

# The Witness

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

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## "AMERICA DAY" IN LONDON—ALL ENGLAND SALUTES OUR FLAG

### IMPRESSIVE SERVICE HELD LAST FRIDAY IN ST. PAUL'S CATHEDRAL

Old St. Paul's Cathedral in London was the scene of an unusual and affecting service last week Friday. It was "America Day" in London, when the city and the kingdom rejoiced on the entrance of the United States into the allied camp. The formal religious ceremonies were at St. Paul's, where one of the most notable congregations ever assembled in that historic building, gathered to consecrate anew themselves to the cause of liberty and righteousness. Outside of the building crowds had gathered early in the day and had filled every available bit of standing room. The services were attended by the King and Queen and other members of the royal family, all members of the British Cabinet, the Lord Mayor of London, and many other distinguished British citizens. All the allied diplomats were there with American Ambassador Page, his entire staff, Admiral Sims, U. S. N., and practically the entire American colony residing in London. The Archbishop of Canterbury, Dr. Davidson, officiated and pronounced the benediction. The preacher was our own Bishop Brent of the Philippines. Preceding the service the Welsh Guards sang "O God, Our Help in Ages Past," "The Battle Hymn of the Republic," "God Save the King," and intoned psalms 46 and 144. The lesson read was the 41st chapter of Isaiah. The following special prayers for the President of the United States were used:

"Thou, O God, hast put into the hearts of the President and people of America to join the allied nations in a great war in defense of liberty, humanity, and justice. We pray Thee to grant victory to our forces."

The second prayer was:

"We pray Thee to guide the President and those to whom Thou hast committed the government of the United States. Grant them special wisdom and understanding that they may fulfill Thy Divine purposes;" and the third, "We thank Thee for the abundant blessings Thou hast bestowed on the people of the United States. We pray they may labor always to advance Thy Kingdom on earth; that peace, happiness, truth, and justice may everywhere flourish and abound."

Bishop Brent rose to the occasion as he always does and took as his text, Maccabees 11, 12th chapter, verses 13, 14 and 15. In the course of his remarkable sermon Bishop Brent said:

"We comrades in the common cause have come together like sturdy Judas Maccabees and his fellow patriots in the ancient story to commit our decision to the Lord and place ourselves in His hands before we pitch our camp and go forth to battle. It were an unworthy cause that we could not commit to God with complete confidence. Today we have this confidence."

"This is not merely the beginning of a new era but of a new epoch. At this moment a great nation, well skilled in self-sacrifice, is standing by with deep sympathy and bidding God-speed to another great nation that is making its act of self-dedication to God. That altar upon which we Americans are today laying our lives and our fortunes is already occupied. For nearly three years Great Britain and her allies have been fighting not merely for their own laws, their own homes, their liberty, and all they hold sacred, but for the great common weal of mankind."

"Today when the United States avow their intention of giving themselves whole heartedly to this great cause the battle for the right assumes

new proportions, a new power, and victory; aye, a victory that is God's is in sight."

"Today we stand side by side with our fellows as common soldiers in the common fight. There have been great quarrels in the past that were results of misunderstanding, but our quarrel with Germany is not based on misunderstanding. It is due to understanding. Just as it was understanding that made us break with Germany, so it is understanding which makes us take our place by the side of the allies. It would have been impossible for us to do otherwise."

"This act of America has enabled

which destroyed many neighboring tombs, seems almost miraculous. The corner-stone did not escape, however, as the Federal troops tore it from the walls. What it contained has never been known. The thriving Church in Durham, known as St. Philip's, is a namesake of the old Parish at Brunswick.—North Carolina Mission Herald.

### Bp. Touret to Reside At Grand Junction

The Rt. Rev. Dr. Frank Hale Touret, Bishop of Western Colorado, has issued a letter to the people of his Diocese in which he gives his reasons for choosing Grand Junction, Colo., as his See City. He says:

"Some of you are curious to know why I have chosen to live in Grand Junction when the Church owns property in Glenwood Springs. I will tell you why. It is because soon after I was elected Bishop, I received a large map of Colorado and on that map I made a red circle around every place

## NEWS STORIES GATHERED FROM MANY QUARTERS

### Honor Shown an Illinois Rector

The Rev. Joseph G. Wright, Rector of Grace Church, Greenville, Ill., was the subject of a very happy surprise tendered him by the Masonic Lodge of his city on the occasion of his seventy-first birthday, which occurred on Monday, March the 26th. The Masonic Temple was handsomely decorated in honor of the Rector, who had served as a Chaplain of the Lodge and Chaplain of the Grand Lodge, A. F. and A. M., of the State of Illinois. Hon. Cicero J. Lindly acted as master of ceremonies. Addresses were made by ex-Congressman Owen Scott and Hon. C. E. Davidson, who paid an eloquent tribute to the Chaplain. An excellent portrait of Mr. Wright was

gins and Whitfield. Mrs. Newell spoke on "How to Use the Women of the Church in Official Positions."

### North Carolina to Celebrate its One Hundredth Anniversary

The one hundredth anniversary of the organization of the Diocese of North Carolina will be celebrated in Christ Church, New Bern, on Ascension Day, Thursday, May the 17th next. The Rev. Robert B. Owens of the Committee on Program, says: "It was in Christ Church, New Bern, one hundred years ago that a few loyal and zealous Churchmen came together to take counsel for the welfare of the Church in this state and it is fitting that we were enjoying the fruits of their labors, and should take time to recall what was then done and commemorate those who did it." Morning Prayer will be said at 9:00 a. m. by the Rev. Messrs. B. F. Huske and E. N. Joyner. Celebration of the Holy Communion at 11:00 a. m., the Rt. Rev. J. M. Horner, D. D., Celebrant; the Rt. Rev. Thomas C. Darst, D. D., preacher. Closing prayers and Benediction, the Rt. Rev. Joseph B. Cheshire, D. D. Addresses will be given at the special centennial services at 3:00 p. m. and 8:00 p. m., the Rev. R. B. Drane, D. D., presiding; "The Church in North Carolina in 1817," the Rt. Rev. Joseph B. Cheshire, D. D.; "The Men of the First Convention," Mr. Marshall Delancey Haywood; "The Church in North Carolina During the Past Century," Hon. F. D. Winston; "The Church in North Carolina, Present and Future," the Rev. W. H. Milton, D. D.; special commemorative prayers and benediction, the Rt. Rev. Joseph B. Cheshire, D. D.

### Payments On the Apportionment and Special Gifts

The monthly report of Mr. George Gordon King, Treasurer of the Board of Missions, shows the following amounts received on the apportionment to April 1st: Parishes, \$282,732.79; individuals, \$42,012.59; Sunday Schools, \$5,554.33; Woman's Auxiliary, \$41,200.69; Junior Auxiliary, \$1,914.64; total, \$373,415.04. Of this sum \$26,756.59 has been received from the One Day's Income Plan. The decrease of last month of \$20,700 has now been reduced to \$8,400. But the argument used last month about the September, 1915, gifts still holds good, and changes the above decrease of \$8,400 to an actual increase of \$4,418.21.

Following are some of the special gifts and pledges towards new enterprises that have recently been made in addition to meeting, through the apportionment, the large annual financial obligations of the Board: St. Luke's Hospital, Tokyo, \$440,000; Church General Hospital, Wuchang, \$90,000; new St. Paul's College, Tokyo, \$110,000; new St. Agnes' School, Kyoto, \$35,000.

Some of the things accomplished in recent years: The opening of St. Stephen's Hospital, Fort Yukon, the only place of its kind between Dawson and Tanana, a distance of 700 miles; the beginning of the little hospital and dispensary, so sorely needed, at Cape Moune; the remarkable group of buildings at Sagada, and the opening of the Church at Porto Rico—to name only a few.

## THE PENSION FUND GROWS

(Special By Telegraph.)

At a dinner given Monday night by the Episcopalian Club of Boston in honor of Bishop Lawrence, the Bishop announced that the Pension Fund subscription now exceeds seven and a half million dollars.

her to find her soul. America, which stands for democracy, the cause of the plain people, a just fight, must champion that cause at all costs. That is what America, with the allies, is fighting for. She thinks so much of peace that she is ready to pay the cost of war. Our war today is that we may destroy war. One thing to do with war is to hunt it to its death and, please God, in this war we shall achieve our purpose."

### A Town Deserted; Church in Ruins

Old Town of Brunswick Now Without So Much As a Standing Chimney to Mark its Location

On the Cape Fear river, some miles below Wilmington, is the site of the old town of Brunswick, now without so much as a standing chimney left to mark its location. Many scattered tombs of bygone worthies may still be seen there; and there likewise stand the ruins of St. Philip's Church, where Governor Tryon and other dignitaries, as well as the untitled tillers of the soil, united to worship in the thriving town which was then the capital of the colony.

St. Philip's Church was begun before 1765, and probably completed shortly after that time. Governor Tryon made a personal contribution of forty guineas toward finishing the building. The dimensions, as seen by the walls still standing, were seventy-six and a half feet in length by fifty-three and a quarter feet in width, with walls still rising twenty-five feet above the ground. When the capital of North Carolina was moved to New Bern, St. Philip's shared the waning fortunes of old Brunswick, and soon became a deserted ruin. In 1865, during the operations around Fort Fisher, the ruins of St. Philip's were enclosed within the earthworks of Fort Anderson, and the escape of these venerable walls from the shells

where our Church is represented. I put the map up on the wall and began to study it. After a while I turned my attention to other things. Then I came back to the map again and looked at it hard. I kept staring at it until finally I felt sure that geographically at least, Grand Junction is the logical place for the Bishop's residence. Then I began to think of Grand Junction in its relation to the Western Slope from a commercial point of view. It is the largest and most important town in the district. Its business standards influence the whole of Western Colorado. Its newspapers, its schools, its commercial enterprises all will count more and more in the coming years. And it is my belief that its religious life is going to be of ever increasing importance to the religious life of this whole Western Slope. I desire to be in the center of this forward movement when it starts. And it is going to start very soon. Western Colorado has a future. And Grand Junction's influence is going to be an important factor in this better day. I, therefore, chose it as a place of residence. I know I have made no mistake. At present we can rent the Glenwood house and rent in Grand Junction. Some day we shall sell the home in Glenwood and buy here."

The members of St. Paul's Church, Rochester, N. Y., were asked to make their Easter offering for one of six objects: The relief of sufferers in Belgium, the relief of sufferers in Northern France, concentration camp work, Red Cross work, and any other special form of war relief the contributor might designate, and St. John's Mission Fund. St. Paul's Church is responsible for St. John's Mission, which is in charge of the Rector, the Rev. Dr. John K. Burleson, who announces that the Mission will soon be worshiping in a new church building, plans for which are being prepared.

unveiled by his two grand-daughters, the Misses Helen Weise of Greenville and Lois Wright of Corpus Christi, Texas. A large number of telegrams and letters of congratulation to the Rector were read by the master of ceremonies. Mr. Wright is President of the Standing Committee, Rural Dean and Senior Presbyter of the Diocese of Springfield. He was ordained to the Priesthood by Bishop Seymour, December the 30th, 1879, and has spent the whole thirty-eight years of his ministry in that Diocese.

### Events at Portland, Ore.

Bishop Sumner was Celebrant at the 7:45 Eucharist on Easter Day at St. Stephen's Pro-Cathedral, Portland, Ore., and was preacher at the 11:00 o'clock celebration.

During Holy Week, noon-day meetings were held each day in the Baker Theatre, Portland. The following were the speakers: The Rev. Thomas Jenkins (Monday); the Rev. R. S. Gill, of Salem (Tuesday); the Rev. E. T. Simpson, of Corvallis (Wednesday); Bishop Keator, of Olympia, Wash. (Thursday); Bishop Sumner (Friday); Dean McCollister (Saturday). The meetings were well attended by the Laity of the business district. The meetings are under the auspices of the Brotherhood of St. Andrew.

The Oregon Summer School for Clergy will be held at St. Helen's Hall, Portland, from June 26 to June 29. The faculty and courses will be: Bishop Webb of Milwaukee, "Moral Theology;" Bishop Moreland of Sacramento, "The Divorce Problem" and "Parental Control;" Dr. Gowen of Seattle, "The Apocalypse." The subject of Religious Education will be treated by an expert.

The Northern Convocation of the Diocese of Oregon was held at All Saints', Portland, April 25th-26th. The subject, "Better Business Methods in the Church," was presented for discussion by two Laymen, Messrs. Hug-



# PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

## THIRD SUNDAY AFTER EASTER THE COLLECT

Almighty God, who shonest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Fellowship of Christ's Religion is not friendly to the idea of an exclusive religious club. It is a GOOD fellowship, but it makes due allowances for the weakness of a man, and leaves room for him to return if he wanders away, which is one of the comforting and human things about Christ's religion, as compared with man-made religions. Note that Christ's religion has two aspects: one must "follow" as well as "avoid." That person whose religion consists largely in avoiding the things which are contrary to his profession has only caught one aspect of Christ's religion. He is a subnormal type of Christian. He has the cold negative qualities of mere morality; he might be good, but, religiously speaking, he is most likely useless. What the follower of Christ's religion has to do is not only to get out of error, but to get into light. He not only must "avoid," but he must "follow," and, to twist one of the expressions in the Collect, he is to be "agreeable" while he is doing something for God. Some men are so "faultlessly faultless" that their religion seems unreal, and certainly is not agreeable. It lacks fire; it lacks companionship; it lacks fellowship. It seems to be some sort of a performance that goes by schedule, and once performed can be put out of mind. That kind of religion is not even "nearly human."

One of the errors of puritanism was to "draw the line," and keep on the "outside," any who transgressed. Christ's religion avoids this error. It is not a club affair, but a family affair; and there never yet was a family that did not have to leave a light burning for the erring one to find his way back home; and there never yet was a family which did not have to make room for the members who had "fallen" and needed support to stand upright. When you pray this prayer let its phrases sink into your soul, and seek to embody in your Church relationships such an attitude as will just naturally breathe "fellowship," and lead your comrades in the pews to believe that you really are interested in them. Don't you always try to avoid the harmful and to follow the better when you know that your comrades really care about what you are and what you do? If that is true of you, it is true of your fellows in Christ's religion. So lend a hand in making the Christian Fellowship what Christ meant it to be.

### THE EPISTLE

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.—I St. Peter ii:11.

The best way to abstain from evil is to practice good. Your "conversation" really means your "habit of life." Our habits of life do not always agree with our professions, hence the sting in Emerson's statement: "I cannot hear your words, your actions speak so loud." Do you so conduct your life and your speech that people know that you are delib-

erately and daily refusing to follow evil for conscience sake?

"The day of visitation." Surely that describes our present times. "Now is salvation come unto this house." If we believe in the Christian Fellowship then we must realize how important it is for us, especially at this time to do nothing that will harm that Fellowship, and to do everything that will help it. "Love the Brotherhood." That man, that firm, that community which profits and makes money out of this country's present or future extremity are the real foes of the household. This country has been cursed by families who made fortunes out of the Civil War and the Spanish-American War. If this war witnesses the breeding of that same traitorous spawn who use "liberty for a cloke of maliciousness," then can we be certain that Jesus' words will have special significance. "They shall not leave one stone upon another, because thou knowest not the time of thy visitation, when I visited thee in mercy to turn thee to repentance." We enter the war with pure hearts; let us come out of it with clean hands and pure hearts; having done all we shall be called on to do "for the Lord's sake."

### THE GOSPEL

Jesus said to his disciples, A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—St. John xvi:16.

"Ye now therefore have sorrow." The sorrow that kills is the sorrow born of the sinful lusts of the flesh and the wiles of Satan which lead men into error. If men could only be brought to realize that the pleasures of sin are for so short a season, only "a little while," while the results of them may last for eternity! Jesus spoke in comfort to His disciples about "a little while," wishing them to realize "the little while of the spiritual privilege of His earthly companionship; the little while of sorrow; the little while of opportunities; the little while of paradise; the whole eternity of heaven depending on these little whiles of earth." How do we use our sorrows? Do we morbidly nurse them, and so make ourselves and our little world unhappy? Do we "syndicate them and ask the rest of the world to subscribe for some shares?" Or do we try to beat them so that they shall be the seeds of future and inalienable joys. "Heaven will not be a new creation at the last day, but the summing up of our life here. How sad if we have nothing to be turned into joy, nothing to be glorified; our tears of Christian sorrow are the seeds of the joys of heaven, for 'they that sow in tears shall reap in joy.' We cannot reap what we have not sown."

"A little while and ye shall not see me." That is a statement as to carnal sight. He would no longer be physically present. "Again a little while and ye shall see me because I go to the Father." This is the assurance of that spiritual sight made to faith, and is the promise of Christ's real, powerful, personal presence to those who will abide in His Fellowship. A source of joy which no man taketh from us.

Can we not read this Gospel with solemn comfort during these sad war days? And shall we not as members

of the Christian Fellowship see to it that our sorrows shall not be caused by our own sins of self indulgence, but shall be occasions whereby we and those for whom we weep, and with whom we weep shall come into a closer and joyous and comforting touch with the universal spiritual presence of the Ascended Lord Whom we see and touch BECAUSE He has gone to the Father; and constantly remember that it is only till we shall see Him Face to Face and all tears shall be wiped from our eyes.

F. S. W.

## Training of Boys and Girls in Prayer

Suppose a child asks, "Why do we say prayers?" what would you answer? And if you were to ask any class of children of middle or upper school age, "Why do we have public and private prayer?" what would they say? Apart from the recitation of some given formula, would their answers please us? Do we not generally find "prayers" the most difficult part of Sunday School; the part requiring most "discipline and vigilance;" the part that fosters, more than anything else, hypocrisy and an untrue behaviour? Can we find any connection between the expression "saying prayers" and gabbling and formality? Before we can help our children to pray we must be sure of our ground. The following short notes of an introduction to some lessons on prayer for senior children, eleven to fifteen years, will show the attitude that I am taking in this paper:

1. What is prayer? Speaking to God. (Give Bible instances.)
2. Why do we speak to people? To get to know them: cf. strangers, Belgian refugees. When we know them we say it would not feel strange to go and stay with them: we seem to know what it would be like: we should feel at home. This kind of speech is conversation. We speak, then they speak while we listen, think and reply. The greater part of conversation, when we want to know about things, consists in our listening.
3. What do we speak about in prayer?
4. Where do we speak to God? (Anywhere.)
5. Answers to prayer may be yes or no (cf. Gethsemane).

### PRAYER—SILENT AND VOCAL

Now, let us ask ourselves, Does heaven "seem like home" to our children, or is it a strange land? Do we in our own prayers leave time to listen to God's voice, or do we talk and clamour all the time? Do we try to learn, or are we always asking for, demanding, bargaining with God; or depreciating ourselves—His highest work on earth—saying, "Behold, I am a worm," yet feeling often that we could really do great things, if we only had the chance? If we do not feel this, we ought to do so, for "I can do all things through Christ who strengtheneth me." I expect we have all seen little children, of about three years of age, go and sit quietly down, with hands folded, for many minutes together. This is the outward sign of a dawning inward collectedness which, with tender nurture, will be the starting point for a child's own prayers. Up to this time the mother has prayed for and with her child, kneeling by the little cot, and then holding the baby hands together, while she murmurs the evening prayer, which is a part of bed-time. As speech is acquired, the little one imitates and repeats words with her, so the habit of prayer at special times is formed. At this next period, when "collectedness" is dawning, it may well be the time for introducing little talks about the events of the day. Short silences, very short and very silent, give great spiritual joy to these little children, as anyone who has used Dr. Montessori's suggestions knows. I have used a time of silence in middle school prayers, and found the children most responsive. Most of us feel that the moment when silence has been secured is the moment to begin vocal prayer, but I think we lose a great deal that way. A few words, even to the upper kindergarten, suggesting what we might think about, or picture in our minds, or thank for, etc., in the silence, brings a very happy response.

In thinking about prayer-training we must always consider the stage of development our children have reached, and if we teach them that God is their Heavenly Father, and that ye may talk to Him as we do to our earthly father, then we must let them, and not check them or laugh at what they say. The boy and girl, rejoicing in their newly discovered powers, will need a suitable expression, and will appreciate

# COMMENTS ON THE NEW LECTIONARY

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

FOURTH SUNDAY AFTER EASTER

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. after E's't'r	Num. 13:1-3, 17; 14:10	Heb. 3:1; 4:13	Job 14	Mark 16:9-18
	Zech. 4			
M.	Num. 14:11-end	Acts 10:34-43	Deut. 9:11-24	John 8:12-19
Tu.	16:1-40	13:16-37	9:23; 10:5	12:44-end
W.	16:41; 17:11	17:15-31	10:12-end	I John 1:1-7
Th.	18:1-21	23:1-8	11:1-12	Rev. 2:1-11
F.	20:1-13	24:1-16	11:13-end	3:1-13
S.	20:14-end	26:1-23	12:1-16	20:11; 21:7
4 S. after E's't'r	Num. 21:1-18	John 3:1-21	Job 19	I Cor. 15:1-22

The Collect for this Sunday prays that those who have been admitted into the fellowship of Christ's religion may lead consistent lives. That prayer is founded upon the implied assumption that persons may have been redeemed (as, indeed, all men have been), and may have actually repented of their sins and accepted Christ as their personal Saviour, and yet fall by the way side. The same thought underlies the Epistle, in which the appeal is made to Christians to abstain from fleshly lusts which war against the soul. The readers have already been addressed (see earlier part of I. Peter) as those who have been begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead, and as having been redeemed; but their salvation is to be "revealed in the last time." They are soldiers in a holy war, not conquerors.

The Old Testament lesson for this Sunday is in line with these teachings. It is the story of the evil report of the spies concerning the Promised Land, and the discouragement that ensued. The people lifted up their voice and wept, and even proposed to make them another captain and to return to Egypt, with the result that they were condemned to forty years of wandering in the wilderness, most of that generation failing at last to

enter the Promised Land—redeemed, but not saved.

The New Testament, from Hebrews, makes use of that incident to warn against similar unbelief, and to urge us to labor to enter into the true rest. The Old Testament alternate introduces Zechariah's great thought of "not by armies or by (such like) power, but by my Spirit"; the Spirit we look forward to Pentecost for; the Spirit by whose power alone we are born (see Gospel for day); and the foretaste of heaven, the "earnest of our inheritance", prefigured by the "grapes of Eschcol" of the other Old Testament selection. The evening New Testament selection still keeps us in the great forty days, and Job's question (first lesson), "If a man die shall he live again?" is answered by the Resurrection of the Lord Christ.

The week day lessons continue the wilderness experience (Numbers, a.m. and Deut. p.m.), give specimens from Acts of preaching, based on the Resurrection, and in the evening fill in between the appearances of two Sunday lessons with teachings of our Lord, in anticipation of His going to the Father, and of the "last day", together with messages from the Reigning Lord, whose design in this place is to direct our thoughts to the coming of the Holy Spirit, as in truth beginning the end, lifting us to the eternal realities.

to the full the prayers of which Canon Beeching's "Boy's Prayer," is a type, while those which explain to God that they are only children, weak and incapable of much, are repugnant to them. They also foster hypocrisy or inattention.

### THE SELECTION OF PRAYERS

I find it interests children over kindergarten age to read to them a few prayers and let them discuss or vote on those that they would prefer to use. I invited the senior scholars of my middle school to look through a collection of Sunday School prayers and draw up a form for school use. It was most illuminating! To my great satisfaction, all those that separated teachers and children from common worship were discarded, such as those that asked for attentive and obedient children, etc. I was surprised to find a firm resolve to place the Creed and the Lord's Prayer in the opening service, and when the selection was complete, school prayers occupied a good quarter of an hour to twenty minutes at each end of the session. In the missionary prayer selected I was asked to substitute "We, Thy servants" (aged eleven years), for "We Thy children."

In selecting prayers for public or private use we must be careful that the words memorised are of lasting value and well expressed. It is wrong to give the memory, when it is at its very best, words which are doggerel, jargon, or which are untrue, for they will stay with the victim all his life. Young children do not like too frequent changes in repetitions or prayers, but we must remember that, as they grow older, so their prayers must change too. We hear too often of the adult whose only prayers are the baby petitions learnt at his mother's knee.

### GROWING IN PRAYER

Even little children have vague sentiments and feelings; it is our part to help them at all stages to give expression to them, to embody them in language, for we know that if they are unexpressed they vanish away. The following quotation from The House of Prayer is an instance of what I mean: "I suppose I ought not to pray for a bicycle," Timothy mourned. "I am quite sure that God likes to have you pray for a bicycle if you want one," grandfather explained. "But I think He would be disappointed if I should pray for one." . . . You see, we grow up in prayer, just as we do in everything else." Prayer training is not complete unless we lead our boys and girls to realize the value of corporate prayer and worship. For this a definite place is needed, so we

have our Churches, with all their associations and connections with things spiritual, reaching back to the distant past, and ever pointing to the future. "In all families where Church-going has any real meaning . . . the children are anxious to go to Church, and count an occasional participation in its services a great privilege and joy. This joy, in the first instance, springs not from any understanding of what is said or sung, but from the simple fact that . . . all the worshipping congregation sing, the same hymns, unite in the same prayers. The child knows that a common thought is stirring many minds, a common feeling throbbing in many hearts." He has a dim presentiment of oneness, and children thrive where there is harmony and unity. There is a sense of mystery and greatness, when the young child in Church finds himself unnoticed, because the grown-up people are too absorbed in their own devotions to look about them.

### THE CHILDREN'S SERVICE

When leaving the family group, we come to the next stage, the children's service, or its equivalent, we have another stage of development to satisfy, though before passing to that I would call attention to the fact that many children still love to go to an adult service with their mothers, when they appear to shirk "Church Sunday" if possible.

I think the quotation above explains this condition.

"But a time will come when he will ask, 'What mean the words which all are saying, the songs which all are singing?' This question must be answered in a way corresponding to the stage of development he has attained, and to the degree and range of his spiritual experience. . . . In all that you do, however, make it your chief aim to satisfy, and strengthen the prophecies of the soul." The black face is mine. These words point to graded instruction and services, to instruction suited to and in response to the child's requirements, and instruction, not, as it so often is, divorced from the development of soul and spirit, but its handmaid, the interpreter of what is already dimly felt. A very young child's worship is expressed best in movement and activities, such as processions, singing, etc. It is later that words, as such, will appeal to him. There is a stage, too, when the fabric and furniture of the Church may be invested with meaning which will never be forgotten. The font, the chancel step, the altar, will preach many a silent lesson in later life, if the boy and girl have connected them with an upward and progressive movement towards union with God.—E. S. N. in the Challenge.



## WHAT IS CHRISTIANITY?

Edited by Irving P. JOHNSON

### XI. The Sacraments

It is very strange that those Sacraments which Christ instituted as pledges of Christian fellowship should have proved to be the greatest causes of Christian strife. And yet there is no question on which Christians have quarreled more bitterly than on the nature of the Sacraments. It is this question, more than any other, which has separated Romanist from Protestant, Lutheran from Zwinglian, high Churchman from low Churchman.

These differences are mostly over theories about the Sacraments, rather than over the facts behind the Sacraments. Part of the difficulty is due to temperament. The mystic is always looking for the supernatural in everything; the rationalist cannot abide the mystic's claims, while the practical man is not interested in the controversy, and the emotionalist finds his supreme satisfaction in his inner sensations. And none of them has much patience with the others.

Part of the difficulty lies in attempting to explain a mystery in terms of metaphysics. Let us study the facts!

#### THE SHADOW

If a Sacrament has any place in Christian practice, it should take its place naturally in the sequence of events which mark God's dealings with men. If, therefore, we go back to the Jews, we find that they had certain rites and ceremonies, which, we are told, were not realities themselves, but shadows of the true. It is true that the blood of bulls and goats could never take away sins, but the sacrifice on the Jewish Altar could foreshadow a reality, and this, we are told in the Epistle of the Hebrews, was the purpose of these services. What were they? Let us enumerate three of the most characteristic and important:

(a) There was the Sin Offering, in which an animal was offered for the sins of the offerer—a curious practice, but one that is characteristic of all ancient religions. Such animal sacrifice is a basic principle of these religions. In Judaism, the significant act consisted in the fact that the one who offered the victim laid his hands upon the animal's head and confessed his own sins over the animal, asking God to accept the blood of an innocent animal for the sins of which the man had been guilty. This is a vicarious sacrifice, and foreshadow's man's identification with Him who is to take away the sins of the world. This principle of vicarious sacrifice (however we may explain it) runs through both the old and the new covenant.

(b) Then there was the great Day of Atonement, when the Jewish High Priest, once in the year, pushed aside the veil of the temple and entered into the Holy of Holies, and there sprinkled the blood of the offering before the Mercy Seat, signifying the hope that when the Christ should come He would enter the real Holy of Holies (that is, into heaven itself), and there plead with His blood for the sins of men. It was the most solemn day in the Hebrew calendar.

(c) Then there was the Feast of the Passover, when each family, in remembrance of their deliverance from Egypt, slew a lamb, and ate it with unleavened bread, in token of their sense of thanksgiving for deliverance, and in further token of their communion with their Deliverer.

These three instances are illustrations of the Hebrew principle of redemption:

(1) That without the shedding of blood there could be no remission of sin.

(2) That One should come who should deliver Israel from their sins.

(3) That when this should have taken place, Israel should give thanks and enter into communion with God.

When John the Baptist came to herald the Christ, he proclaimed, "Behold the Lamb of God, who taketh away the sin of the world." This proclamation was made to the Hebrews; it would have been more or less unintelligible to the pagan. It summed up in one sentence the whole Messianic hope of the Hebrew ritual. The expression, "Lamb of God", would carry a Hebrew back through the various incidents which we have re-

lated. He would remember the sin offering of the innocent victim for the guilt of man. He would recall the Day of Atonement, and its promise of One who would intercede for Israel. He would be reminded of the Passover Feast, and its lesson of thanksgiving and communion. All these were facts in Israel's past that were some day to find their fulfillment in Israel's future. If Israel's history was the result of God's providence, then the Hebrew looked forward to having that promise fulfilled in the Messiah.

#### THE FACTS

And now the Christ was come. In what sense was the fact to fit the shadow?

(a) In what sense was Christ to be a Sin Offering?

Manifestly as the Lamb of God, who identified Himself with our humanity and "became sin for us, who knew no sin". "And the word was made flesh and dwelt among us." It is Christ identifying Himself with man's nature, "taking our flesh", that enables Him to be an offering for us.

(b) In what sense does Christ fulfill the Day of Atonement? "But Christ being come an High Priest of good things to come, \* \* \* by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us." (Heb. ix:11-12.) If you will take the trouble to read the ninth chapter of Hebrews, you will find the connecting link between the Hebrew shadow and the Christian reality.

(c) In what sense does Christ fulfill the Passover Feast? "For Christ our Passover is sacrificed for us: therefore let us keep the feast." It was essential to the Hebrew mind that His sacrifice should end in the feast—the feast of thanksgiving and communion with God. This, too, the Messiah was to fulfill.

All this if from the Hebrew viewpoint, but then the Gospel has a Hebrew setting. The Gentile scarcely enters into the setting of the plan. It is this which establishes the continuity between the old covenant and the new. Christ is the connecting link.

#### THE MEANING

What are the Sacraments? They are sacred rites which Christ instituted and commanded His disciples to perpetuate. They have an outward and visible sign, and they are supposed to convey an inward and invisible grace.

For the purposes of this work, we shall confine ourselves to the two, Baptism and the Lord's Supper, which our Lord manifestly instituted, and which the Apostles faithfully practiced. First, let us study the facts:

(1) These Sacraments were instituted by Christ in a particularly impressive manner. As to Baptism, He makes it a part of His final charge to the Apostles, "Go ye unto all the world and preach the Gospel, \* \* \* baptizing them \* \* \*". Thus He vividly sketches their responsibility: to reach out, to preach, to baptize; and as a sign that the early Apostles realized that this was the significance of the command, we find them baptizing, at no little trouble to themselves, the 3,000 converts of Pentecost; and we are brought face to face with the fact that St. Philip baptized the Eunuch with water, and St. Peter, the gaoler and his family, and, still more vividly, that St. Paul re-baptized those who had already received Baptism at the hands of John the Baptist.

The Holy Communion also was impressively instituted. As the Crucifixion is the most dramatic event in the life of Christ, so the night before the Crucifixion is surrounded with the most impressive solemnity. "In the night in which He was betrayed, He took bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body", and likewise with the cup, solemnly commanding them to "do this in memory of Me". And as a result of this, we find the first Christians breaking bread daily, and a little later we find that the first day of the week, the Christian Sunday, is marked by the "breaking of bread". (Acts xx:7.) There is no lack of impressiveness in His instituting of these Sacraments.

(2) In the second place, His teaching about the Sacraments is tre-

mendously suggestive. In His talk with Nicodemus, He refers definitely to baptizing with water and the Spirit. There are those who explain away these words. They cannot be explained away in the light of Apostolic practice. The three thousand at Pentecost were baptized, at much personal trouble, as Christ had indicated.

#### HOLY BAPTISM

Let me state Christ's teaching to Nicodemus. This influential Rabbi was attracted by the teaching of Jesus Christ, and came to Him by night, secretly, for fear of his colleagues, and confessed Christ to be a "teacher come from God". This was indeed a tremendous condescension, from the standpoint of a proud Pharisee, and might well merit some approval from the Nazarene. But instead of commending Nicodemus for his faith, Christ rebukes him for claiming to be a master in Israel and not knowing that "except a man be born of water and the Spirit, he cannot enter into the Kingdom of Heaven". When our Lord introduces a statement by "Verily! Verily!" He intends that it should be impressive. Nicodemus was confronted with the statement that without water and the Spirit, although recognizing Christ as a teacher, he could not enter the Kingdom of Heaven.

#### THE COMMUNION

No less dramatic is His instruction about the other Sacrament which He ordained. The scene is laid with significance. The multitude has just been fed with a few loaves and fishes. He turns from this miracle of feeding to His own mission of feeding men. "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." It is indeed a hard saying; and it was hard for those Jews. "From that time many of His disciples went back and walked no more with Him." He did not recall them, but, on the contrary, turned to the Apostles with the query, "Will ye also leave Me"? He was willing that they should go, if they refused to accept these words. Rather drastic action for a mere figure of speech! One can hardly reconcile it with our Lord's patient dealing with their ordinary dullness. It certainly seems to mark an extraordinary crisis in our Lord's life. It was the beginning of that general falling off which left Him alone at Calvary. Our Lord could not have deliberately sought to alienate men from His discipleship, merely for the purpose of indulging Himself in a figure of speech. This wholesale desertion clothes His language with dramatic, almost pathetic, importance.

With the dwindling number of His disciples, our Lord proceeds to institute the Last Supper. And His Apostles, at the very Paschal Feast, would have been absurdly stupid if, as Jews, believing Him to be the "Lamb of God, who taketh away the sins of the world", they had not remembered His teaching, and at once recalled the scene at Capernaum, so bewilderingly tragic, since it marked the falling off of His popularity. Let me quote the language of the two occasions:

"Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Who could help thinking of that language when He subsequently said, in the solemn moment of His passion: "Take, eat, this is My Body. Drink ye all of this; this is My Blood?" Certainly the language of St. Paul, in I. Cor. xi, concerning the Lord's Supper, gives us a clear conception that this Sacrament was exactly what our Lord said it was, viz, the Body and Blood of Christ.

#### PRIMITIVE BELIEF

What did the early Church think of it? Like the Divinity of Christ, the Eucharist was neither questioned nor defined. Let me quote from two writers of the second century, whose works have come down to us, so that you may see the simplicity of statement which emphasizes the fact that I am endeavoring to record:

First, from Irenaeus, a Bishop in Gaul (A. D. 180): "It is when the bread from the earth receives the invocation of God, that it is no longer common bread, but Eucharist, consisting of two things, an earthly and a heavenly." (Adv. Haer. IV, 185.)

Next, from Justin Martyr, a Christian Apologist (A. D. 180). In speaking of the Eucharist, he says: "It is the food which is sanctified by the word of prayer—no longer common bread and common drink, but the flesh and blood of the Incarnate Jesus." (Apol. I, 66.) It is the language of simple statement, not of speculative theory. The definitions of the Eucharist came later, and, un-

## CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

### XVIII "Preaching Christ"

The central thought in the Apostles' preaching was the Person and Work of Jesus Christ. St. Peter's sermon is summed up by the writer of the book of Acts as "God hath made this same Jesus whom ye crucified both Lord and Christ" (Acts ii:36). St. Paul, after his conversion "confounded the Jews that dwelt in Damascus, proving that this is the Christ" (Acts ix:22). The same thought, with the application "his Name, through faith in his name, hath made this man strong," is the center of the address delivered at the healing of the lame man. (Acts iii and Acts iv:9-12). (Acts v:29-33) "God hath exalted Jesus whom ye slew, to be a Prince and a David."

#### JESUS AS LORD AND CHRIST

Jesus is Lord and Christ means more than that He was the Messiah for whom the Jewish race so long had looked. The Apostles' message included a new and higher idea of what the Messiah was. As "Messiah" or "Christ" explains his office, so He explains "Messiah". There had been mystery to the Jewish Rabbis in the Messianic passage. Our Lord pointed out one, "If Christ is David's son, how does David in spirit call him Lord." Another mystery was that of the "suffering Messiah" of Is. liii, which had led the Rabbis to hold there should be two Messiahs, one to suffer and die, and one to reign in glory. Jesus as Lord and Christ reveals the solution of both mysteries, and made the title Christ mean vastly more than it had meant to the disciples before the Resurrection.

#### CHRIST THE CENTER OF CHRISTIANITY

Jesus Christ is then the center and soul of Christianity—Jesus as Lord-

King of the Messianic Kingdom. The sermon on the mount is important, but it is not the whole of Christianity—rather in it are the principles of Christ's Kingdom explained. Christianity is not a doctrine but a Kingdom with a King. To be a Christian means more than knowing or believing the facts about our Lord's earthly life, and His Crucifixion—it means more than believing in His miracles and accepting the supernatural element in the Gospels—it means primarily and chiefly accepting Him as our Lord and King, and being joined in Sacramental union with Him and His Kingdom.

#### THE CHURCH

In many of our Lord's parables "the Kingdom of Heaven" seems clearly identical with the Church—in others there does not seem to be any identity. The Church is in a real sense the Kingdom, and it is also the means by which the Kingdom is to come—because Christ, Who is now on the throne of heaven, is to come in the clouds of heaven. He is King of a present Kingdom, and of one which is yet in the future.

Thus we see the two-fold relation of Christians to the Church—they are to receive from the Church, and to give to the Church. We receive through the Church all the benefits of Christ's death. It is the Kingdom of Heaven, and so through it we partake of the grace and life of heaven. But as the Kingdom is yet to come, the Church is also an army, in which we as members are to fight against the world, the flesh and the Devil in order that the Kingdom may come. There are benefits to be received, and there are sacrifices to be made. So "the Holy Catholic Church" belongs in the Creed, because it is inseparable from the Person and Work of Jesus Christ. It belongs to the latter part of the Creed because it is both the result of Christ's Ascension to the throne of God, and the means of preparing for His future coming in great, er power and glory. J. H. Y.

## Work Among Various Races in New England

The Committee on the Various Races was made, by the last New England Provincial Synod, from a sub-committee into a standing committee of the Province, to act as a central board or clearing house of advice and aid in solving the problem of ministrations to the unchurched of the many races. It was authorized, acting under the general supervision of the Provincial Commission on Missions, to raise and expend funds; to print, with the sanction of the Bishops, tracts in various languages on the Church's doctrine, history, etc., and also translations of parts of the Prayer Book and Hymnal; and also to seek out and recommend as postulants men of various races to work among their own people. The sum of \$500, given by the various Dioceses, was voted to finance the beginning of this work.

Since October, 1915, the following has been accomplished: The committee's report was published and sent to all the New England Clergy. An efficient Treasurer was added. The committee has kept in touch with the work throughout the Province, and has received, transmitted and given advice and encouragement in various places. Also, by correspondence and personal interviews, they have been in touch with leading experts on the work outside the Province. Several of our Clergy in New England who are in close touch with the work of particular races have been constant advisers and done much of the work, notably for the Swedes, Italians, Armenians, Bohemians, and Assyrian Jacobites. The concert in Springfield of the Russian Cathedral Choir was arranged, and also the presence at it of Archbishop Eudokim was brought

fortunately, have not succeeded in defining that which our Lord did not reveal.

The fact is there, even though we dimly understand it. We must answer our Lord's question, "Will ye also go away?" as did the Apostles, with, "To whom else shall we go, for Thou alone hast the words of eternal life?"

about as guest of honor with our own Bishop of Western Massachusetts. A new Russian Mission was urged and brought about in Springfield, with the sending of a resident Russian Priest. One hundred Swedish Hymnals, the Rev. Dr. Sundelof's translation of our Hymnal, were furnished to St. Ansgarius Swedish Church in Providence. A tract about our Church was written at the committee's request by Bishop Williams of Marquette, assisted by the Rev. Dr. Hammarskold, our General Missioner to the Swedes. The Swedish edition numbers 10,000 copies. This tract is officially sanctioned by the Bishops of the Province. An Italian Service Book, being the most used portion of the Prayer Book in convenient and simplified form, was published. This publication was made after careful consultation with leaders in Italian work in New York and Pennsylvania, as well as in the Province. These publications are now in use in various places in New England, and have also been ordered by a number outside the Province. A brief tract in Armenian and English, sanctioned by our Bishops and cordially commended by the Armenian Archbishop in Boston, is in preparation.

Rt. Rev. E. M. Parker, D. D.,  
Chairman,  
Bishop of New Hampshire.  
Rev. Thomas Burgess, Director,  
Athol, Massachusetts.  
Rev. Robert Keating Smith,  
Secretary,  
Westfield, Massachusetts.  
Charles C. Coveney, Treasurer,  
184 Boylston Street, Boston.

Note.—These publications may be obtained from the Director of the committee: The Italian Service Book, 5 cents in quantity, 10 cents single copies; the Swedish and Armenian Tracts, 2 cents in quantity, 5 cents single copies; the 1915 Report, free; the 1913 Report, "The Peoples of the Eastern Orthodox Churches, Etc." (120 pages), 25 cents, postage 4 cents. Free grants will be made, if necessary, within the Province.

The Rev. M. F. Duty, in charge of St. Barnabas' Colored Mission, East New York, has resigned, and the work has been placed in charge, temporarily, of the Rev. Charles Henry Webb, Archdeacon of Brooklyn.



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

Extensive improvements are to be made this Spring on the property of Grace Church, Allentown, Pa.

The Rev. Frederick D. Butler of Grace Church, Freeport, Ill., has received a call to St. Paul's Church, Alton, Ill.

There are seven Episcopal Churches in Pitt County, North Carolina. The new church building at Gritton is about completed.

The Rev. Edwin W. Hughes left South Haven, Mich., on April 16th for Anchorage, Alaska, where he is to take up missionary work.

Each member of St. Paul's Sunday School, Buffalo, N. Y., received a growing plant in bloom as a gift at the Children's Festival on Easter Day.

The Rev. William G. Studwell has resigned from the Rectorship of St. Mark's Church, Chicago, and has accepted a call to St. Thomas' Church, Neenah, Wis. He begins his new work May 1st.

From some seven or eight Dioceses comes the same item of news that practically all the churches display the United States flag on their exterior, and many of them have processional flags.

The Rev. E. D. Dunlap of St. John's Parish and the Rev. Robert Talbot, Rector of St. Paul's Parish, Washington, D. C., were given automobiles by friends in their congregations on Easter Day.

St. Mark's Church, Philadelphia, made an Easter offering of \$2,567 towards the Belgium Children's Relief Fund, and St. Martin's-in-the-Field made an offering of \$1,400 towards the same fund.

The Rev. H. B. Liebler tendered his resignation as Rector of St. Matthias Church, Waukesha, Wis., at the Annual Parish Meeting held on Monday in Easter week, to take effect May 30th.

The Rev. Benjamin F. Root, who has been in charge of St. Paul's Church, Bridgeport, Conn., the past year, was unanimously elected Rector of the Parish at the Annual Parish Meeting held on Monday in Easter week.

The Church Club of Minnesota held its Eastertide meeting in Minneapolis on the evening of April 12th. Among the speakers were President Vincent of the University, and Messrs. W. I. Nolan, H. C. Theopold, James De-Negre and Arthur Rogers.

A beautiful box for Communion breads has been presented to St. John's Church, Detroit, Mich., as a memorial to the Rev. Dr. W. S. Sayres, sometime General Missionary in the Diocese of Michigan, and assistant in St. John's Church from 1893 to 1895.

The University Commission of the Church in Wisconsin has been recently incorporated and organized. The incorporators are the Rt. Rev. Dr. W. Webb, Bishop of Milwaukee; the Rt. Rev. Dr. Reginald E. Weller, Bishop of Fond-du-Lac; the Rev. E. Reginald Williams, and Messrs. Herbert S. Inbusch and Charles M. Morris. The object of the organization is to hold property and funds for the promotion of Church work in the University of Wisconsin.

The Rev. Frank C. Armstrong, Curate of St. Paul's Church, Chicago, and sometime Chaplain of the Illinois National Guard, has been appointed Chaplain of the 16th United States Infantry, now stationed at El Paso, Texas. His commission gives him the rank of Captain.

The Diocesan Convention of Tennessee will meet in Christ Church, Nashville, on Wednesday, May the 10th. "Hosea", a cantata written by the Rector, the Rev. Dr. Mikell, music by F. A. Henkel, was beautifully rendered by the Choir of Christ Church at the evening service on Easter Day.

Alterations in the church compelled the congregation of St. Ann's Parish, Nashville, to worship in the Parish House on Easter Day. The new organ and improvements will more than repay for this inconvenience. The church will be ready for occupancy in a few days.

Bishop Walker of the Diocese of Western New York has issued a pastoral letter urging the Church people of his Diocese to support the President in his policy, and to do everything in their power to bring the war to a successful termination.

St. Phillip's Mission, Detroit, Mich., has united with St. Stephen's Parish. The Rector of St. Stephen's, the Rev. C. L. Arnold, recently celebrated his twenty-fifth anniversary as a Rector in Detroit. St. Phillip's Mission Church will be used as an Italian Settlement House.

Under a decree emancipating the Jews of Russia from all of the murderous restrictions under which they have lived for so many years, hereafter American Jews, either native or naturalized, may freely visit Russia without fear of being interfered with by officers of the Government, or being put to any embarrassment.

The Rev. W. F. Renneberg, Rector of St. Paul's Church, Hickman, Ky., has been appointed Chief Probation Officer of the Fulton Juvenile Court. The Rev. John B. Robinson, Priest-in-Charge of Trinity Mission, Fulton, is a member of the Juvenile Court, which is presided over by Judge Stahr. This court is undertaking to secure corrective results without sending children to the Reform School.

The noonday Lenten services held in the Vendome Theatre, Nashville, Tenn., were very largely attended. The addresses were excellent, and the amount of good accomplished was greatly enhanced by the way in which the papers reproduced the addresses, thus reaching thousands that the services did not reach.

The debt of \$3,800 on St. Mark's Church, Newark, N. J., has been liquidated as a result of the Easter offering, which amounted to \$700, the sum required to bind pledges made by Messrs. Charles and Sherman Bloomer, who have also deeded to the Parish a valuable piece of property located next door to the church.

A series of receptions and social functions were held in the beautiful new Parish House of St. John's Church, Butte, Mont., beginning on Monday evening in Easter week. Among the guests of the Parish was the Bishop of the Diocese, the Rt. Rev. Dr. F. W. Faber. The Parish House was erected at a cost of \$32,000.

Dr. Arthur A. Law, who is a member of St. Mark's Parish, Minneapolis, in an address recently given before an audience of women, who had met to be trained in the work of the Red Cross, referring to the use of alcohol, said: "If we are patriotic, we won't take a drink of it or have it in our houses. This is going to be a time when we shall need our money and our best energy too much to use it."

The Rev. Arthur S. Johns, for the past twenty years the Rector of Christ Church, Washington, D. C., resigned the Rectorship on Easter morning, and was succeeded by the Rev. David R. Cobell, formerly Curate of St. Stephen's Church, Washington. The Rev. Mr. Johns has been elected Rector Emeritus.

The Mission Herald, the Diocesan organ of East Carolina, says that "in the year 1734 the corner-stone of old St. Thomas' Church was laid at Bath, N. C. The church still stands, and is one of the oldest in the country, and the oldest in the State of North Carolina. It is a small brick structure, but very interesting on account of its past history. Every year hundreds of tourists visit it. Some time ago a terrible storm destroyed the old tower, which stood in front of the church, and blew in the gable ends, destroying the quaint colonial interior. Then the church was abandoned for a long time, until the people of the town got together, and realizing that on account of its past history the church was the most important among the historical sights of the town, set to work and fixed it. But the quaint colonial furnishings were replaced by modern, thus taking away some of the interesting features about the church."

Christ Church, Brooklyn, N. Y., was reopened on Sunday, March 4th, having been closed for nearly nine months while the interior of the church was being remodeled and redecorated at an expense of about \$200,000. It was done in memory of Mr. and Mrs. Orr, who had been constant attendants and supporters of the Church during their life time. During the alterations, services were held in the Chantry addition to the church.

Mr. and Mrs. C. A. Magill have presented St. John's Church, Wichita, Kan., with a large silk flag. The Rector, the Rev. Dr. Percy T. Fenn, blessed the flag on Easter Even, and it is now carried in procession every Sunday. Mr. Magill is the Senior Warden of the Parish. A Church School of Religious Instruction has just been started in St. John's Parish, with an enrollment of 45. This is the result

of a series of Conferences conducted by Bishop Wise in March.

The Rev. Walter F. Tunks, Curate in St. Paul's Church, Cleveland, Ohio, has accepted a call to St. Paul's Church, Muskegon, Mich., and will enter upon his new work the first of May.

The General Committee of the District of Columbia that had in charge the raising of the Pension Fund for the Diocese of Washington gave a complimentary dinner to its Chairman, Mr. Corcoran Thom, at the Cosmos Club in Washington, Thursday evening, April 12. Bishop Harding, in congratulating the Chairman upon his fine leadership, said that the amount raised, \$125,000, had exceeded his first expectations by nearly \$40,000. At the request of the Bishop, the committee will continue its organization, to be at his service for future special undertakings affecting the Diocese of Washington.

One hundred members of St. Paul's Church, Paterson, N. J., appointed to secure \$12,000 in pledges to clear the Church of a mortgage of \$12,000, have succeeded in raising over \$15,000.

A Conference of the officers and the members of the Chapters of the Brotherhood of St. Andrew in Worcester, Mass., was held at St. John's Church on Tuesday evening, April 10th. The Field Secretary of the Middle-West, Mr. Franklin H. Spencer, who is visiting in New England, addressed the meeting, taking for his subject, "The Brotherhood and Christ in England".

The new church building erected at Havre, Mont., under the Rectorship of the Rev. Leonard Christler, formerly of Waterloo, N. Y., contains memorial windows to a number of late residents of Central New York, including Bishop F. D. Huntington of Syracuse, Rev. Dr. Brainard, General C. D. MacDougal, Edison S. and Miss Belle Greet Newton of Auburn, and Rev. Dr. R. M. Duff, a former Rector of St. Paul's Church, Waterloo.

The combined attendance at all five services on Easter Day in St. John's Evangelist Church, St. Paul, exceeded 2,000. The total number of communicants at three celebrations was 700, of which number 430 received at the seven o'clock service. The Festival Service of the Church School was held on the afternoon of Easter Day. The Rector, the Rev. Dr. Cross, addressed the children, taking as his text, "A Lily Bulb". Just before the children made their missionary offering, they sang two verses of the hymn, "Christ for the World We Sing", beating time with their mite boxes. The mite boxes were presented and placed on the shelves of a great wooden cross, built especially for the purpose. It took four men, with considerable assistance from others, four and a half hours to check and open the mite boxes, count the money and tabulate the results. The offering was found to amount to \$440.42. When the full returns are in, the offering will probably exceed \$475. The Easter Day offerings at the other services were in the neighborhood of \$3,600.

The last number of "The Leader" contains much useful matter bearing upon Religious Education. Abby Porter Leland, Ph. D., contributes an interesting paper on "Supervision and Its Application to Church Schools". She tells a story of a teacher who, when a Supervisor was inspecting, drilled a sixth grade class upon the following, as names in the Old Testament which refer to Jesus: Jesus Christ, our Saviour. Another teacher spent twenty minutes in teaching that the creation of the world occurred in six days of twenty-four hours each. It was suggested to a Seminary student, who had been told that he only preached to children, that he try to ask questions that provoke thought, and try to get the children to ask questions. This is the result of his attempt:

Pupil: "Baptism doesn't do you any good."

Teacher: "God gives us His grace, His Spirit, in Baptism."

Pupil: "Just plain water, isn't it?"

Teacher: "Yes, but water is a sign of purification—it takes away our sins."

Pupil: "You couldn't have any sins when you were just getting born."

Teacher: "Yes, but babies are born with the sins of their parents."

Teacher: "What does the giving of the name signify?"

Pupil (on the side): "Fred isn't going to spoil his pleasure by coming here afternoons."

Among quaint Easter customs once in vogue, Lydia R. Spofford says that "On Tuesday after Easter in certain localities wives were allowed to beat their husbands, but it is doubtful whether this privilege was used to any great extent, in spite of the satisfaction it might have offered some wives, because on the following day the husbands were allowed to return it."

### The Resurrection

The belief of a modern Christian in the Resurrection of Jesus does not rest solely or even mainly upon the Gospel narratives of that event.

Of course, had there not been clear displays of the Risen Jesus,—such as those narrated in the Gospels,—we could not be assured of the fact. If the Evangelists did not tell us what Mary and John and Peter and the others saw and heard, we would not have our vision of Jesus, the Conqueror of Death.

But we do not believe simply because we have examined this or that story,—or even all of the stories,—and have concluded that we are facing the testimony of honest witnesses.

Our belief,—however traceable to those witnesses,—stands really on the abiding evidence of the Church,—"the corporate testimony", for which Matthias was chosen, and all Apostles after him,—the evidence of the preaching and the worship and the grace through all the Christian ages.

We love the old stories, we accept them, we are thrilled and strengthened by them, we take them as absolute fact. And in this we do well.

But we must not expect to make out of them a consecutive and symmetrical history, in which criticism can detect no possible flaw, in which no chance is given for an objection.

When we are told that these evangelic stories are not a solid body of nicely-adjusted proof,—that it takes some supposition and imagination to arrange them into a coherent whole,—that more than one harmony of them seems possible, and so no one is unquestionable,—why, we are told the truth.

And if these Resurrection Stories had been written to convince and convert the world, then their lack of scientific precision and smooth agreement and full detail might be reasonably alleged against them.

But they were not written for such purpose. They were written for Christians,—for people who earnestly and gladly believed that Jesus had risen,—for people who had the witness not only from others, but in themselves.

So, what the four Gospels tell us of the appearances of the Risen Lord is a sort of "family talk". They give us the happy reminiscences of some who saw and heard. They do not attempt to give all. And they do not attempt to chronologize and systematize. They are so sure of the great fact, and of their readers' confidence in it, that they make not the slightest effort to demonstrate it. They merely recall a few of its sweet and lovely phases,—specially such as had a peculiar instructiveness.

Take, for instance, St. Matthew's relation of the appearance on the mountain in Galilee. It was, apparently, toward the end of the forty days between Ascension and Easter. It was, presumably, the one referred to by St. Paul as that to "above five hundred brethren at once".

And it is different from all the others in not being, so to speak, "accidental". It was to be our Lord's appearance,—not to individuals,—not to select groups,—but to the Church as a body. And so the eleven had sent forth a summons, and the faithful or the curious in Galilee, who could do so, came to the appointed spot.

### OUR BOOK TABLE

#### WORDS ABOUT BOOKS WORTH WHILE—AND OTHERS

"Help from the Hills", a Confirmation manual published by the Schmehl Press of Cleveland, Ohio, for the Very Reverend H. P. Almon Abbott, Dean of Trinity Cathedral, Cleveland, Ohio. Price not given.

This little manual of one hundred and fifty pages is a mighty good book to put into the hands of adults, such as traveling men and nurses, who must, in the nature of things, largely read themselves ready for Confirmation.

The book is written by one who thoroughly believes in the Sacramental idea. He has treated his subjects with the "plain man" in mind; and his chapters on Confirmation and Holy Communion are clearly written, and easy to understand. Emphasis is placed by the author on the philosophical rather than the theological aspect of his subjects. The last twenty-eight pages of the book are filled with timely addresses on "Preparation for Holy Communion"; "Worship"; and "System in the Religious Life".

The book would prove a godsend to Lay Readers who have the responsibility of preparing adults for Confirmation, and it would also be an excellent hand-book for seminarians, and the teachers and superintendents of our Sunday Schools.

### BISHOP DOANE AND HIS DOG

"I am quite sure he thinks that I am God—"

Since he is God on whom each one depends

For life, and all things that his bounty sends—

My dear old dog, most constant of all friends;

Not quick to mind, but quicker far than I

To Him whom God I know and own; his eye,

Deep brown and liquid, watches for my nod;

He is more patient underneath the rod

Than I, when God His wise corrections sends,

He looks love at me, deep as words e'er spake:

And from me never crumb nor sup will take

But he wags thanks with his most vocal tail:

And when some crashing noise wakes all his fear,

He is content and quiet if I am near,

Secure that my protection will prevail,

So, faithful, mindful, thankful, trustful, he

Tells me what I unto my God should be."

### The Glorified Body

"How are the dead raised up, and with what body do they come?" is an unanswerable question when applied even to the ordinary bodies of the dead; much more must it forever be unanswerable when applied to Christ's body; yet the Saviour's Resurrection body is the pattern of the resurrection bodies of His saints, and somewhat concerning it has been recorded for our comfort. The schoolmen loved to linger on the recorded evidences of its nature which are given in Holy Scripture. It "dieth no more"; they said; that is, in its very nature it is immortal. It can suffer no more; in its very nature it is impassible. It rose like vapor from the Mount of the Ascension, because of its inherent agility, which no material forces can control. It could pass the locked door of the chamber where the trembling disciples were assembled, because of a quality of subtlety which no material obstruction can impede. It could be handled for the confirmation of the faith of a true, but still doubting, disciple, and it ate and drank in presence of the whole eleven, because of its reality. And even then it bore the marks of His tremendous passion, because of its identity, in all its majesty of glory, with the crucified and spear-pierced body of His humiliation. All these facts might be told in fewer words if one should say that, when the Conqueror of death returned from preaching to the prisoners of hope in Hades, and His Resurrection power revived the uncorrupted body that lay sleeping in the new-made tomb of Joseph, then, in one instant, it became a "glorious" and spiritual body, still retaining every power of a material body, but no longer subject to material limitations or constraint. That statement summarizes facts of which there is indubitable evidence, and represents the future of the Christian's hope.

What shall we say, then? Why say anything at all but this, "Rabboni!"—and, like Mary, fall down at His feet and worship Him?

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# Editorial

## CRITICISM

The air is full of criticism of the Church, its Bishops, its Clergy and its policy. We confess to having launched considerable criticism along these lines. It is well that it should be so. The atmosphere of perfect frankness ought to permeate the household of Christ. He was a master critic. He attacked most drastically the superficial shams of the Jewish Church, yet He Himself was faithful to all of its lawful obligations.

He scathingly rebuked the ecclesiastical hierarchy, yet he told His own Apostles that those who sat in Moses' seat were to be obeyed, though such obedience did not involve the doing as they did. He pointed out the selfish policy of Priest and Rabbi, but never disputed their official value. He organized the Christian Church, not as a protest against the Old Testament, but as a fulfillment of its law. "Not one jot nor tittle was to pass away until all should be fulfilled."

In short, the example of our Lord seems to indicate that the right to criticize an institution is the inalienable privilege of the man who is loyal to it and who is constructively engaged in holding it up.

We can appreciate this position in the present war. A loyal citizen of the United States has a right to criticize the policy of the administration, because he is a loyal American. A disloyal American or a citizen of another country who criticizes our policy arouses the just wrath of every loyal citizen.

Isn't the same thing true in that institution which Christ founded? We hear a great deal of criticism of the Church from those who have repudiated its authority, and have substituted their own opinion for the faith which, in accordance with Christ's promise, it has faithfully kept.

We hear a great deal of bitter criticism of Bishop and Rector from disgruntled communicants of this Church who are faithless in the duties of Communion and support. (Those who have made vows which they are breaking.)

In short, the Church, like the Nation, is God's agent for accomplishing certain ends, and we are members of both, pledged to its loyal support.

A man is no more justified in withdrawing from the Church because of a poor Bishop or a bad Rector, than a citizen of the United States is justified in forswearing his allegiance because he may have a poor President or a bad Governor.

To make the mission of Christ depend upon our personally liking His agents is to destroy the unity of the Church and to defeat Christ's mission.

As a nation, this war makes us realize that the solidarity of the nation rises above the personality of the individual. To be false to our citizenship, or to withhold our support in this time of war is to be disloyal and to merit all the approbrium that we may justly receive.

Why is this not recognized in the Church? Why does a man justify himself in quitting the Church because of personalities, any more than he would consider quitting the army and the navy because he did not like his captain? And isn't he a deserter from the cause for which Christ died? For Christ purchased the Church with His own Blood, and he deserts it for a whim.

We would not in any wise debar a man's liberty of speech. If he criticizes Bishop or Rector, he does them a good service, providing he can criticize without bitterness and providing the character of his own service is such that he has the right to criticize.

Outside of the Church there are large numbers of men who criticize Almighty God, for to them the world that He has created is a failure. They, standing on the pedestal of their own righteousness, refuse to participate in the worship of Almighty God. Now worship is worth-ship. It is giving God His worth. The man who abstains from worship practically proclaims that God is unworthy of worship.

Else why would he not worship God? Surely no man ought to withhold from a Creator that is worthy the only service that he can render that Creator. And worship is a duty entirely independent of whether we like the Minister, or whether the man in the pew has offended us. It is our debt of gratitude, which we should pay, or else go on using goods for which we refuse to pay anything.

God has the right to expect our worship. How often do we substitute criticism for worship? As soldiers we salute the flag. As Christians we worship God in the way that He has provided. Is the one who refuses the latter in any way superior to the one who declines the former? Certainly not if he believes in God. A belief in God which does not manifest itself in worship is not a virtue but an impertinence. And a criticism leveled against Church or Rector from someone who has withdrawn his presence or his support is not a help but an insult.

# THE STORY OF THE CHRISTIAN CHURCH

## THE FOURTH CENTURY

The story of the Church after the Council of Nicaea was one of conflict and persecution.

Just as for three centuries the Church as an institution had battled with the Roman Emperor for its right to exist, so during the reigns of Constantine, Constantius, Julian and Valens the faith of the Church was the object of persecution and attack.

On the one side of the conflict was the Arian party with its metaphysical definitions, the courtier Bishops and the Imperial household. On the other side was the Catholic party with its traditional faith, its dwindling number of faithful Bishops and Almighty God.

There could be but one outcome of this second conflict as there could be of the first. The truth would ultimately prevail but not without the shedding of blood and the seeming triumph of the Christian Herodians.

## ATHANASIUS

The hero of the conflict was Athanasius, who from the year 325 when as a young Deacon he attended the Council of Nicaea to the day of his death (373) when as an old man he still presided, as Pope of Alexandria, over the destinies of the Church in Egypt. Five times was he driven into exile, each time to be returned triumphantly to his Diocese.

Immediately after the Council of Nicaea Constantine felt constrained to enforce the decrees of the Council which he himself had permitted to meet.

Arius, Ensebius of Nicomedia and others were sent into exile. But through the influence of Constantine's sister, and through the feigned submission of the exiles to Constantine's authority, they were restored to the Emperor's favor and the demand was made by the Emperor that Arius should be restored to the Communion in Egypt. This Athanasius declined to do unless Arius would renounce his former statements.

Then followed a series of accusations against Athanasius—that he had been guilty of sacrilege, murder, necromancy and lust. Athanasius succeeded in refuting each charge, which was prompted by the restored Eusebius of Nicomedia, but was summoned before a packed council of his enemies at Tyre. From this place Athanasius suddenly fled and presented himself in person before the Emperor at Constantinople.

The Emperor was forced to free Athanasius from the charges leveled against him, but for some reason sent him into exile in Treves, in Gaul, where he remained until the death of Constantine. Later on he was exiled by Constantius to Rome, and then he was compelled to flee into the deserts of Libya. He was beloved by his own people and sheltered by them from the imperial wrath.

## THE STRUGGLE

It was a struggle between the secularizing of the Church under imperial dictation and the preserving of its witnessing function in the face of worldly pomp, and ecclesiastical subserviency to the imperial command.

Constantius commanded councils to register his will and synod after synod was held in order to intimidate the Catholic Prelates.

Bishops who held to the Nicene Creed were removed from their office by imperial power or packed synods until Athanasius seemed alone in his opposition to the imperial demand. But he was immovable. Even such a seasoned veteran as Hosius, Bishop of Cordova, subscribed to a doctored creed, while Liberius, Bishop of Rome, subscribed to the creed of Ariminum, and condemned Athanasius. It was, indeed, Athanasius against the world.

## THE DIVISIONS

This controversy over the Divinity of Christ, which was denied by Arius, grew into certain well defined parties.

The adherents of Nicene faith, led by Athanasius, who clung to the word "Homo-ousion" (the Greek for "of the same nature") and who were known as the Catholic party. Those who followed Arius and Eusebius and who strove to substitute "Homoi-ousion" (the Greek for "of a similar nature") and who were known as Arians.

Later on, in the middle of the century, the Arian party split into two parties, the extreme Arians, who fought for "Heter-ousion," meaning "of a different nature;" and the moderate Arians, known as Semi-Arians, who continued to use the old Arian symbol. The controversy turned upon the question as to whether Christ was of the same nature as the Father, of a similar nature to the Father, of a different nature from the Father; but the real question at stake was, whether Christ was to be worshiped, for unless He was of the same nature as God, He was in no sense God.

As Carlyle sarcastically remarked "It was a fight over the letter iota (i)" but as he later acknowledged if those who wanted to put the "i" in, had won it would have been the end of Christianity as a vital force. For Arianism was of the earth, earthy, and lacked any power to create a permanent enthusiasm or to produce those who could convert a world.

For the love of Christ as God and man is the only power, historically speaking, that has ever actually permeated the world.

## ITS DECAY

Arianism lost its strength, as soon as it lost its imperial protagonist. When in the West, Gratian, and in the East, Theodosius the Great, ascended the imperial thrones, Arianism lost its force and rapidly passed away, except among those barbarous tribes which knew no other form of Christianity, but who were destined to exert an influence in Europe after the fall of Rome.

The Goths, Lombards, Vandals and Burgundians were destined to renew the battle between Catholic and Arian on the ruins of the Roman Empire.

## CONSTANTINOPLE

At the second General Council, which was held in Constantinople in 381, under the Emperor Theodosius, the whole Church reaffirmed the Nicene Creed with the last few clauses added, as we have them today. So that our present form of the Nicene Creed dates from this Council rather than from Nicaea.

It was here that the faith for which Athanasius had fought so valiantly was triumphantly reaffirmed, and a Christian world, which had groaned to find itself Arian, once more united in the worship of three persons in One God.

# The Risen Christ

"But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son, Jesus Christ, our Lord; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name."

This is the language in which the Church throughout the world renders most high praise for the glorious Resurrection of the Son of Man, the Son of God. It is the language of adoration, not of definition. As the woman in the garden, when she recognized her risen Lord, could only cry, "Rabboni!" and fall at His feet and worship Him, so the Church of Christ has ever bent the adoring knee in contemplation of the Resurrection, and seldom have her saints or doctors dared to cast upon the risen Body of their Lord the eye of a too daring curiosity. To St. Paul himself the time came when he no longer even wished to know Christ "after the flesh"; and later saints and doctors of the Church have no more dared to tell how Christ rose from the embrace of death into His glorious state of Resurrection and Ascension than they have dared to tell how "the Word was made flesh". They have believed the one fact as they have believed the other; they have adored the mystery of both; they have devoutly striven to realize how much the two sublime facts mean. The one sure corner-stone of Christian faith is this, that, in whatever way of God's most secret operation, "now is Christ risen from the dead and become the first fruits of them that slept".

## THE FRUITS OF THE RESURRECTION

In the light of the Resurrection of Christ, what are His promises? Are they the mere hopes of a man? Are they mere expressions of human wishes? Are they delightful assurances given to His followers—sweet dreams of the great beyond? No. Our eyes are opened to their certainty. Every one of them is sure. We need not say, as did the disconsolate disciples, "We trusted that it had been He which should have redeemed Israel". Once assured of Christ's Resurrection, every promise is confirmed, and no Christian doubts for one moment every promise of the Gospel, no matter how far those pledges transcend the ability of their minds to conceive them.

"The strife is o'er the battle done,  
The victory of life is won."

Out from the darkness into the light; out from the sadness surrounding Gethsemane and Calvary into the joy at the empty tomb; out from thoughts of suffering to thoughts of glorious victory; out from Good Friday to Easter. Such is the great transition, manifest in every countenance, in every movement, in every word, when the announcement is made: "Christ is risen from the dead." Let organ peal forth its harmonies, and human tongues express their joy, and voices lift themselves in melodious strains. Let Altars be decked with flowers, fit emblems of the Resurrection. Let each eye kindle with delight, and glad feet hasten to tell to the world the glad message. Bid mourners dry their bitter tears; and the discouraged look up, not down. Let hopes grow brighter and faith firmer. Let men vie with nature to express as best they can the Easter thought of this glorious springtime—for Christ is risen.

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## THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

### Church and Soldier

Bishop Davies is giving Chaplain Danker, for the benefit of the regiment with which the latter is connected, the Second Massachusetts Infantry, a large tent fully equipped for the services of the Church and also paraphernalia for entertainment, including a motion picture machine. Just what a gift of this character means for the boys who are herded in great numbers during the long period of preparation is best understood by those who have spent some part of their lives in camp.

It may be that in the face of grim business the discipline of camp will be tightened up somewhat. But to so tighten discipline as to practically eliminate liberty of action and make prescription for every hour would involve a kind of confining slavery that has never been attempted in any army and would be absolutely unworkable in our American army. Men would desert for the sake of being shot at in order that there might be "something doing." Free hours for the men there have always been and, most certainly, must always be. And the great and vital problem before us all at this time is how best to contend with evil the use of those free hours. Since force cannot be used, resort must be to persuasion. What manner of persuasion shall it be?

### LIFE IN CAMP OF THE NATIONAL GUARD

In many respects camp life is more to be dreaded by parents of enlisted sons than is service at the front. At least, this was true some years ago and as things were then so are they probably substantially now. Disciplinary systems change but little and human nature none. Military discipline was supposed to be the last word in systematized effectiveness, but except as to certain times and duties, it was nothing of the sort. The "iron discipline" of an army is like the iron hoops of a barrel and is for the same purpose, namely, to keep the constituents together in due form and order. But neither the one nor the other can keep the subtle contents from leaking out, for that is not a matter of hoops but of staves. Camp discipline was, as it now is, effective while a man was on duty. But he was on duty but less than a third of his time. It was true that he had to be within the lines at night for the roll was called after the time the pickets required the word, without which it was not easy to pass through the lines. But from six o'clock in the morning till nine-thirty or ten at night the bars were down, no word was needed and anyone could pass the lines in either direction. During these sixteen hours five hours of drill were required. The rest of these hours belonged to the soldier except for so much time as was required to put his tent, arms and equipment in order. These hours he could fill in for himself to suit himself. It is true that the drill hours were arranged in such a manner, though not for that purpose, as to make it inconvenient to leave camp between times. But in spite of that there were plenty of loop-holes and the evenings were always free. Under these conditions three thousand young men, of the State to which reference is being made, lived for a week each year. It took many of them a long time to get over that week. Some of them never got over it. Discipline held where it was designed to hold but it did not pursue round the corners. If a man wanted to get drunk, he could do it so long as he did not yell, stagger or default in drills. If he wanted to play poker for his wages, he could do it if he kept the game off the parade ground and away from the company streets. If he wanted to absent himself with a temporary and doubtful acquaintance, no credentials were required for his companion and no prohibition imposed upon his movements provided he were back for drills and the roll-call at ten at night. If he became interested in thimble-rigging arts, practiced in plenty just outside the camp lines, he could stake his interest to the extent of his possessions, for here discipline had no jurisdiction.

### SIXTEEN TO ONE OR CURE TO PREVENTION

Of course all these young men should have had sufficiently high

ideals and sufficient previous home training to have easily resisted these and many other costly allurements. They ought not to have permitted the days at camp to betray their manhood to a lower level. From an economic standpoint an egg ought not to break when you drop it. But until the great day when the things that are shall have been established into the things that ought to be, house-keepers will be cautious with eggs. Shippers of fragile goods do not address their wares with, "You ought not to break for you will be ruined if you do!" but they label the case with an address to the freight men, "Handle this crate with care!" The very same idea appears in the Lord's Prayer. "Lead us not into temptation" is not a plea that we shall be interned in a safety deposit vault but a request that we shall not be stretched beyond our present tensile strength.

"Boys will be boys" dates from the first generation of boys. And if that means anything, it means this, that at the time of life when the pulse is high and the crystallization of character is incomplete we must be prepared for many a break and on hand with prevention and cure. If we are not thus on hand and they come to hurt and to grief the responsibility is up to us older ones, who are staying at home, to the limit of the difference between what we do for them and what we ought to do. If our lads are hurt spiritually and morally it will be quite futile to blame the government, the military authorities or, on the whole, the boys themselves. Fixing responsibility doesn't fix a broken leg, but the assumption of responsibility in due time will save many a leg from being broken. And the very best way for any parent to provide for his own boy is to provide, so far as he can, for all the boys with whom his boy is associated; for outside appeal makes a terrible thrust at a man in his early twenties. To disinfect an area is better and cheaper in the long run than to treat particular patients.

### CAESAR AND GOD

So the gift of the tent equipped for both worship and entertainment is in the nature of a partial solution of the country's present problem and is something of an assurance to anxious parents that the Church will help where she can. It is a guarantee that there is at least one certain spot in the regimental space where the lad may go for sacramental and advisory help. It means also that the natural, ineradicable and overpowering desire to see something doing shall be gratified in competent and decent fashion for at least a part of that time in which the red-lights are hung. Such part so spent, in many a case, will be a net loss to evil, a net gain to the boy and, as far as it goes, a guarantee of the return of our life-investment; for, humanly speaking, in the last analysis, who lives for what but his sons? We lose the point of view whence alone is true perspective when we speak of the army as something detached from life, as an instrument designed for a purpose having relation only to the government and existing as the wall of a town. The army that we now propose establishing will be of the quintessence of the blood of the parenthood of the land. There never was a soldier that was not first and chiefly a son. Soldiership was devised of man, sonship was established of God. The one is contingent, the other a part of the plan universal. Now the business of army discipline is not to perfect sons, but soldiers. In spite of a lot of high-flown books upon the subject the military contract does not concern itself with the making of men, which is the chief concern of the parent, but only with the making of soldiers. Manhood as defined by the War Department and Napoleon Bonaparte on the one hand, and the Church and the parent on the other, overlap, but the requirements of the former cover but a small part of the specifications and expectations of the latter. Both conceptions require a temper to the blue point of an all-resisting courage. But this omega of the one is but the alpha of the other. The army does not fail of esteem for a high-principled all-around man, but it does not under-

### EDUCATION

The Church School  
Font Roll  
Kindergarten  
Primary  
Junior  
High School  
University

### WORSHIP

The Choir  
The Altar Guild  
The Server's Guild  
The Ushers

### SOCIAL SERVICE

### CHURCH EXTENSION

## THE PARISH

Edited by JAMES WISE

A Christian Making Institution

RECTOR VESTRY

How a Parish Makes Christians

Through Its Organized Activities

### WORSHIP

(Continued)

The Church building and plant is a public institution for the use of the community where it exists. In it is to be found the sales department of the Christian enterprise. If the Church's business is to make Christians out of every individual it can reach in the community, then it would seem as though a definite plan might be worked out to attract people into the plant and retain some hold on them after they came in.

One of the essential elements of a successful mercantile establishment is first of all to draw customers into the store, and then to induce the visitor to become a purchaser of the products on sale. Publicity is a word to conjure with in modern usage, both in commerce and religion. A good deal can be said for it as well as against it. The whole question of Church advertising and publicity is a subject by itself. We would now deal with one of the Parish organizations closely allied to the publicity department in its relation to worship and Christian making.

### THE CHURCH A RELIGIOUS CLUB

A good many members of the Episcopal Church seem to think the special duty of an Usher in the Church is to see that the pew or sitting which belongs to them, because they have paid for it or rented it, is not taken and occupied by some visitor or stranger before the owner arrives. The Church, in other words, is erected for their use and comfort. The Rector is there to serve their needs; the Ushers are on duty to see that their rights and privileges are guarded. It is a religious club-house erected for the use of its membership. The best sittings are reserved, with a capital "R", and if the owner or renter comes into the service late, as often happens, and finds some stranger occupying his place, the looks of indignation the visitor is greeted with certainly do not tend to make him feel at home in the Father's House, nor offer much inducement for him to return. Sometimes the extremist even goes to the length of demanding the removal of the intruder, either personally or through the Usher, so that the worshiper who owns the pew may exercise himself in devotion without disturbing influences. Some of you may think this is an overdrawn description, but the writer has actually gone through such an experience in a few Episcopal Churches, much to his humiliation and chagrin.

### WHAT IS AN USHER

Of course the above viewpoint of an Usher's duty is a narrow and selfish one. Thank God for it, such Churches are decreasing, institutions that in former days made fine refrigerating plants for the cold storage of conventional exclusive souls are becoming warm centers of Christian fellowship and brotherhood. A good deal, however, remains to be done in many

take the contract of making such. The Church and the parent do.

### SHE WILL NOT FAIL

If then we realize as Churchmen and parents the end and the limits of army discipline and the temptations and tedious hours of the enlisted men, we shall surely think no price too high and no effort too great to take up, where army discipline leaves off, the task of bringing our sons to manhood. If they were at home with us, that is precisely the thing that we would be doing. And that is a poor home indeed where a parent can afford to take more chances on his boys when they are out of it than when they are in it. And in this awful hour when the youth of the world is being engulfed in the army, the Church fails by one-sixteenth of an inch to cover the ground she ought to cover, then, whatever else she may be, she is but a poor stick of a friend to father, mother and son.

Churches towards breaking down the popular idea prevalent in many minds that the Episcopal Church is for the exclusive use of the rich, the cultured aristocracy, and that its worshipers do not care to rub shoulders with the "oi polloi".

### A SALESMAN IN RELIGION

The Usher, then, in a Christian-making Parish, that is striving to become efficient in its task, is a real factor in the enterprise. He is a salesman in religion. He is the advance agent who is to receive the prospective customer and prepare him for what is to follow by creating an atmosphere of fellowship and good will. Do these terms sound altogether too commercial for use in a religious institution? We feel they can be given a distinct spiritual emphasis. The language of religion has become so conventionalized oftentimes that it has no reality for that gentleman who is commonly known as the man on the street. What we are endeavoring to do is to take his language and translate it into spiritual opportunity and activity.

The chief function of the Usher is to look after the visitor who comes to the Church service, many times with mixed motives and hazy ideas, and make him feel not only that he is welcome there, but also that he is part of the common family. Without being too effusive and turning the Ushers into a buzzing reception committee, men in this branch of activity can do much in a quiet way to make the transient feel that this Church is a good place to come back to. The Usher becomes a point of contact between the congregation and the visitor. At the close of the service, a quiet introduction to a few of the members, and a cordial hand-shake, with a simple greeting of welcome, can be accomplished with dignity, and without destroying the atmosphere of reverence created by the place and service. An introduction to the Rector by the Usher may be in keeping. Sometimes the name and address of the stranger can be quietly secured. To a group of intelligent men who are keenly alive to their opportunities and privileges as salesmen of the Christian religion, many ideas will present themselves that will build up the attendance at Church worship, and make regular worshipers out of transients.

### THE FOLLOW-UP MAN

Here is another avenue of activity for a good committee outside of the service itself. Supposing the name and address of the visitor on Sunday has been secured. He becomes a prospect for salesmanship. The name is turned over to a department of visiting Ushers and entered on a card catalogue by the Secretary. John Jones and Fred Smith are assigned the following week as visitors to our stranger, and either at his office or in his home he is again reminded by this visit that the Church where he went on Sunday has a personal interest in him.

### THE NEW CHURCH FAMILY

If he is a new-comer in the community, and a communicant of the Church, he will naturally feel drawn to identify himself with a Parish that takes this kind of human interest in his welfare. Our cities today, and many of our smaller towns, are filled with former communicants who were active in the enterprise, but who have drifted out of the organization because the ice was too hard to break in a new community, or no special effort was made to make them feel at home in the new family relationship of the Church. Of course you say this is all wrong on their part, but let us not forget we are dealing with human nature, and with facts as they exist. Human nature is prone in the individual to fall short of its ideals, and if many of us need props to help us stand upright, why is it not good business, as well as practical religion, to supply the props?

### THE NON-CHURCHMAN

If the visitor, on the other hand, is not a member of the Church, but who, for some reason or another, drops in to the service, a visit of the kind described above might often prove the entering wedge towards getting him for Baptism and Confirmation. If a new-comer in the community, the average man would certainly welcome such a brotherly interest as a visit would imply. If an old resident, but a new attendant at Church, he certainly would not resent a practical manifestation of Christian fellowship and brotherhood.

The average man today, we are confident, is thinking more seriously about religion and spiritual things than we often give him credit for. If the non-Churchmen could find often in the life and viewpoint of the man who accepts the Faith and confesses it, that he possesses something that is vital and of supreme value, they would be drawn into Christian life and activity in much larger numbers and offer themselves for the process of Christian making with greater readiness. "By their fruits ye shall know them." When the men and women of our Parishes are ready to demonstrate in their lives the depths of their own convictions in the power and value of the Christian religion, by a practical manifestation of the spirit of Christian brotherhood, then converts to the cause will be multiplied, and the message of the Christ will be listened to and accepted in fuller measure. We very many times repeat the intercession, "Thy Kingdom come", and when one comes to the door of our Church and seeks admission, that he may find the Kingdom through our Parish, we turn him back in his quest by the coldness and indifference of our reception. Our prayers are annulled by our acts, and then we wonder why the Church does not grow.

### A LAYMAN'S TESTIMONY

In the Questionnaire sent out after the Parochial Conference referred to in this series of articles, one was returned to the Rector with the following comments under "general remarks": They fit in here most appropriately:

"Something should be done to make the stranger in the congregation feel welcome. Except for the Rector, Miss —, and one old gentleman, who always smiles and says 'Good evening', no one has ever spoken to me without an introduction.

"I have found this to be true of every Episcopal Church I have ever attended. There is a feeling of brotherhood and good fellowship in the Methodist Church that is sadly lacking in our own. I mention this particular denomination because I have been a member of the M. E. Church. The fact that you have come to worship God in their Church is introduction enough for them, and they do try to make you feel that they are glad to have you there."

(To be continued)

The offerings of the Cathedral Church of St. Paul, Boston, Mass., on Easter Day for the relief of suffering in Europe amounted to \$1,712.91. The offering has been held open, with the hope that it may be brought up to \$2,000. The Cathedral has pledged \$1,500 towards the equipment of a Massachusetts Army Chaplain, of which amount \$973 has been given.

The young men of St. Andrew's Church, Chicago, according to a recent statement made by the Rector, the Rev. E. B. Chapman, believe that Uncle Sam should call soldiers by conscription. "Only a few young men of my Parish have enlisted," said Mr. Chapman. "All have declared their willingness to go to the war, if the country really needs them for service, but they have good jobs, and do not want to give them up unless they are obliged to. They think the Government ought to call them individually by a selective conscription, and all promise not to marry to avoid service. I personally stand ready to serve, if a definite call is made for my service."



## THE CHURCH AND HUMAN LIFE—HOW CHRISTIANS ARE APPLYING THE GOSPEL

EDITED BY GEORGE P. ATWATER

### The Church Is in Harmony With the Labor Movement

A Remarkable Report Made by a Representative of Labor Before the  
Atlanta Clericus

A recent meeting of the Atlanta Clericus was of more than passing interest. The situation arising from the local street car strike led the Clericus to invite the President of the Georgia Railway and Power Co. to address the Clericus on the subject of "Capital and Labor", and at the same time the Atlanta Federation of Trades was invited to send a spokesman to present the same subject from the viewpoint of organized labor. The President of the Railway and Power Co. declined the invitation, but the Federation of Trades sent as its representative Mr. Jerome Jones, Editor of the Journal of Labor, and personal representative in the South of Mr. Samuel Gompers. Mr. Jones spoke on the significance of the labor movement in its social and moral aspects. Questions were freely asked by the Clergy present, and very frank discussion was the order of the day. The following paragraphs are taken from Mr. Jones' report to the Atlanta Federation of Trades, which report also goes to Mr. Gompers, and becomes part of the records of the American Federation of Labor:

"Three weeks ago a communication was received by the Atlanta Federation of Trades from Rev. R. K. Smith, representing the Clericus Association, an evangelical body composed of Episcopal ministers of Georgia, requesting the appointment of a representative to meet and present to the Clericus Association Labor's side of the question, 'Capital and Labor'.

"To me was intrusted this important mission and, as your representative, submit my report:

"I presented myself to the Association, and was most cordially received by Bishop Nelson, and the members, including our own Dr. Wilmer of Atlanta, who is known and beloved by all the people of our city.

"This Convocation, for so it might be termed, consisted of about ten clergymen of the Episcopal denomination of Georgia, presided over by Bishop Nelson, one of the most learned men in the South. The spirit

of Christian Democracy was so charmingly expressed during the session that it should be mentioned as one of the features of the meeting.

"In all my experience in the labor movement, and it covers a vast territory, and I have had the honor of representing Labor at many gatherings, social, political, economic, and religious, all more or less notable, this particular one impressed me more than any or all others. These men seemed more in earnest to get real facts; their questions were not purposeless, but rather to develop something deeper and of greater importance. They talked as men dealing with a vital issue, and one that was of grave concern to them.

"The members of the Clericus were concerned as to the methods and policies of Labor Unions, but were much more concerned as to the soundness of our philosophy and the correctness of our principles. Does our philosophy lead men to higher and better living? Does it tend to develop the best in the men and women of Labor, morally and intellectually, that is in them?

"To accomplish our ends, do we rely on physical force, or moral and intellectual influence? What is the effect of our teachings on the physical body of man? Does our movement make for character, and does it develop the highest attributes of man?

"These were some of the interrogatories, and all answered by your representative to the best of his learning.

"At the conclusion of the session, each of the representatives, including Bishop Nelson, expressed a desire to be remembered to you, and bid me say to you personally, and as a body, that the Church represented by them is not unmindful of the daily struggles of the men and women of Labor; the Church is not deaf to the appeals of the men and women of Labor for social and economic justice, and will gladly give such aid as lies in its power to bring to a full fruition the doctrine of the Fatherhood of God and the Brotherhood of Man.

"Let me take this occasion to say: We make a great mistake when we hold ourselves aloof from the Church; we do violence to our own cause in denying or discouraging a closer alliance with any religious institution, Jew or Gentile.

"It has been my belief for years that the Church is in harmony and sympathy with the Labor movement."

### 53 Years of Church History in Idaho

Trials of the Pioneers—Bishop Tuttle  
Arrived in the Territory Looking  
Like an Arsenal

The Very Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, Boise City, Idaho, reviewed the early history of Church work in Idaho and Boise in an address given in the Cathedral on Palm Sunday. He contrasted the efforts which had to be put forth fifty years ago and now in promoting the work of the Church in that district. The Idaho Statesman gives the following outline of Dean Chamberlaine's address:

"In recounting the history of St. Michael's Cathedral, we must go back to the arrival in Boise of the Rev. St. Michael Fackler. He had been the first Clergyman of the Episcopal Church to minister to the fast growing population of Oregon, and now became the pioneer of the Church in Idaho. On August 7, 1864, the first service of the Episcopal Church was held in an adobe building on Idaho Street, opposite The Statesman office. It was a most unpretentious building with a dirt floor and slab seats.

"On September 2, 1866, the second important step in the advancement of the work of this Parish was taken. This was the date of the opening of the new Church for the worship of Almighty God.

"In October, 1866, the Rev. Mr. Fackler departed for the East to raise funds for the work, going by way of California and Panama, but fever and cholera broke out aboard the ship and Mr. Fackler, with assiduous kindness, ministered to the sick as Pastor and nurse. Finally, he was attacked by the disease, and died in June, 1867, at

Key West. During the two years that Mr. Fackler served the Church in Boise, he never accepted a cent of salary.

"The second chapter of our work in Boise opens with the coming of Bishop Tuttle. The field to which he was assigned was Idaho, Montana and Utah. St. Michael's Church, which had just been completed, was the only Episcopal Church building in the whole district. May 23, 1867, the Bishop started westward. It was a formidable journey, especially for one who had never been farther than Niagara Falls. The railroad then penetrated only about 250 miles west of Omaha. From thence to Denver was a stage ride of two days and nights, and from Denver to Salt Lake City, five or six days and nights, according to the state of the roads.

"Arriving at North Platte, the terminus of the railroad, the difficulties and dangers of western stage travel were encountered.

"The Indians were on the warpath. The agent reported that the incoming stage from the West had been attacked and the driver killed. For five days the Bishop and his party awaited an opportunity to proceed. Only one room could be secured in the uncomfortable and high priced hotel, and each night the Bishop slept on the floor with a revolver under his pillow. In preparation for the journey, they purchased rifles. Recalling those days, Bishop Tuttle writes: 'We carried about 25 rifles \* \* \* 30 revolvers and nearly 4,000 rounds of ammunition. It would have made you smile to see Mr. Goddard with me on the stage top, each of us carefully holding our rifles, and me with a carbine pouch slung over my shoulders carrying 50 balls.'

"In this fashion Denver was reached in safety, and there another delay occurred. When the journey was

finally resumed it was under an escort of U. S. cavalrymen. It was a rough trip over the plains without any semblance of road, and crossing ravines, out of which the coach had to be extricated with pick and shovel. At one point six hours were required to cover 14 miles. For many miles the plains were white with soda ash, and hills covered with sagebrush.

"Probably no Prelate ever arrived in his Diocese garbed as Bishop Tuttle was; cartridge pouch in front, pistol behind, trousers tucked in his boots, and face covered with an accumulated dust of the plains. The journey from Omaha to Salt Lake City occupied just one month.

"Accompanying Bishop Tuttle was his brother-in-law, the Rev. G. D. B. Miller. After remaining a few days in Salt Lake, Mr. Miller came on to Boise. He immediately took charge of St. Michael's Church and called a meeting of the congregation for definite organization. This meeting was held on August 29, 1867, and the Parish organized under the name of St. Michael's, in memory of the saintly life of its first Rector and founder, the Rev. St. Michael Fackler.

"Bishop Tuttle arrived in Boise October 12, 1867. He visited Silver City and Idaho City and established the work at those points, which were then flourishing mining towns considerably larger than Boise.

"In 1886 Bishop Tuttle resigned his work in Idaho and accepted the Diocese of Missouri. The Rt. Rev. Ethelbert Talbot was elected Bishop, and arrived March 27, 1887. His district comprised the states of Idaho and Wyoming. He made Laramie his See City.

"Bishop Talbot resigned his district in 1898, and Bishop Funsten was consecrated July 13, 1899. He arrived in Boise shortly afterwards and made this city his Episcopal See, and St. Michael's was offered and accepted by him as his Cathedral.

"On September 7, 1899, with appropriate services, ground was broken for the building of the new Church. In course of time our present beautiful Church was completed, and under the wise direction of Bishop, Deans and Chapter has gone forth upon its noble mission of winning souls to Christ.

"Looking back over these past 53 years we cannot fail to note a steady growth and advancement. Many, indeed, have been the difficulties encountered, yet God's guiding hand has led us safely through them all. A more loyal and faithful band of Christian workers could not be found than those who, through years of struggle with financial difficulties, have stood together for the furtherance of the work of the Living God in Boise. Many have been the sacrifices and the self-denials; many the earnest prayers and loving service. Each stone in this building, and each object around us is a silent witness before God and man of your consecrated devotion."

### Appeal for "Assyrian" Christians

By the Rt. Rev. Bishop of Ottawa,  
Formerly Prof. General Theological S. N. Y.

"The needs of our nation are very great." So writes Surma, the sister of Mar Shimun, Patriarch of the Ancient East Syrian Church. Those who have read the story of the recent awful suffering through which these Christian people have been passing will know the terrible truth and tragic pathos which lie behind these simple words.

War at least is a great teacher of geography. It has also the effect of linking age with age, and clothing with urgent modern interest ancient peoples and ancient places.

From the point of view of the student in seminary days, it was perhaps not always easy to maintain our interest at its highest when we studied Nestorius and Cyril, and the Council of Ephesus. They seemed remote from modern life in America and other great problems and claims of the Church today in great cities in the West, in China and Japan. And yet we did give our minds to the study, and we had some insight also into the later history of the great Church of the East; its personal loyalty to the Patriarch Nestorius, whether his special tenets were understood or no; the removal ever eastwards of the center of its influence, to Edessa, to Nisibin, to Ctesiphon and near to Baghdad; its great ecclesiastical expansion into, in the zenith of its prosperity, some 25 Metropolitans owed allegiance to the Patriarch; its great missionary activity when Nestorian Missionaries carried the Gospel and grace of Christ to Arabia and India, to China and Tartary; its fate in the fourteenth century under the ravages

### Dissent from a Bishop's Utterance

SUPPORT PLEDGED PRESIDENT  
WILSON

A recent utterance in a public address of Bishop Jones of Utah has been the occasion of considerable comment and active disapproval on the part of the Church people in his jurisdiction. The occasion of his address was a socialistic meeting in Unity Hall, Salt Lake City, at which the Bishop delivered the principal address and criticised the speeches made at a patriotic mass meeting of citizens on a previous evening. Bishop Jones is reported in the press to have said: "The speakers at the Tabernacle Monday put democracy, loyalty and truth in terms of guns, fighting and bloodshed, terms that this new world, if not the old, has grown beyond. No adequate reasons were presented by any of the representatives of the state or federal governments for entering into war. There was nothing but an emotional appeal and the people were carried off their feet. There was no appeal for democracy or for suffering humanity in Europe." There was an immediate, openly expressed dissent from the Bishop's views on the part of leading Laymen and Clergy in the jurisdiction, who in numerous interviews, publicly expressed disapproval of the Bishop's stand and emphasized the fact that in these views expressed, he was speaking not as a Bishop of the Church, but simply as a private individual.

Later the Vestry of St. Mark's Pro-

of Timur, the scourge of God, when only a feeble remnant of the great Church was left along the upper waters of the Tigris and in the mountains of Kurdistan. Names and places of long ago, but today these same names and places are prominent on the map. They mark vital points in the advance and retreat of British, Russian and Turkish armies. In the midst of these great war movements the poor Christians of the East, survivors of the tragedies of long ago, have been for two years under the very harrow of the vindictive and rapacious barbarities of Turks and Kurds.

But the Nestorian Church has for us more than an historical interest. In the American Church, some of us at any rate, have long been in personal touch with Mar Shimun and his people. Under the leadership of Dean Hoffman, Dr. Body and Mr. Woodbury G. Langdon in New York a committee was formed to act in concert with the Archbishop of Canterbury's Mission of Help sent out to the Patriarch near Urmi more than thirty years ago. In this practical way we have learned of the Apostolic Order of the Ancient Church under Patriarch and Bishops, of the light hold in their present theology of Nestorianism, as we have understood it, of their Sacraments and of their ancient liturgies, one of them probably the most ancient of any liturgy now in use in Christendom. We have had a share in teaching and training the Priesthood, in establishing schools in the villages, and in promoting industrial work. Two of the General Seminary graduates, members of Mar Shimun's flock, have come to us and have returned again, to work among their people; Mr. Neesan as a Priest in American orders, Mr. Paul Shimmion as a Layman in industrial work.

The East Syrian or Nestorian Christians seem quite near to us now. It is not difficult to feel a wide-awake and keen interest in their needs and sufferings. The latter others will describe. I have read the documents that Lord Boyce has published, and for which he vouches. They seem to me to compare with the letters from the Martyrs, of Lyons and Vienne endom in the 2nd Century.

Eastern Christians and Americans have confessed Christ; they have added to the horror of Christian Martyrdom; they have lost their all.

Now some 80,000 of Mar Shimun's people are refugees, safe at last, thank God, behind the Russian lines, but wanting all the bare necessities of life.

"The needs of our country are very great." This is the message from Mar Shimun and his sister, touching in its simplicity and self restraint. It comes to us with threefold force. We hear in it the appeal of the ancient Church of the East, of men and women with whom in the Anglican Church we have been in personal touch for many years, and the appeal of bitter, urgent need of human folk than whom none have suffered more in this prolonged and terrible war.

F. N. — (The present number of Christians in Persia, including the

refugees of the Mar Shimun, is estimated at 50,000.)

Cathedral, together with the Very Rev. William Fleetwood, Dean, prepared the following resolutions which are signed by twelve Vestrymen and the Dean:

"We, the undersigned, the Dean, Wardens and Vestrymen of St. Mark's Cathedral of the Episcopal Church in Utah, disavow the expressions attributed to the Bishop of this Church relating to the national crisis as reported in the public press. We assert that the expressions used were only, and could only have been, the views of an individual.

"We approve and most heartily endorse the statement made by the Bishop of Massachusetts March 4th, 1917: 'At the moment when the President is laying his right hand on the Bible and taking his oath of office, I venture to place on record what I believe are the feelings and convictions of the great body of the people of Massachusetts. Since the war began most of us have learned some things and have changed our point of view. We are not quite so sure as we have sometimes been as to just what the President ought to have done in each crisis. We have learned that self-restraint and patience in the leader of a great, unamalgamated people of diverse races and interests are often justified. We have gradually turned our gaze from ideals of peace and international comity to hard and cruel facts. Some of us have begun to think that those who ten years ago worked and argued for a big navy and a strong army were wise in their day. We have been compelled to revise many of our judgments in the light of facts. We have, however, the satisfaction of feeling that if we have erred it has been on the side of self-restraint and a longing to keep the peace and sustain ideals of international comity.

"On this fourth of March, 1917, our thoughts have become firmer, our convictions have crystallized. We look no longer backward, but forward. Our President has spoken strong words in behalf of humanity, of the rights of nations and of this nation; the right to life, to trade, to succor others; the right as a nation, to be. To those he has pledged for us our lives and fortunes. We believe that he will stand to this pledge. We citizens of the commonwealth now demand that he stand to it; and we call upon him in this juncture to use to the full the powers with which the constitution invests him to protect the citizens of this country on sea and land, to prepare the nation to meet every emergency which may endanger its liberty, and to lead the people to defend at all costs the integrity of the nation. The people of this country are not wedded to ease and wealth. We are not lovers of safety, nor of peace at any price. When, however, the country is in danger, when liberty, justice and the rights of humanity are at stake, the lives and wealth of the citizens of the commonwealth are at the nation's service."

"And we also endorse the action of the Massachusetts Clergy in sending to the President of the United States the following telegram: 'The Massachusetts Clerical Association, composed of the Clergy of the Episcopal Church in the Diocese of Massachusetts, join with Bishop Lawrence in his statement published in the press of this day and as citizens of the commonwealth respectfully call upon you in this juncture to use to the full the powers with which the constitution invests you, to protect the citizens of this country on sea and land, to prepare the nation to meet every emergency which may endanger its liberty and to lead the people to defend at all costs the integrity of the nation.'

"We earnestly approve the sentiments expressed in the pastoral letter of the whole House of Bishops of the Episcopal Church in America in October, 1916, including the following declarations: 'God hates a godless and empty peace as much as he hates an unrighteous war.' 'The peace that smothers the souls is as ruthless and inexorable as the war that mangles the bodies of its victims.' 'The nations now at war whom thoughtless people pity have as much to teach us as we have to teach them. \* \* \* They rebuke our spiritual poverty by the splendor of their spiritual eagerness, which out of their tragedy brings new visions from God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice that is royal in that the Priests that offer are the victims offered.'

"We call upon our President to use his lawful powers to protect the rights, the lives, and the liberties of our people on land and sea, and we pledge him thereto our loyal support."



# WOMAN'S WORK FOR THE KINGDOM

## "EXCEPT IN SUMMER"

So the notice ran, "the G. F. S. meets in the Parish Hall every Monday night"—and then the appalling omission! "But, my dear," exclaimed Mrs. Ready-to-Halt, "I simply slave my life out for those girls all Winter, and that is all the Rector can expect of me. Besides, they wouldn't come—you know this is a Summer resort," as though that were a clinching argument!

Against this extraordinary case of short-sight, let us set the splendid example of the G. F. S. Branch at Trinity Church, Asbury Park, New Jersey—a Branch which follows a normal round of work during the Winter, but wakes with the Spring to plan for a "drive" of super-normal proportions—because it is a Summer resort. Not for itself only does this excellent Branch prepare a round of charming festivities, but with a clear and watchful eye toward the girls from city Branches, who drift to this part of the coast for their vacation. With a fine sense of community responsibility, the Branch authorities from the first have recognized the especial function of a Summer resort in ministering to the pleasure and safety of visiting girls.

So week by week notice is given from the Chancel that G. F. S. members visiting in the Park are cordially invited to the meetings of the Branch, and the invitation is accepted by many during the course of the Summer. The meetings are of varied character, and are held outdoors whenever possible. A beach party, with a frankfurter or marshmallow roast, is one favorite feature. Again a large launch takes the girls up one of the beautiful lakes for a picnic supper and moonlight ride afterwards. Or it is a cold night, and supper is served in the Parish House; or all go upon a "movie party", for the sensible Associates are very ready to join in the pleasures of the girls. Or there may be a garden party and supper given by an Associate. Or it is too hot for even such leisurely diversions, and so the whole party go to sit together at the end of a pier and talk over many matters of common interest. And the outside members, made welcome and happy, often return to their home Branches with a new love for the Society and a host of pleasant memories with which to beguile the Winter months. Doesn't it sound eminently worth while?

Now we can see more clearly what is amiss with Mrs. Ready-to-Halt. She conceives of herself as part schoolmistress, part "forelady", part probation officer and part example,—all tiresome roles, and small wonder she wants a holiday. But she is really, on her social side, a charming woman, with an unusual gift for entertaining, and if she would only let this pleasant light shine into her Branch, what a difference it would make to all concerned! If she would only let the Branch hibernate in the Winter for a couple of months, and specialize more on the Summer time, with its unparalleled opportunities, how far and wide the results of her work might spread! It is the time of the Spring planting; this is a seed worth the sowing.

«Do you live in a Summer resort?

Does your Branch close in Summer?

Are you ready-to-halt?  
DON'T.

## THE BEST THING OUR AUXILIARY HAS DONE

The best thing our Auxiliary has done is to teach what the Woman's Auxiliary is. This sounds ridiculous. Yet we have found it very necessary. An astonishing number, of women think that the aim of the Woman's Auxiliary has been accomplished when a new carpet has been bought for the Church or a new lamp for the Rectory. One Parish Branch, indeed, reported this year that they had spent the Winter making surgical dressings for the allies, and therefore had no time or money to give to Missions. The idea seems to be fairly prevalent that the term Woman's Auxiliary means Woman's Auxiliary to the Rector, or to the Parish, or, in this case, to the allied armies of Europe. Of course it is quite possible and very commendable that the women of the Woman's Auxiliary should help the Rector and the Parish, or even, from certain points of view, the allies, but it is necessary to the life of the organization that they should know and feel deeply that the Woman's Auxiliary is Auxiliary to the Board of Missions, and not to any one Rector or Parish or philanthropic organization.

The confusion arises possibly from the common use of the first part of the title without the second. As soon as we understand how general the misunderstanding was, we decided that the best thing we could do was to impress on its members the significance of the whole title, "Woman's Auxiliary to the Board of Missions". Our problem was to link the Woman's Auxiliary to the Board of Missions by unbreakable bonds. The result desired was that every member of the Woman's Auxiliary should take a vital interest in the work of the Board of Missions. Our method was Mission Study.

It has been frequently urged that the women of the Woman's Auxiliary are too busy or not inclined to be busy; or too young; or too old; or too much interested in the work of the Branch; or not interested enough, to undertake any study of Missions. In spite of all which, it is still true that the best thing any Diocesan or Parish Branch of the Woman's Auxiliary can do is to organize and foster a thorough system of Mission Study. How can any woman be a member of the Woman's Auxiliary to the Board of Missions if she has only a vague idea of the work of the Board of Missions? True, she can go to a meeting now and then, or occasionally give some gift to its work. But how valuable as members are those who do only this? How vital are the aims of the Woman's Auxiliary to them? A woman can become a valuable member of the Woman's Auxiliary only by gaining a knowledge of the Board of Missions, its policies, its problems, and its actual work in the field, and then giving herself to assist the work of the Master in which the Board is engaged. To give this knowledge by means of Mission Study, to make our Branch of the Woman's Auxiliary a real Auxiliary to the Board of Missions, with its one object to help in the extension of Christ's Kingdom, is the best thing our Auxiliary has done.

(Written for THE WITNESS by  
Laura F. Boyer, Educational Secretary of the Diocese of Bethlehem.  
April 14th, 1917.

## EVERY-DAY RELIGION

By DR. JAMES E. FREEMAN

### ARRESTED DEVELOPMENT

It is recorded that in the history of the Children of Israel when they moved from the land of bondage and were on their way to the land of promise, they came ultimately to Mt. Seir, and there for some unknown reason they camped indefinitely. What caused indecision in the movement is not related, but it is stated: "We compassed Mt. Seir many days," until ultimately the command came: "Ye have compassed this mountain long enough. Turn northward." Where, upon the great camp struck its tents and moved on its journey toward the land of promise.

It is an illustration of how a people, as well as an individual, experiences what the physicians call, "arrested development." Something happens in the life of a body and immediately it ceases to grow and expand, and we are told that when the body ceases to grow it begins to die. We constantly

observe this in the life of peoples and individuals. In his splendid book "Mr. Britling Sees it Through," Mr. Wells describes the situation in England before the war in the following way: "Nothing changes in England because the people who want to change things, change their minds before they change anything else," and again, "Unless something tumbles down here we never think of altering it, and even then we just store it up."

It was a case of arrested development, and what is true of England is undoubtedly true of much of our own American life. We come to the rut-periods where we get just about so far and then begin to move in circles, and the unfortunate thing is that we think movement necessarily signifies progress. In our great Civil War there was a long period in which there was a good deal of movement, but no progress, until at length an unattractive man without any gold braid on his uniform emerged from the Middle West, and Lincoln found in him the master of the situation. In passing it is interesting to note that it is not always men who wear the most gold

braid who do the most work, either in public or private life.

One of the causes of arrested development in either corporate or individual life is conceit, arrogance, or self-pride. We adopt the dangerous policy to "let well enough alone," and when any people or individual adopts this policy they are doomed to disappointment and defeat, and ultimately to annihilation. Let the business man think he has reached the climax of his efficiency, and let him begin to move in circles, and we know what follows. We have compassed our Mt. Seir long enough, and the challenge is irresistible to us as a people and as individuals to "move forward."

This has a striking application to our moral or religious habit of life. Somehow or other in this particular we seem more prone to suffer arrested development than in anything else. Perhaps we think ourselves good enough or as good as other people. In our religious life, cultivation and discipline are imperatively demanded. There is no easy road to goodness or perfection of any kind, and we are in a bad way when we feel satisfied with ourselves. Dissatisfaction marks, as a rule, the beginning of a change of some sort, and one of the convictions we hold is, that it is about time we had some very definite change so far as our moral and religious life is concerned. We are drifting too much. We are too much affected by fads and fancies. As a matter of fact we are too utterly self-satisfied with what we are. This whole matter of arrested development touches every phase of our individual and corporate life. Is there not a great call to the world at large today to "move forward?"

(Courtesy of the Minneapolis Tribune)

## WHY SHOULD I GO TO CHURCH?

BY DR. D. C. WHITE

### Third Reason

For the past two weeks we have considered this subject: first from the community standpoint and our responsibility for our example and influence; secondly, from the standpoint of the need man's higher nature has for realizing itself and its kinship with the highest ideal in communion with God.

Today, let us look at another reason which we may well regard as the highest of all, for it is the Christian answer to our question. We are Christians, not only because we admire the character of Christ, not only because we believe in the superiority of His moral and ethical teaching, but we are Christians because we became Christians by a definite act which established a special relationship of ourselves to Christ and by a formal acceptance of that act, its obligations and its responsibilities, made by us. When we were baptized we promised to accept the Christian faith and to obey God's holy will and to walk in the same all the days of our life. And when we were confirmed we renewed most solemnly, in the presence of God, in His House, and in the presence of a congregation of His people, our fellow Christians, these our baptismal promises. And by these two Sacraments we were made members of Christ, members of His Church, a body of men and women called by His Name, indwelt by His Spirit, engaged to worship and serve Him. And we were given and assured of His continued presence with us and that grace would be given us to do His will and service if we continued faithful.

Now it is as plain as day to a thinking person, if he is to receive help that he needs, he must go where that help is to be had and ask for it. So we do when we heed the help of a physician, the help of a friend in our work or our business. If you will to lead a decent, moral, upright life and you very soon become conscious of the fact that you need the help of One mightier than yourself, where will you go? If you feel this life is not all and you will to learn of the Life Beyond, where, again will you go? St. Peter answered your question, when he said: "Lord, to whom shall we go? Thou hast the words of eternal life." You go to Him, Who has incorporated you into His Church at your Baptism, Who has given you of His Spirit at your Confirmation, for strength and knowledge. And where will you find Him? You say when I pray to Him in secret, in my own room. That is true, but there is another place where He is and where special blessings attend those who seek Him there. He said: "When two or three are gathered together in My Name, there am I in the midst of them." That promise we claim every time we meet together in God's House for prayer and praise. This assembling of His people has the direct

sanction of Christ. He gathered His disciples into a place apart for prayer and for instruction. He gave them the Last Supper and instituted the Holy Communion in a place apart from the Passover multitudes. He came to them with His word of peace when they were assembled together in an upper room on the first Easter Day. He sent down the Holy Spirit to abide with them and to guide them into all truth when they were all with one accord in one place. And His Apostle, St. Paul, who went everywhere preaching His word and establishing congregations of His Church in every city, exhorted the men and women who had accepted Christ and had been made Christians, that they forsake not the assembling of themselves together. Our Lord wills that we, His people, meet Him in His House that we may learn His will for us, hear His Holy Word and receive help and guidance.

But man, and Christian man, has a higher duty than that of hearing and asking. It is a part of man's unique and supreme endowment, which distinguishes him from all the rest of created beings, that not only can he understand what the will of God is and can come to God as a child to its father, but that to him is given to render worship and praise to God. He can own God, not in thought only, but in words and in outward actions such as his fellow creatures can take note of. He can come into the presence of God and worship Him and render Him homage in the sight of men and angels. And this command to worship God and to confess Christ openly before men is laid upon all Christians. God said to His ancient people: "Whoso offereth the sacrifice of thanksgiving glorifieth Me." The Psalmist exclaimed: "I have not hid my righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving kindness and Thy truth from the great congregation." Christ said: "Whosoever shall confess Me before men, him will I confess also before My Father which is in Heaven." Again, He said: "Let your light shine before men." St. Paul writes: "With the mouth confession is made unto salvation." For this worship we have the example of Christ and the Apostles. Christ frequented the synagogue. He offered up the accustomed worship of a Jew in the temple which He called His Father's House, a house of prayer for all people. The Apostles went up to the temple to pray at the appointed times. St. Paul sought out the synagogues on his travels and worshiped therein. The disciples instituted a form of worship and prayers centering around "the Breaking of the Bread."

Finally, it is in this common worship in God's House that we obey the great command of Him, in Whom we believe, and receive the Divinely appointed means for the sustenance of our souls and bodies here and the assurance of our eternal salvation. For He said to His disciples and through them to us, when He took the bread and blessed it and the cup and gave thanks and gave it to them, "Do this in remembrance of Me." And this according to His promise which He had spoken before, "He that eateth My Flesh and drinketh My Blood hath eternal life and I will raise him up at the last day."

Men and women, called by the name of Christian, consider this reason why you should go regularly to God's House to hear His Holy Word, to pray to Him for yourself and others, to witness to Him, to confess Christ as your Lord and Master before men, to offer unto Him your sacrifice of praise and thanksgiving and to receive the inestimable benefits of His Sacrifice and Death for you in the Holy Communion, that you may dwell in Him and He in you.

The Mite Box Offering of Grace Church, Grand Rapids (the Rev. G. P. T. Sargent, Rector), was the largest in the history of the Parish, and was due to the fact that the children practically earned all the money themselves. "Don't ask father; earn it yourself," was the slogan, and the children took it literally. The offering amounted to more than \$425.00. The Boy Scouts of Grace Parish lately won a fifty-two piece cooking outfit as a prize in Scout competitions held in this city. They have also won a handsome silk flag, and a telegraph outfit as a result of their good work in the various Scout contests. Grace Parish had a large Confirmation Class recently, making sixty-four confirmed this year.

We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.—Jowett.

## James Potter Franks

The following biographical sketch of the late Rev. Dr. James Potter Franks appeared in the Boston Transcript under date of March 27th, signed "W. L.," which is supposed to have been written by the Bishop of Massachusetts, the Rt. Rev. Dr. Lawrence:

"A shaft of light has been cut off from Salem, and the people feel it. James Franks, who for almost half a century had shed radiance in the homes and streets of the city, has passed on.

A pastorate of over forty-six years was not exceptional a century ago. Today it is notable. Why is it that our pastorates are so short now? is a question frequently asked. The familiar answer is that only men of such intellectual force, eloquence and dominant character as filled our early pulpits can hold the people for many years. The fact is, however, that in Salem a Pastor who had no unusual intellectual power or dominance of character has shepherded a loving people for almost half a century. Rev. James Franks was not a preacher, and in Grace Church the social and institutional devices of many modern Parishes were at a minimum. Yet three generations came to Church and worshipped. The people loved him, and now mourn him.

"He had qualities even more rare than intellectual force or eloquence—simplicity, charm, humor, genius for friendship, a Christlike humility, and rare pluck. If the character of a man can be judged by his friends, James Franks was a rare character. Phillips Brooks, when Rector in Philadelphia, first discovered the frail youth. In the same Confirmation Class he presented Franks, whom he instructed in the rudiments of Greek, and Weir Mitchell, with whom, as a part of his preparation for Confirmation, he read and studied in the original the Epistle to the Romans. The call of war found Franks as a captain's clerk on the U. S. S. Minnesota, tossing off Hatteras and the Southern ports on the blockade. No sooner had Brooks settled in Boston than he commended Franks to the people of Salem, and until Phillips Brooks' death, Trinity Rectory was James Franks' second home. The giant preacher basked in the humor and sunny disposition of the frail Pastor. William McVickar, a successor of Phillips Brooks in Philadelphia and Bishop of Rhode Island, another giant, was to him as a brother. Arthur Lawrence, for a generation an ideal country Parson in the beautiful village of Stockbridge, was another dear friend, and to the lovely Rectory Franks slipped off two or three times a year for refreshment.

"Perhaps the climax of Franks' life in friendship was the summer of 1882, when Brooks, McVickar and Richardson, the architect, three giants, with their two satellites, James Franks and Herbert Jacques, then a cheery, light built, young architect, toured through Europe. On shipboard, in hotels, on the diligences in Switzerland, in the city squares of Spain and Italy, they held the center of attention. The people stared and ran out from side streets to see this strong company of Americans.

At the time Mr. Franks came to Salem a great deal of the social atmosphere of the days of its prime was there. Mrs. Franks, a woman of beauty and rare charm, kept open house and was beloved by all. Mr. Franks began his routine of pastoral calls which for forty-six years carried him into the homes and hearts of the people. His cheery spirit and pleasant humor, his sympathy and spiritual discernment, made him welcome to his people in the days of joy and sorrow. He lived at peace with all men. Having a true emphasis of the Christian faith, he counted all those who worked and worshipped in Christ's name, not as against, but for the faith. While his evangelical spirit won the confidence of the most conservative, his reading cropped out in delightful talk and a sane philosophy of life.

"With the passing of the years deep sorrows came—his wife, Brooks, and the rest dropped out one by one. It seemed to his friends as if his frail life, so dependent upon friendship, must go out with them, but year after year he worked, worshipped and called upon his people. Cheerful, serene, self-forgetful, he thought of others, nourished his friendships, and made new ones. He presented his last class for Confirmation the day before he was taken ill, and like a plucky soldier he saw life through with confidence and cheer. The great company of mourners in Salem, and scattered now through this and other countries, cherish the memory of one who has given them the inspiration of a loving Pastor and a faithful friend."