects of this day and week, all converging on the Cross, but also on what lay beyond. The first lesson in the morning in the Old Testament historical course, is the Passover Commanded; a topic we venture to think better suited to this day and week than to Easter itself, despite the strong array of authorities on the other side. For prophetic alternative, we have given Daniel's "seventy weeks to make an end of sins, and to make reconciliation for iniquity, etc." For New Testament lessons, choice is given between St. Matthew's story of the Entry and his Preparation for Passover, Institution of Holy Communion, etc. In the evening we have, of course, in the Life, the Entry, either St. Mark's or St. Luke's account, and for Old Testament, either the traditional Zech. 9 or Isaiah's "Who is this that cometh from Edom, etc." The weekday selections are rich and varied. The Old Testament course is continued in the morning with full treatment of the Passover, including the eating thereof on Good Friday, and the actual crossing of the Red Sea on Easter Eve, "figuring thereby thy Holy Baptism" and leading up to the Song of Redemption on Easter. The treatment of Maundy Thursday and of Good Friday, as well as the other days, aiming to do justice to both history and doctrine, will, it is hoped, commend itself to the Church without special explanation.

"I cannot," cried Hakon. "I am a Christian; I will not eat of your abominable sacrifices."

"Would you cease to be a Christian if you joined in our feast to Thor?" asked Myrath.

"Yes," said Hakon, "it would be a deadly sin—it would cut me off from the grace of Christ."

"Then he shall eat of it," cried a dozen voices. "He will no longer belong to the White Christ. He will be one of us."

In vain Hakon struggled. He was held in his chair by an overpowering force while Theowulf brought a dish of the stewed meat before him. Then he besought them not to force him, entreated them with tears in his eyes to take it away. The steam of it came up into his face and he turned his head away—strong hands forced it back—forced open his mouth, pried the clenched teeth apart with a dagger, forced some of the stew into his mouth and by a dexterous twist given to his head compelled him to swallow it. Then they released him, and fell back awed by the look of terrible anguish in his face. They had expected to see a sudden and magic conversion to Thor and Odin. What they saw was a strong man shaken with an agony beyond his control—a storm of passionate, sobbing pleading to someone invisible to them, but they could not doubt he saw; a pleading for forgiveness for himself, for them who knew not what they did, for the Norway of his love. Then with unsteady step he went from them into the palace.

There was a stormy council at the wassail board in which it was decided that Hakon should be kept prisoner at the palace until he consented to the will of his people. Theowulf was appointed Mayor of the palace to guard the king and to carry out such measures as the council should decide to be necessary to force his will. He was still to be king and to be consulted on all measures concerning the public weal—but every effort was to be made to compel him to adopt the religion of his fathers. Poor Hakon had succeeded only too well in making himself beloved and his qualities for rule appreciated by his thanes. They would not let him go. It was one man against a nation, and a nation used to getting its own will by the strong hand.

(To be continued.)

KINGDOM GROWING

(Continued from Page Six)

Playing his curious game of death and birth.

Or shall an ultimate nation, God's own child,

Arise and rule, nor ever conquered be;

Untouched of time because, all undetected,

She makes His ways her ways eternally.

That there is something of hope and promise in our present attitude is the conclusion, it would seem, the just conclusion of another writer in the same publication. He writes thus:

SHALL OUR COUNTRY SURVIVE?

History has an appalling story to tell us of the proud nations that are no more, and it tells us most eloquently that the people among whom religion ceased to live soon came to naught. There are evidences among us that our national prosperity has brought many evils in its train, and that large numbers of people are serving Mammon and not God; and yet there has unquestionably been a great wave of wholesome reform sweeping over the political and commercial life of the nation. Serious men are coming to have a more enlightened sense of their duty to those less fortunate than themselves, and are turning from waste and ostentatious luxury to faithful service; and there is a greater activity in many of our Churches and men are doing the work and carrying the burdens of the cause of the Master with greater enthusiasm than has been known in recent times.

A Summer School for the Clergy is being organized in the Diocese of Oregon. It will meet in Portland, June 26th to 29th. Address Rev. John D. Rice, 800 Gantenbein Street, Portland, Oregon.

The General Secretary, Rev. William E. Gardner, D. D., will be in Pittsburgh from April 25th to 29th. During that time he will conduct daily Conferences for Sunday School teachers and Diocesan educational leaders. On Sunday he will preach at a Sunday School rally.

WOMAN'S WORK FOR THE KINGDOM

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS—ITS AIMS AND METHODS

By JULIA C. EMERY

The aim of the Woman's Auxiliary to the Board of Missions is to be a true helper to the Board.

It would help it in carrying out its financial plans—the Apportionment, the Forward Movement and Every Member Canvass, the One Day's Income, the Sunday School Lenten Offering—both by the personal participation of its members and by their informed and steady influence; but, more than that, it would help, in every way the organized womanhood of the Church may help, to emphasize every principle for which the Board of Missions stands. Thus it comes to pass that the Woman's Auxiliary is often found looking beyond what the Board of Missions is today, to what the Church shall be in the future when Board and Auxiliary shall have performed their present task.

Ever since the Auxiliary was established, in 1871, it has kept steadily before its members the Church's pronouncement that every baptized member is actually, and should be actively, a member of the Kingdom which is bound to spread through all the world. It has accepted no weakness or poverty as an excuse from active service in that Kingdom's march. It has recognized that spiritual riches may be found where material resources are least, and spiritual poverty where these are greatest. It has passed by no one in the scope of its opportunity, but has endeavored so to present this opportunity to all, that it may become their delight to serve. It has kept steadily before its members that worthy gifts of means should be made in accordance as God has prospered the individual, the Mission, the Parish, the Diocese, the Church. It has reminded that the person behind the gift is greater than the gift itself—that "the gift without the giver is bare."

To fulfil these comprehensive aims the Auxiliary has pursued a twofold method—of organism, and of growth. It has developed as a living thing in ordered lines.

Established at the Church's center, the Church Missions House, New York, the threads of its influence and activity have gone out from there, which have reached through all the Church, binding the workers of the Auxiliary together and to that center in a common link. The groups in Parishes led by Parish officers have been connected through them with the Diocesan organizations, and the Diocesan officers presiding over these Diocesan branches, together with visiting members, meet monthly each working season at the Missions House, and chosen representatives from the Diocesan branches triennially at the time and place of meeting of the General Convention. But while the organization has been defined as Diocesan and Parochial and has always been formed with the approval of the Bishops of Dioceses and Parish Priests in Parishes, with a membership of all who would enlist in it, such diversity has prevailed among the branches that the Woman's Auxiliary to the Board of Missions has become a most inclusive term.

There are branches where the work for Parish or Diocese is all absorbing, and the occasional prayer for Missions or the United Offering box is the slender bond which unites the branch with the Auxiliary. There are others where the bond is measured by the sides of the box filled with goods for Missionary or Mission; and from these, through the grades where methodical gifts of money for the Board's appropriations, an eager response to special calls, a continuous effort of faithful hearts to increase the United Offering are the foremost thought, the Auxiliary reaches on to those who find in study an absorbing interest and to that more hidden circle, still, who are learning that prayer is the chief endeavor. And from among these groups in which the Auxiliary has tried to plant its highest aim, and whom it would enlist in its ever expanding methods, there have come forth the eager and discerning hearts that look forward to larger things that lie before us, and see in every line of the Church's activities opportunities through which women may have a share in extending Christ's Kingdom upon earth.

At the Triennial Meeting, held in St. Louis in October, 1916, the last word of the President of the Board of Missions to the members of the Woman's

Auxiliary was that they reach out to gain the women of the Church unreached as yet. The Auxiliary Conference Committee then appointed a confer with a Committee of the Board on women workers appointed under the United Offering and on the whole subject of the relation between the Woman's Auxiliary and the Board of Missions; the call to gain the co-operation of Bishops, Rectors, Sunday School superintendents and teachers and Junior leaders in the plan to make the Sunday School the instrument for Missionary teaching among the Church's children; the vision opened to the Auxiliary of a year to be spent in continuous intercession for unity, peace and the spread of the Kingdom of Christ throughout the world—these things open such a field of wide opportunity as may well draw the attention of devoted and thinking women who have not yet found their interest and activity in the Woman's Auxiliary to the Board of Missions. And, more than that, each one of them claims the attention of the Clergy, and offers to them anew large possibilities of guidance and co-operation, and the power to utilize for the highest and widest interests of the whole Church and of the world waiting to be gained for Christ, the intelligence, the courage, the faith and love of the Church's womanhood.

It is but a brief time since the Bishop of Atlanta was taken from his Diocese and from his place in the councils of the Church. Only a month previous he had written concerning these things through which we look to give new impetus to the work of the Woman's Auxiliary.

"I entirely concur with you that the two main lines of advance are found in diligent and prayerful study, and in the development of missionary training; as you say in co-operation with our Parish Clergy. Will you permit me to say that the hardest part of the work which lies before you and me is that of getting the Parochial Clergy to realize the value of the Woman's Auxiliary in its several departments, and to give their hearty endorsement and co-operation. If there is any way of emphasizing this need you will confer a practical benefit, for we want the Woman's Auxiliary to be not a little band of the specially pious women of the Parish, but the great company of capable, intelligent and loving women who abound in our Parishes. I believe that the Pilgrimage of Prayer will develop a spirit heretofore sadly lacking; and I shall promote this effort in every practicable way."

We all believe that the Christian taken from his service here is only called to a more effectual service, and we may rest assured that this year and all future years of the Woman's Auxiliary, we shall have in every effort for the strengthening of the Church's life, the help which the Bishop of Atlanta promised in this letter, and not only from himself, but from others—so many of our leaders and associates—called in recent times to the unseen place beyond.

THE WOMAN'S AUXILIARY MISSIONARY STUDY METHODS

Applied to Bible Classes for Adults By
a Clergyman With Success

Rev. William Heilman of St. Luke's Church, Ypsilanti, Mich., is an enthusiastic convert to the Methods of Missionary Study which are being used by the Educational Department of the Woman's Auxiliary. His experience is particularly interesting because he is using these methods with notable results in conducting Bible Classes for Adults. What Mr. Heilman writes about the application of these methods to Bible Classes is interesting not only to Woman's Auxiliary leaders, but to many Clergymen and Laymen who have been struggling with the problems of the Bible Class. He says:

"It is not generally known by the Clergy that the methods of Missionary Study which the Woman's Auxiliary and the General Board of Religious Education have worked out offer pedagogical material by means of which Bible Classes can be very successfully conducted. For years I have been talking to adult Bible Classes with very little apparent result, and certainly without being able to see growth of religious convictions among those who have been in my classes. Not long ago I was given a copy of "Missionary Study Principles," by the Rev. G. T. Manley, Church Missionary Society, London, and found it the

most illuminating book of its kind that ever came into my hands.

"I became so interested in the possibilities of the type of class leading that Manley describes that I determined to avail myself of every opportunity seeing how such classes were conducted. In the early part of January I had the privilege of attending the Woman's Auxiliary Missionary Study Institute in Detroit, and entered a class led by Miss Mary Smith, Diocesan Woman's Auxiliary Educational Director of Minnesota. I saw immediately that Miss Smith was successful at every point where I had made a failure in leading class discussions. I had talked at the classes. Miss Smith kept the class talking. The methods were not difficult to adopt once I had seen them successfully demonstrated, and the difference in the kind of Bible Class work that I have since been able to do is almost too good to believe.

"I wonder if there are not a great many Clergymen who are standing in their own light, as I stood in mine, by being sure there was nothing in the Educational Department of the Woman's Auxiliary for them. I have not learned many new facts, but I have had the great gratification of learning how to lead a Bible Class so that I can see many of the people taking new hold of religious truths. And for this I wish to make grateful acknowledgment to the Woman's Auxiliary."

OUR BOOK TABLE

WORDS ABOUT BOOKS WORTH
WHILE—AND OTHERS

The Work of Disciples and Friends. By the Rt. Rev. G. H. S. Walpole, D. D., Bishop of Edinburgh. Young Churchman Company, Milwaukee.

Readers of Dr. Walpole's previous books will need no urging to secure this latest book from his pen. Dr. Walpole has the supreme gift of "Spiritual writing" if this phrase may be understood, the faculty of conveying the deepest spiritual truths with clearness and perspicuity in such a manner as to reveal their worth in the relations of right living. While these chapters have as an immediate cause the National Mission in England, there is little in them to limit their interest to that movement. The chapter headings indicate the scope of the book—"The Great Commission," "My Disciples," "My Friends," "Witnesses," "The Witness of the Perfect Life." The book is full of seed thoughts for both Clergy and Laity alike.

The Rector's Book of Letters of Transfer. Compiled and edited by the Rev. A. B. Whitcombe—\$1.00 Young Churchman Company, Milwaukee.

A practical and necessary book for every Parish Priest. Mr. Whitcombe has compiled a form most useful for transfers, and the fact of the record being kept on stubs in book form adds to its efficiency.

The Real Problem of Eschatology. H. Scott Holland, D. D. Longmans Company; 25 cents.

A pamphlet of 35 pages only, yet containing much suggestive thought in dealing with the eschatological problem.

The Oxford professor examines certain statements of Tyrell (following Schweitzer) as to the purpose of Jesus in founding the Kingdom and arrives at the conclusion that "the eschatological outlook is permanently necessary to our life It is not to be dismissed as an illusion of early Christians, but to be recovered as an essential element in all true faith."

The little brochure should be read by all the Clergy interested in the present discussions of eschatology.—G. L.

A Manual for Confessors. Belton. Young Churchman Company, Milwaukee; \$2.00.

All Clergymen are at times called upon to exercise the ministry of absolution and are sometimes perplexed as to the best help they can give the penitent. A very useful text book on moral theology has been compiled by the Rev. F. G. Belton and being in English is more accessible than the long Latin treatises on the subject. Mr. Belton has some sound advice on modern problems and there are four valuable chapters on the care of the sick and dying.—G. L.

Joan. Amelia Barr. Appleton. "Joan" is a winsome modern novel. Though cast in England and dealing with English Methodism and English living conditions—it is good reading, and Miss Barr is to be congratulated in not overdrawing any one character. To one who knows something of Yorkshire life, Steve Darcy is so very typical of type that he, instead of

EVERY-DAY RELIGION A LITTLE SERMON FROM THE PEWS

By DR. JAMES E. FREEMAN

QUIETNESS AND CONFIDENCE

In the words of the ancient Prophet, we have an admonition that every one of us must heed at this time of a great world crisis: "In quietness and in confidence shall be your strength."

Somehow or other we seem to have the notion that in noise and excitement reside the strength of the nation. We charged the French with being mercurial, and they seemed to be all this before the war, but there is probably not a stabler or more compacted nation in the world today than France. It has been sobered by a great crisis. H. G. Wells, if he is to be regarded as an interpreter of English thought and life, in his amazing book, "Mr. Britling Sees It Through," maintains that England has been aroused from her stupor, lethargy and arrogance and made to see as never before, the foolishness of conceit and self-pride. From a position of indifference to the things of religion, as Mr. Wells sees it, she has come along the way, until today, through sacrifices on the field of battle she is crying out, even in her anguish and pain,—"Our sons have shown us God."

America has much of which to boast. Her development is stranger and more fascinating than an Arabian Night's Tale. Behind all her show of commercialism and prosperity, we believe she has a soul, but she has now reached the time in the great world crisis when this soul with all its stored up strength and power must be made evident.

The kind of quietness the Prophet calls for is not the quietness of self-ease or self-assurance. It is the quietness that is born of a reasonable confidence in the things of character, and a fair assurance in the supervising and directing power of the Almighty. It is safe to say there can be no confidence without quietness. Noise and bluster do not produce confidence, in either the individual or the nation. Quietness is conducive to sanity and is one of the outstanding marks of world statesmanship. Quietness will not prompt us to hastily draw the sword or shoulder the musket. A cheap, superficial statesmanship will always disclose itself in bluster and banter; a profound and efficient statesmanship will disclose itself in quietness and confidence. A nation with a "chip on its shoulder" is a nation that lacks these characteristics.

The people of this land today need to be seriously and solemnly admonished concerning these two vital things; they must exercise reasonable quietness in the face of the world storm else the Ship of State in which they sail may experience a serious situation; and, again, they must disclose such a confidence, both in their fellows and in the God who directs all things, that there shall result a greater national solidarity, less of undue self-pride and vain shouting about the things of prosperity, and a profounder respect for the things of character.

One man of character, possessed of quietness and confidence, is worth more to the State in the time of its need than ten thousand noisy, blustering, inefficient citizens. We submit that, neither quietness or confidence can come to a people who lack the God-consciousness. Nations that believe solely in the power of the sword must hear again the ancient Divine word:—"They that take the sword shall perish with the sword." This nation is called to its knees in prayer. To live as conscious only of human power and human strength at such a time as this, is to be disloyal to the great things for which this nation stands, and to violate the traditions of its fathers.

(Courtesy of Minneapolis Tribune.)

Joan, claims the center of the novel; Joan makes a good picture, but somehow is subordinate to her father. "Joan" is a book to read if for nothing else, that, in these days of "suggestive" novel writing it is absolutely wholesome and clean.—G. L.

Emmy Lou's Road to Grace. George Madden Martin. Appleton, New York, \$1.40 net.

This is another delightful story concerning Emmy Lou, who has won her way into the hearts of so many. All who have met Emmy Lou before will be sure to wish to read this tale of her further adventures, and those who have not made the acquaintance of this delightful child, whose characteristics are so charmingly depicted by George Madden Martin, ought to do so at the earliest opportunity.

Two hundred thousand dollars have been expended in restoring, altering and redecorating old Christ Church, Brooklyn, N. Y.

[In the course of an address recently delivered in Boston to a company of Church people, Francis A. Lewis, of Philadelphia, a leader in the House of Deputies of the General Convention, in his own inimitable manner made an address full of wise insight and with many practical applications to Church affairs. The following extract is sent us by him to use in THE WITNESS, where it will be read by thousands of interested readers.—Editor.]

An economic question of which the Laity have been too long neglectful is the proper compensation of the Clergy. The data gathered, and it was most thoroughly gathered, by the Pension Fund, disclosed the fact that the average of salaries in our Church is \$1,200. The fact that we are no worse sinners than other Churches in this regard, does not make us any less guilty. Everybody knows the enormous increase in the cost of living and yet for many, many years clerical salaries have remained practically the same. The first of this year almost every corporation did something extra for its employees, but I have yet to hear of a case where a Clergyman received anything additional. Of course, you cannot standardize salaries, conditions differ. The man who has a Parish in a town of ten thousand inhabitants need not receive the same salary as the Rector of a Church in Boston, but each should be paid such a sum as will enable him to live with the ordinary comforts of life and pay his bills promptly. The Ministry is not a money making profession, but it ought not to be a pauperizing profession. As things stand at present we are doing grave injustice to the Parish and to the Minister; to the Parish, because you cannot get the work out of a man that he ought to give, unless he is provided with a comfortable home, and three good meals a day with proper care for his wife and children. You are doing a grave injustice to the man, because you put him in a position where he is dependent not on his Parish, but upon corporate or individual charity. I do not propose that my Rector shall be forced to rely upon the charity of a railroad company and buy a half fare ticket, nor upon the kindness of the head of a department store to get a special discount; nor to accept a ton of coal from a wealthy parishioner. I should hide my head in shame if I permitted it for a day. I propose that he shall have enough money to buy the same kind of a ticket that I do, and to pay the same prices that I do for the necessities of life. The worst use you can make of a man is to force him to be dependent,—you iron the manhood out of him. The vast mass of Churches in this country are paying inadequate salaries. The Clergy, to their credit be it said, make no complaint; sometimes I wish they did. The Laity, largely I think from thoughtlessness, allow this thing to go on, but there is such a thing as inexcusable negligence. Of course some Churches are paying adequate salaries and of course there are some very poor Parishes in the country, but the average Parish can afford to do better and much better by its Rector than it is doing. I speak of this here with a double object. I reach the people to whom I am speaking and I happen to know that what I am saying will reach a much larger number, and I venture to hope that every Vestryman who hears or reads my words will seriously ask himself whether he is treating his Rector properly, and if the answer be as it will be in most cases in the negative, that he will do what the Bible calls Repent, which doesn't mean, as most people think, to be sorry, but to change your mind and necessarily your course of action. Assuming that a Rector is qualified for his position and rendering satisfactory service, it is the duty, the first duty of his Vestry, by frank conversation with him, to find out if he is receiving sufficient compensation to make him comfortable in his work, and if he is not, then to proceed to raise the money to change the conditions. There is not one Vestry in twenty that could not do it if they would, and it is high time that they get busy. A static body has its place in physics but a static Vestry is a public nuisance.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.