The Witness

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

FOR CHRIST AND THE CHURCH

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CURRENT EVENTS

A Budget of News From Many Quarters and Items of General Interest

Interesting Services at St. Paul's Washington, D. C.

Interesting services were held in St. Paul's Church, Washington, D. C., by the Rev. Dr. Robert Talbot, rector, on the transferred Feast of St. Paul the Apostle, on Sunday Jan. 26th. There was a largely attended celebration of the Holy Communion at 7:30 a. m. followed by a choral celebration and sermon by the Bishop of Bethlehem. At 8 p. m. addresses were made by the Bishops of Washington and Bethlehem and a resume of the work of the past year was given by the rector of the parish. It showed that much progress had been made, and that in response to a letter and budget sent out by the rector and vestry just before Christmas, there was a Christmas offering of $800 and new and increased pledges in support of parish and Missions for the coming year of over $1,200. Among the clergy in the chancel were three of the former curates of St. Paul's: the Rev. Messrs. Charles H. Holmead, Town River, N. J., Enoch M. Thompson, Vicar of the Church of the Nativity, Washington, and Wm. A. Mosher, assistant of St. Mark's Church, Washington. These services were held partly in honor of the tenth anniversary of the consecration of the Bishop of Washington, and partly to emphasize the tenth year of Dr. Talbot's rectorship. The congregations at both services completely filled the church.

Chicago Ministers Endorse Amateur Boxing.

The ministers of the Chicago Church Federation unanimously adopted a memorial to the Governor and the legislature of Illinois recommending the passage of a bill that would legalize amateur boxing and opposing bills that would make professional prize fighting possible. The ministers stated that they would heartily support a bill containing the following provisions governing boxing matches: No prizes or rewards offered; no admission fee charged; no decision rendered; no license fee charged; no commission appointed (which violates the principle of home rule); no gloves to weigh less than ten ounces; contests limited to six rounds.

"Amateur boxing is a splendid sport, developing courage, self reliance and physical fortitude." reads the memorial in part. "But the benefits are enjoyed by the participants only, and are in no degree shared by the spectators. We would have no objection to a boxing bill which fully protected the sport from professionalism and the evils which always attend its commercialization."

Bishop Greer's Fifteenth Anniversary.

In compliance with the Rt. Rev. Dr. Greer's expressed wish there were no formal plans made to commemorate his fifteenth anniversary as Bishop of the Diocese of New York, but the event was marked, on Sunday, January 26th, by the offering of special prayers of thanksgiving for the Bishop, in the churches throughout the Diocese, he was flooded with telegrams and letters from Bishops, clergymen and laymen, and words of appreciation of his life and services were spoken at the Cathedral of St. John the Divine, at the afternoon service by Dean Robbins and the Rev Dr. William E. Gardner, Secretary of the General Board of Religious Education, and special prayers were offered by the Rev. E. Briggs Nash, say the New York City dailies.

In the morning the Bishop was at Christ Church, Pelham Manor, where he instituted as rector the Rev. John McV. Haight who is also serving as Chaplain of the United States Naval Training Station at Pelham Bay.

The Bishop was present at the Cathedral in the afternoon, but took no part in the service except to offer the closing prayers.

"We expressed the hope this morning that Bishop Greer might be with us this afternoon," said Dean Robbins, "so that we could tell him some of the things that we are thinking about him and that we can't say even to one's Bishop oftener than once in five years.

"We want to tell him that he has been an American Bishop, simple, unaffected, democratic, the friend of the people and easily approached by them. And we want to tell him that he has been a devoted Bishop, never sparing himself, giving service ungrudgingly to every interest of the diocese. These are some of the reasons why we love and trust our Bishop and extend to him our affectionate congratulations today. If I were to have any quarrel with him it is because he never takes care of himself. During his recent illness, it was all his doctor and nurse could do to keep him from getting out of bed, at the greatest risk to himself, and attending a meeting, because he thought it was in the interest of the diocese."

Dr. Gardner said that Bishop Greer had taken the lead in sweeping away conventionalism, which separated the clergy from the members of their congregation and deprived religion of its vital force.

"One of his greatest messages," said Dr. Gardner, "was a plea for the destruction of this false conventionalism. The stand taken by Bishop Greer has given thousands the power to think freely on religion. He has always refused to admit the existence of walls and barriers that imagination and the tradition of the ages have been prone to force upon us."

Price of the New Hymnal

The Clerical Brotherhood of Deleware, on January 15th, adopted the following preamble and resolution:

Whereas: Notice has been received that the New Church Hymnal with music will be ready for delivery within a few weeks, and that the official musical edition has been prepared with a view to inducing congregational singing in the churches, and that the price for the hymnal is to be $1.50 per copy unless 100 or more copies be ordered at one time, in which case it will be $1.00 per copy.

Be It Resolved: That we respectfully direct the attention of the Church Hymnal Corporation to the fact that this discrimination in price is likely to defeat the object which it is their purpose to promote, as far as the small parishes are concerned.

Certain rural parishes would be unable to use as many as 10 hymnals, and would be subject to hardship by being compelled to pay 50 per cent more for the smaller number which they could use.

We respectfully suggest, therefore, that the price of $1.00 be fixed for the hymnal if purchased in quantities of 15 or over; and we do so in the belief that this modification will induce a wider use of the hymnal, and its earlier introduction in the Churches, than could be effected under the plan announced.

This resolution is offered and submitted to The Church Hymnal Corporation, in the conviction that they are just as desirous to promote the use of the hymnal in small parishes as in large ones; and that this change of plan will induce that result.

Religious Work of Y. M. C. A. Emphasized.

The announcement comes from the Religious Work Department of the International Committee of the Young Men's Christian Association that there is to be new attention to the religious program of the association as a civil institution. The religious work of the Y. M. C. A. for the soldiers at home and abroad has been a magnificent piece of Christian statesmanship. Many of the country's strongest ministers, including a number of Priests of the Church have been sent overseas to deliver the message about Jesus Christ to the soldiers in France. Religious work secretaries, both ministers and trained Y. M. C. A. men, have remained with the troops in the camps and overseas, putting into effect a program of religious education and inspiration which has borne much fruit, as is evidenced by the single item of the War Roll cards. Three hundred and twenty-one thousand of these cards have been signed and sent in to the Religious Work Bureau, signifying that many men have pledged themselves to be disciples of the Lord Jesus Christ and specified the Church of their preference.

Reading Matter Sent to Alaska Greatly Appreciated.

Corporal H. A. Forsyth, Quartermaster's Corps, U. S. Army, Fort Liscum, Alaska, writes to the Editor of The Witness, under date of January 4th: "I wish to thank you ever so much for the papers you sent me. I also wish to thank the kind-hearted people who responded to my request for reading matter, published in your valuable paper. Their generosity is highly appreciated by the men and myself in this far away, lonesome place. I believe the war has brought men nearer to God than ever before. The men I come in contact with are all eager and anxious to know more about God and religion than ever before. I expect to be here until June of this year. The Peace Conference bill is not signed and until it is and everything is settled I cannot hope to be discharged. It will also take time to get away from here as the transportation is very slow. I would therefore appreciate it very much if the generous readers of The Witness would send us more reading matter. We can use to good advantage all that may be sent. Thanking you in advance for the favor, and trusting to hear from you soon, I am, etc."

Relief for the Near East.

Hundreds of cities and counties throughout the country have exceeded their quotas in the $30,000,000 campaign of the American Relief Committee for Relief in the Near East, and the Committee report that scores of communities are driving ahead for an over-subscription. On the part of national, state and local committees there is a common determination to continue the campaign until the minimum sum of $30,000,000 is obtained. Keeping in mind the fact that more than four million people in Armenian, Syrian, Persian and Greek cities are dependent for their food upon the effort of this organization, the Committee started the campaign on January 12th. Utah raised her entire quota of $100,000 on the first day of the drive. Ohio has secured a little more than $1,000,000 of her quota of $1,640,000. Michigan in the first week obtained $575,000 toward her quota of $900,000. These states have made the best showing of any that started the effort on the scheduled date.

MUNIFICENT GIFTS TO SEMINARY

Prayer Connected With Bequests and Donations to Western Theological Seminary

Friends of the Western Theological Seminary, of which the Rev. Dr. Wm. C. DeWitt is Dean, and Churchmen generally who are interested in students for the ministry, will rejoice over the large gifts recently made to that institution, announced in the February numb of the Diocese of Chicago, as follows:

If there is any other explanation of an unusual incident than that prayer was actually concerned as an efficient agent in the line of causation, there are a good many Christians who prefer to accept another explanation. But that prayer is such an agent is a perfectly reasonable assumption to a man who believes in a God Who knew before the foundations of the world were laid, that a petition for a particular good would be offered in the Chapel of the Western Theological Seminary on the morning of February 2nd, 1916. Granted that God is big enough, why should He not have built the universe with provision for that prayer and its answer, incorporated into the eternal plan?

To some the story of a prayer connected with a gift of over $100,000 will seem visionary—a clear case of false induction. To others it will seem as it did to Margaret Murdock. The first part of the story was told in The Diocese in March, 1916. Let it now be retold with the sequel:

At the service in the Seminary chapel on the evening of February 1st, 1916, the Dean addressed the faculty and students in these words: "Daily at the Altar for more than ten years the prayer has been offered that God would move the hearts of His people to supply from the wealth He has given them in trust, whatsoever is needed for the maintenance and upbuilding of this Seminary.' That prayer has been heard and answered in the funds necessary for such maintenance and for some increase in our endowments, year by year. But the support, after all, has been meagre and confined to a very few subscribers. It seems as though the magnitude of the purpose for which this institution stands, compared with what it has received, must indicate that our prayers are not functioning properly. Tomorrow a luncheon is to be given at a hotel down-town to which many wealthy Churchmen have accepted an invitation. The Seminary and its need of large endowments is the chief matter to be brought before their attention. Some great good should come out of that meeting, and I believe it will—whatever may be the attitude of those present—if we do our part. This is God's work and He expects to be consulted with regard to it. And so I ask you all to be here at the early Eucharist tomorrow morning, and put all your heart into the Seminary prayer with special thought of this coming meeting. Pray with faith — expectation — and something will drop so that you can hear it."

Never was there more concentrated prayer in the Seminary chapel than on that morning. The meeting downtown was educationally valuable, and there was some talk in hundreds of thousands of dollars. There was one challenging pledge of $5,000 if $50,000 were raised, another of $10,000 if $200,000 were raised; but at that point a committee was appointed to determine what had best be done for the Seminary. One pledge of $1,000 a year for five years was made at the time, as well as several smaller ones. (At the end of the five years that $1,000 pledge was more than capitalized.) But near the close of the meeting, when disappointment was being keenly felt by some, and considerable relief by others, a messenger came in with a letter for the chairman. Opening it, he found a check for $2,500 with the following note from Mr. Russell D. Hill:

"Towards the endowment of the Western Theological Seminary on this the one-hundredth anniversary of my father's birth. I hereby subscribe $2,500, knowing of no way in which better to pay my respects to a good man."

The particular significance of this gift seemed to lie in the fact that the donor had never been a contributor to the Seminary funds, and in what he said to the Dean a few days later: "I feel the force of the circumstances which you mention. I believe, with you, that it was an answer to prayer. I know very little about the Seminary, and I had no intention of giving anything until the impulse came to me. I hope, as you suggest, it may be the means of accomplishing something large."

A good many subscriptions much larger than this have been made to the Seminary; but we are now tracing this one in particular. It was peculiar in this: "It came out of a clear sky." The Dean said many times that it was bound to have a sequel. A few days later he was writing to Miss Margaret Murdock of Charleston, S. C., with whom he had become acquainted through her interest in a student. In this letter he related the coincidence of the unlooked-for subscription. Her letter in reply contained these words:

"Your letter has impressed me very much. I have sent it to others to whom it may do good. It is like some of the things in Daniel. The dear Lord is very near to us. I feel it more and more. Your Seminary shall be remembered when I die."

Miss Murdoch died in October, 1917. In her will she made the Seminary the residuary legatee; and the residuary portion of her estate was 87 per cent of its entirety. It has come into the possession of trustees, and is conservatively valued at $110,000,—all in income-bearing securities.

Who Miss Murdock was—is—will be told later; but what she would want said of her is that she was a woman who believed in God, who spent her life in His service, and who regarded her property as a trust given her by Him to administer.

This bequest, together with other donations of $59,000 this year (received from various sources) have put the Seminary out of the jeopardy in which it has lived for thirty-four years. The recent greatly increased cost of maintenance partly responsible for this year's deficit of $2,500 will exhaust a considerable part of the income from these funds; and many such bequests and donations will be necessary to the strong establishment of this Institution. A sustentation fund will still be necessary; and a score of desirable developments are awaiting the gifts of other church people who believe in God and in prayer, and in a properly equipped ministry. The Dean hopes sometime to see a community house in the (deteriorating) neighborhood of the Seminary, manned by students under direction.

At their annual meeting at the Seminary on January 15th the trustees were greatly rejoiced at the excellent condition of the Institution in every respect: "a going institution," as it was put. It is one of a few theological schools that have weathered the war without breaking down in some directions. It still remains to be seen what impetus there may be towards the ministry on the part of the men who are being demobilized.

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WEEK BY WEEK WITH THE MINOR PROPHETS

By the Reverened FRANCIS S. WHITE, M. A., B. D.

The Yearning of God is the general title given by Dr. Moulton to that section of Hosea's prophecy contained in chapters eleven to fourteen, inclusive. In his notes on this section Dr. Moulton says:

"This is an elaborate dramatic presentation of the Divine Father yearning over his rebellious Ephraim (Judah being occasionally included with Ephraim). It is drama of peculiar kind: the greater part of it is alternating monologue, the Divine Being represented as swaying in alternate moods, between tender reminiscences of Israel's youth and his own loving mercies, and outbursts of righteous indignation and threatening. At the end Repentant Israel of Ephraim enters into the drama, and monologue changes to dialogue. When once the principle is caught, and the paragraphs arranged, further analysis is unnecessary."

SUNDAY: "Yet I taught Ephraim to go; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat before them." In the wonderful picture from which this text is taken, the prophet describes the Lord as loving His people from the time that He chose them as a little child-nation out of the pompous array of Kingdoms and peoples which surrounded them, and tied them to Himself by a moral and historical connection which they never entirely forgot or disregarded. What happened to Ephraim happens to every child brought up in a Christian household, where God is recognized as Father. Little by little such children grow into a realization that God loves them, and has always loved them, even before they distinctly heard a call to follow Him. If this description includes you and me, let me ask this: When we finally heard the call, how many of us realized that ahead of us lay discipline, oftentimes a hard discipline? Into everyone's life there comes a time when leading strings are changed into the bands and cords of a harness. Every-day work is discipline enough for the average man who really works and does not shirk. When the harness of daily toil over the rough ways of life begins to rub and chafe, a man finds out that what he needs is the soothing human alleviating touch of friendship: "Never whip a horse pulling a load up the hill" remains in my memory out of the advice given me in childhood days. Let us ask ourselves if we try to be to our fellows what Jehovah was to Ephraim. As these young friends of ours show the strain of an uphill pull, do we approach them as Hosea pictured Jehovah approaching Israel, coming to them, touching them gently and with sympathy? And do we strive to bring these tired, chafed, irritated, discouraged souls to the place where God lays before them "meat they wot not of?" Perhaps half the misery of the average parish could be lifted from the hearts of parishioners if we remembered "to draw with the cords of a man, and with the bands of love," that is approach them with genuine sympathy and a humane gentleness of both word and deed.

MONDAY: "Ephraim feedeth on wind, and followeth after the east wind; he continually multiplieth lies and desolation; and they make a covenant with Assyria, and oil is carried into Egypt."

"Ephraim feedeth on wind" is translated by some "Ephraim herds the wind." The figure is familiar. The wind stands for that which cannot satisfy, that which must be controlled, which is unreliable; to assimilate the unsatisfying, uncontrollable, unreliable, is to make one's self into a being who hunts the sirrocco, whose touch means fever, devastation, ruin, desolation. The wind herder becomes a liar; the liar begins by deceiving himself; he multiplies lies because deceit has entered into his bones, and the poison spreads through thought and word and deed until desolation marks his course through life.

To make a covenant with Assyria is to put one's trust in appearances. Assyria is a type of world power. World power is imposing and captivating. The man who counts on reaching a satisfied old age by courting world power is fooling himself; and God in this story has written large for him his fate. "Carrying oil into Egypt" is to make the fruit of one's labors pay tribute to the dreamy hold of sensuous existence. As we study Hosea's Ephraim and see how his own self-deceit played havoc with his religious, moral and social life, let us resolve that no matter what the cost is of playing the game of life straight, that we will pay that cost cheerfully, if only to save ourselves from the fate of the wind herder and sirrocco chaser.

TUESDAY: "When Ephraim spake with trembling he exalted himself in Irael; but when offended in Baal he died."

In this verse we see the key which opened to Ephraim the door of progress. What is there about the self-confident man that rouses in us feelings that are hard to define, but whose result generally is irritation? "Humility" has been largely confined to a vision of Uriah Heap, rubbing his hands in oily revolutions, and cringing his way to favor and fortune. But Uriah Heap was at heart a coward; and only heroes can know what real humility is. No man is expected to make himself a door-mat, or a stepping stone for his fellow travellers on the upward climb. The strong, the wise, these have learned what trembling means as Hosea saw it in the early history of Ephraim. One cannot hope to rise in any scale of life by adopting humility as an atmosphere, nor seeking to acquire a reputation for humility. Humility which is the modern equivalent for Hosea's "trembling" cannot be acquired. Real strength, true knowledge, can be acquired, and when acquired they have an atmosphere of humility, which men sometimes call relative modesty. Let us pray and labor and work the very best we know how; and our contacts with people who are conscious of the sight of God, will call out that trembling which will save us from perishing. To offend in Baal, is to use false religious observances so that they seem true; and hence cause stumbling on the part of others, and if persisted in, result in our own death.

WEDNESDAY: "I will ransom them from the power of the grace; I will redeem them from death; O death where are thy plagues? O grave, where is thy destruction?" The power of the grave! What is it? Death! What is it? What are the plagues of death? What destruction lurke in a grave? To one whose conscience is clear, whose life is an open book, whose aim has been to take up the day's work in the strength given for that day, death and the grave have more and more lost their plagues and power and sting as the Christ walked with them. Where the Christ goes with a man, there goes life, there goes light, there goes peace. This has been proved so often, and is being proved so frequently, that if grave and death give us pallor and palsy, it is because there is some unforgotten doorway in the past out of whose depths peer desolate eyes. See the Christ, keep Him close, and this old saying of Hosea will prove its value in your own personal life.

THURSDAY: "Take with you words and return unto the Lord." There are only certain words which Ephraim could have on his lips if he was returning to the Lord. They are the words which come from the heart, and are meant for the heart of the Lord. What keeps us from confessing our sins? What keeps back the apology? What keeps back the cry for pardon and peace? Pride. The deadly sin, whose opposite virtue is humility. "Take with you words" means to carry to God the confession of our sins, not our sinfullness. When we tell of our sins one by one to God, the telling breaks our pride, the tears follow the telling, the peace dries the tears and steadies the will, and starts the restitution. How conscientious are we in our self-examinations? If we slide over the admonition to examine and know ourselves, it will be very difficult to find all the words which we should take with us as we return unto the Lord. In character building, confession plays a very prominent part.

FRIDAY: "I will be as the dew unto Israel."

Oh the cooling touch of the dew of God's forgiveness! Dew means flowers and grass and out of doors; dew means absence of the artificial and unreal, the sensuous and the deceitful; and reeking altars of unholy love fade into the background of cool air, and glistening waterfalls, and evergreens growing on help-giving hills. Dew means life and fragrance and fruitage. Dew is a call to us from man-made, artificial conditions, to that relation where the Presence of God is a sign of close living to His covenant conditions. God help us to make all our endeavors bear the cooling touch of His pardon and peace.

SATURDAY: "Who is wise and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein."

This epilogue to the whole book is a summons "to us to lay this book to heart in face of our own problems and sins." Why not do it? And why not make our Saturday prayer a call to God to help us never more to sin against His love. Let us see to it that we do not reject nor abuse the holy love of the Holy God, because we have learned from Hosea that if we reject or abuse that love, we slay in ourselves the power to feel its presence—and that spells for us the doom of hell!

DIOCESE OF MISSISSIPPI.

The Rev. W. M. Green Re-Elected Bishop Coadjutor.

The ninety-second annual council of the Diocese of Mississippi was held in St. Andrew's Church, Jackson, on Wednesday, January 22nd., the Rev. J. L. Sykes, rector of St. John's Church, Laurel, and President of the Standing Committee, presiding in the absence of Bishop Bratton, who is engaged in war service in France. The Rev. William Mercer Green, rector of St. Andrew's Church, was unanimously elected, and for the second time, Bishop Coadjutor of the Diocese. He was placed in nomination by the Rev. Albert Martin, rector of Trinity Church, Yazoo City, and editor of the Church Diocesan News, and the nomination, which was the only one, was seconded by a number of clergymen and laymen. It will be remembered that Dr. Green declined his election by the council in 1918 on account of a technical flaw in the proceedings, although no question would have been raised by the Bishop, the clergy or laity of the diocese had he seen fit to accept. His formal acceptance at the missionary meeting in the evening, although expected, gave great satisfaction to all concerned.

$15,000 was apportioned to the Missions and Parishes to rebuild the Bishop's Home which was destroyed by fire at Battle Hill, Jackson, on January 16th. Mr. R. H. Hill was appointed chairman and the Rev. J. H. Boosey secretary of a committee to make the apportionment. A special agent will be placed in the field to raise the fund.

The elections and appointments of officers were as follows:

Secretary—The Rev. Albert Martin, Yazoo City.

Registrar—The Rev. Nowell Logan, D. D., Pass Christian.

Chancellor—The Hon. A. M. Pepper, Lexington.

Treasurer—Mr. I. W. Richardson, Meridian.

Standing Committee: Clerical—The Rev. J. Lundy Sykes, president; the Rev. Albert Martin, secretary; the Rev. Messrs. L. W. Rose and Charles E. Woodson. Lay—Mr. Marcellus Green, Mr. R. H. Green, and Dr. Dunbar Rowland, Jackson; Mr. P. S. Gardiner, Laurel.

Deputies to the General Convention: Clerical—The Rev. Messrs. J. Lundy Sykes, Albert Martin, G. Gordon Smeade, L. L. D., Walter E. Dakin. Lay—Mr. Marcellus Green, Jackson; Hon. A. M. Pepper, Lexington; Mr. P. S. Gardiner, Laurel; Mr. Frank H. Andrews, Vicksburg.

Alternate Deputies: Clerical—The Rev. Messrs. H. H. Sneed, E. S. Gunn, R. E. Boykin, C. E. Woodson. Lay—Dr. Dunbar Rowland, Mr. L. E. Davis, R. H. Purnell, I. W. Richardson.

THE BIBLE IS THE WORD OF GOD

The Character, Extent and Significance of the Inspiration of Scripture.

By the Reverend THOMAS F. OPIE.

(Concluded from last week)

Some may ask, "If the Bible isn't infallible in every direction, how can we claim for it any infallibility whatsoever?" We have endeavored to show that though the Bible may not be flawless in respect of vowel points, in words and nomenclature, in natural science, etc., etc.; nevertheless, a high character of divine inspiration enabled human writers to lay down rules of life and doctrines of belief sufficiently infallible to lead man to Christ and to salvation—and to furnish him to every good work. But how can this be if these men were not infallible in every respect and transcendently superhuman in every utterance and thought? We answer in the words of an eminent writer on the subject, "Must a man be infallible in every direction in order that he may be a trustworthy guide in one direction? Must a physician know all about farming and mining and law and navigation in order that he may direct us in the matter of health? Do we regard it as perilous to the doctrines of a preacher, if in some quotations in his sermon he mistake the author's name? The great geniuses in poetry, or painting, or music, or mathematics, are indifferently acquainted with many matters outside of their own province. If this be God's ordinary course of teaching in such things, is there not a strong presumption that He has adopted the same course in teaching religion?" . . . "These Scriptures are God's inspired lesson—books for humanity. Their writers are the great masters for the teaching of the world. . . . If a man wants to train himself for righteousness and for God he will make himself familiar with the masters and the nations and the writings inspired for that purpose."

It is the fool who has said in his heart, "There is no God"—the inference being that the wise man knows beyond peradventure that there is a God. Science, Philosophy and Nature are now at one in proclaiming the fact of God and in this modern day it is the rarest exception to find a man who has the temerity to deny the fact of an overruling Providence—and thus place the stamp of "fool" upon himself. If, then, there is a God, it follows beyond peradventure that this Majestic and Omnipotent Being has given man, as the subject of His Kingship, a revelation of His Divine will—for man cannot conceive of a Kingdom without laws, or a King without mandates—and if God has given us a revelation of His will, where is it to be found except it be found in the Sacred Scriptures we call the Word of God? It follows, too, that a Divine and Spiritual Being so transcendently superior to and above mankind must have put His Spirit upon Man in order to communicate His wishes to humanity—thus we say that the Bible is the Word of God, because it discloses God to man, even as man's words reveal to his fellow-man his character and his will. And, in order that man might grasp God to the extent of revealing Him to his kind, he must needs have been inspired by the very Spirit and mind of God Himself,—else it would have been impossible to conceive Him, much less to convey His divine Wishes and mandates to His human subjects. And so we say that not only is the Bible the very word of God, but that it is the Divinely inspired and Holy Word of God. And this Divine Book, though attacked through the centuries by infidel, agnostic and caustic critic, has well attested its superiority and its inspiration—and has stood like the grand and impregnable old Rock of Gibraltar, dashing the oceanic waves of belittlement and criticism back in blinding and confusing spray into the very faces of its enemies, its foes and its critics. To quote again:—"The Bible, diamond like, casts its luster in every direction; torch like, the more shaken, the more it shines; herb like, the more pressed, the sweeter its fragrance."

Again, and finally, "The proof of the inspiration of the Bible," to sum up in words of a well-known writer, "in its essential message, is to be found in the life-giving effects which that message has produced." The Bible has the qualities claimed for it as an inspired book. These qualities, nothing but inspiration could have given it. It leads to God and to Christ; it gives light on the deepest problems of life, death and eternity; it discovers the way of deliverance from sin; it makes men new creatures. The Word of God is a "pure word"; it is a "tried" word—a word never found wanting by those who rest themselves upon it. The Bible that embodies this Word will retain its distinction as the "Book of Inspiration" till the end of time. Yea, verily, when the pen of the foe is dry and the voice of the critic is muffled, and his cry is silenced forever, the loud clear bugle tone of God's own Word will sound on in ever clearer and ever sweeter tones, like the voice of many waters, charming the hearts and consciousness of man and lifting him ever above the sordid things of this mundane sphere into the very realm of the Great God Omnipotent who reigns in the heavens.

"O Word of God, incarnate, O Wisdom from on high,
O Truth unchanged, unchanging, O Light of our dark sky;
We pray Thee for the radiance that from the hallowed page,
A lantern to our footsteps, shines on from age to age.

It floateth like a banner before God's host unfurled;
It shineth like a beacon above the darkling world;
It is the chart and compass that o'er life's surging sea,
'Mid mists, and rocks, and quicksands, still guides,, O Christ, to Thee."

SOMETHING THAT CAN'T BE BOUGHT.

There are some things we need that money alone will purchase. Food and clothing for the body are among those necessities. Dollars and cents count tremendously here. There are other things that can't be bought, and they are not nonessential, either. We might say they are rather what our hearts crave for most. Such for instance is HAPPINESS. A man who fails in being happy and has been successful in every other way has really missed it. Is it not pathetic that a man should so fail? Yes, it is. Particularly when we remember there was absolutely no need for it. He can have HAPPINESS if he will. While it is independent of all money, yet it can be ours. It never comes accidentally. It is never a legacy that happens to fall on us. What then must we do? This is just the question. There is a Will far greater than our own. In fact, it is greater than all the wills of men put together. It is the Will of God. Man can be happy, and only so, as he earnestly and persistently tries, throughout life, to do the Father's Will.—The Open Air Service Card, Pittsburgh, Pa.

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MY FATHER'S BUSINESS

A Practical Consideration of Parish Problems and the Way to Solve Them

By the Rev. DAVID CLARK BEATTY

THE CLERGYMAN'S PLAN.

First let us get a correct perspective.

Consistently with despising money for selfish ends, a **sufficient** salary is absolutely necessary for the **efficient** working of the brains and hearts and bodies of Bishops, Priests and Deacons, in precisely the same degree that it is an absolute necessity for the purpose of insuring the efficiency of other high-priced managers of other great and lesser enterprises.

No man can do high class work if he is worrying about his **increasing** indebtedness, the support of his family or the proper education of his children .

For the good of the Church at large, a clergyman should invariably refuse a less than sufficient salary.

Perhaps the discharge every few years of all the Clergymen in the Bankruptcy Court would make him more efficient. There is ample precedent for this in the business world.

Perhaps the celibacy of all priests might relieve the strain on them financially and thus increase their efficiency—though it would seem from observing another Church that the financial strain on **laymen**, gladly though they seem to bear it, is more, rather than less.

A rector who is thoroughly inefficient on $600 a year **might** be highly efficient on $6,000 a year.

We **should**—all of us—before we accept a call, make the Vestry guarantee (and with sufficient collateral!) the raising of an adequate working capital to insure the running of the business of the Church under our management in that particular parish, to its full capacity.

Every Vestry should become a "Lloyd's," each Warden and Vestryman underwriting **his** proportion of the salaries and the cost of the maintenance at least of the business end of the Church—the Rector has all he can do to supply the capital for the spiritual and moral ends.

A survey and manual budget are necessary.

Perhaps the items of such a survey and budget should originate with the Rector, who with the help of Ecclesiastical Actuaries could estimate the cost of running the Church and its Parish activities in a way that would indeed make it a "going concern." The Vestry might be given the privilege of enlarging but not of cutting down any item!

The Rector should do no work that can as properly be done by some one else under his general direction. That is the only way any man can possibly multiply himself. His particular end of the business requires his undivided attention and thought and prayer, free from all petty details of administration.

He should **not** try to make calls on **everybody.** Preliminary calls at least, may better be made by parish visitors who will wisely reduce the number of **his** calls to those by which he can **produce.**

And this, not that he may withdraw himself into the shell of his study for all the hours of the day and night, but that he may get **more and more** in touch with his fellow men and experience a thousand lines of contact in his field instead of mere social touch.

He must capitalize his prayers, his contacts and his studies, to be sure, in the quiet of his study and library, in his directions to his business associates, so that his preaching may not strike the walls of his church edifice and fall lifeless and ineffective on the floor between the pews.

For **his** end of the work is
"Too great for haste,
Too huge for rivalry."

Both the Clergy and the Laity of the Church must learn their lesson and be not in the least impatient for immediate results if the means best for the ends are to be used.

The time is not lost which is spent in perfecting the machinery of a correct office system, providing there is a reasonable assurance of ultimately acquiring a staff efficient in numbers and qualifications

We are commanded to "bring men home to God"—to go after that which is lost **until we find it.**

To do so effectively, we need a follow-up system.

No name should be abandoned until all the temporal needs of the individual are placed in the way of being fully met by the enlistment of such **secular** agencies as may best be suited for attention to the particlar case.

Nor until the higher and controlling needs of the same individual are conveyed to him through Baptism, Confirmation and the Holy Communion.

And then he must be induced to do his duty in the support of the Church and to take up such Christian work as the Holy Spirit may call him to do.

To follow up means that the directors of all parish activities and the Bishop and the Rectors of other Parishes and many other persons must be advised of names and details.

It means constant watchfulness on the part of the office force that such names be not pigeon-holed.

It means parish calls, phone messages, letters personal and general, dodgers and hand bills sown broadcast, notices of meetings.

It means "stirring up pure minds by way of remembrance" in a thousand different ways, when the personal touch of the Rector is impossible.

It means constant tactful suggestions that will lead to Missionary support, civic reform, good citizenship, social service work and everything else that is good—for everything should be put in touch with the Church and made part of men's religion.

Light-hearted pleasures are just as necessary for the well-being of the members of a parish family in their Churchly contacts as in their domestic relations.

But the boys and girls who ignore their parents and shirk all the duties of home, riding all the time in their own whirligigs of pleasure are most certainly not entitled to any voice in the management of their homes though they must have a place to eat and sleep

And no man or woman, boy or girl should be permitted to have any say in the management of the social and (to the worldly) more attractive life of the parish or permitted to touch more than the hem of the skirt of parish social life until baptized and confirmed and attending with reasonable regularity the service of the Holy Communion

Who can doubt that Baptism, Confirmation and Holy Communion would then become of real and substantial value in their eyes instead (as now) of no meaning and small value.

So we can help wingless people to "mount on the stepping stones of their dead selves to higher things."

IN MEMORIAM.

Rt. Rev. Arthur L. Williams, D. D.

The news of the sudden death of the Bishop of Nebraska came as a shock to his friends.

Bishop Williams was born at Owen Sound, Ontario, Jan. 30th, 1853, the son of a Presbyterian clergyman.

While in charge of a division of the Burlington R. R. at Longmont, Colo., he became interested in St. Stephen's Church, where he acted as lay-reader, and developed an interest which caused him subsequently to apply for Holy Orders. He graduated from the Western Theological Seminary at Chicago. He was a pioneer missionary at Meeker, Colo., where he built a church, and was a leavening influence in that whole community, that is felt today.

He was in charge of St. Paul's, Denver, for a short time, and was called to Christ Church, Chicago, where he was much beloved, and from which place he was elected Bishop Coadjutor of Nebraska, and was consecrated on St. Luke's Day, 1899, succeeding to the office of Bishop on the death of Bishop Worthington, Jan. 7, 1908.

It has been my privilege to be intimately acquainted with Bishop Williams from the date of his consecration, having assisted in his election, until the present time, and I held him as one of my dearest friends.

He was a man capable of friendship to an extraordinary degree and one in whom confidence was never misplaced.

He had the full dimensions of a child of God. He was broad in his sympathies, energetic in his service, devout in worship, a wise administrator, a sympathetic pastor, a vigorous preacher, a genial friend,—to know him intimately was to love him dearly.

His was a personality that radiated warmth and gave of itself in winsome influence.

He rests at Longmont, Colo., where he began his career as a Churchman, and in the Diocese where he worked so faithfully as a missionary.

He is survived by his wife and adopted daughter, Mrs. Irving Benolken.

"When the virtuous is present, men take example of him, and when he is gone, they desire him; but he weareth a crown, and triumpheth forever, having gotten the victory, striving for undefiled rewards."

I. P. J.

The Rev. L. F. Anthony.

The sad news has come to the Church in the District of Asheville, of the death of one of their youngest priests, the Rev. Lee Frontis Anthony, at the Mission School at Valle Crucis, North Carolina, where he was stationed. His death, which was due to pneumonia, occurred on Sunday, January 5th, the Eve of the Epiphany.

Mr. Anthony was the last priest but one to be ordained in the District of Asheville, May 15th, 1918, being the date of his ordination, which was at the meeting of the last Annual Convention in Asheville. In its isolated location, many miles away from any other Church Mission or Parish, Valle Crucis is a difficult field for a young priest, and this saintly man in his death had to do without the Church's ministrations, save for the prayers of a faithful teacher. "Blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors."

In his short ministry at Valle Crucis Mr. Anthony followed in the steps of priests and teachers, who have served the Church in this mountain spot for 75 years. As a deacon he ministered in his home town, Lincolnton, N. C., assiting the rector of St. Luke's, the Rev. Cyril E. Bentley, a Seminary friend.

Mr. Anthony graduated from the General Theological Seminary in 1917, and was ordered Deacon at St. Luke's, Lincolnton, July 22nd, of that year. Part of his previous education had been received at Patterson School, N. C., and as a student for the ministry under the Rev. A. S. Lawrence, of Hillsboro, N. C. Frontis Anthony was beloved by all, and has won his laurels as a faithful minister of the Church. His mother and sister were unable on account of a snow storm, to reach Valle Crucis before he died, getting to within a few miles of the place. They took the body back to Lincolnton for burial.

The following minute and resolution were passed by a recent meeting of the Asheville Clericus:

The Clericus of Asheville has heard with deep regret of the death of the Rev. Lee Frontis Anthony, who was ordained to the priesthood in this District less than a year ago. At the beginning of a promising career, possessed of lovable traits of character, and of marked ability, he has been withdrawn from the Church Militant to the Church Expectant. May he rest in peace!

Resolved, That a copy of this minute be forwarded to the family of the deceased priest with the assurance of the warm sympathy of the members of the Clericus.

The evil you have done to others will remain throughout eternity; the evil you have done to your own soul will spread.

Sow in the flesh, and you will reap corruption; yield to passion, and it becomes your tyrant and your torment; be sensual, self-indulgent, indolent, worldly, hard—they all have their corresponding penalties.—Robertson.

A well-known member of Congress, who was a candidate for re-election, was addressing an audience in a New England village. Warming to his subject, he paused dramatically after repeating a Biblical injunction peculiarly applicable to his line of discourse, and then exclaimed:

"But I do not need to quote scripture to the good people of Winchester, everyone of whom, I am sure, knows his Bible thoroughly, from Genesis to Exodus!" — Lippincott's

A SEARCHING QUESTION

By the Rev. JAMES E. FREEMAN, D.D.

One of the most memorable utterances that has come from the lips of Lloyd George contains this pregnant sentence: "Are we to lapse back into the old national rivalries and animosities and competitive armament, or are we to initiate the reign on earth of the Prince of Peace?" Here is a man who has, perhaps more than any other, been the helmsman for the Allied nations in the great world war. His vision has never been clouded nor have his lips uttered an uncertain sound. Now that the strife is over, he stands before his own great nation (never greater than today) and asks his people, as well as the civilized peoples of the world, this profound question.

We believe it goes to the very roots of the situation with which we are now confronted. Put in another way, the question is, shall the future civilization of the world be built on the theories of force and selfishness, or shall it be built solidly and firmly upon those ideals governing human relations as enunciated by Jesus Christ? Even a League of Nations must have something more to safeguard and render it effective than paper agreements, however well executed.

There is much talk today about "spiritual ideals," but let us not forget that spiritual ideals must be rooted and grounded in well conceived and unchallenged principles. Germany tried Nietzsche and Bernhardi and, as a result, one of the strongest and mightiest governments the world has ever seen has utterly collapsed. It is a stupendous failure, the logical result of a misconception of what constitutes the governing principles of life. It carries us back in thought to earlier empires built upon like foundations. It is all very well to talk about spiritual ideals and the phrase is popular today, but spiritual ideals will not continue in force without principles that underlie them and out of which they grow.

We have relegated religion, the religion of the Man of Nazareth, to a place of unimportance. We have given its institutions a place in our system that, after all, is inconsequential, and the tenure of these institutions has been largely determined by the caprice or the generous tolerance of each succeeding generation. Of course, the church has been regarded as a useful, even if ornamental, factor in our social life. Let us be perfectly clear that the church as a propagator and inspirer of the principles of the Prince of Peace must have a more secure footing in the new world systems, else we shall have tragedies more colossal and disastrous than those we have witnessed in the last four years.

If we are frank, we must admit that the principles of religion have played a very inconspicuous part in the past in governing human relations, hence the failure of so-called Christian civilization as recorded during these frightful years. The religion of the Prince of Peace, to which the English Premier refers, will not govern in the affairs of men simply because we have Gothic buildings standing on the corners of our streets. A keen observer once said: "Parthenons ceased to exist in Greece when Parthenons ceased to exist in Greek men's souls." This goes down to the foundation of the large question which Lloyd George propounded.

The rule of the Prince of Peace involves the complete recognition of His principles of life, and this recognition, let us understand, demands the readjustment of our individual and corporate habits in all their relations and the daily exemplification of these principles. To talk about spiritual ideals and all that, or to contrast the rule of the Prince of Peace with the pagan rule of a war lord, is quite engaging and interesting, but if we really mean what we say then let us again enthrone Him, who called Himself the Son of God and the Son of Man, in our hearts and consciences. This will mean LIVING our religion rather than talking about it, as one of our statesmen has said: "We must make our practice square with our profession."—Courtesy of The Minneapolis Tribune, (December 8, 1918).

THE SANCTUARY OF PRAYER.

A PRAYER FOR THE PEACEMAKERS.

O Thou Prince of Peace, who has blessed the peacemakers, and has called them the children of God: Give wisdom and courage to those who at this time are chosen to be counsellors for the making of peace, and for the establishing of the security and the liberties of the nations on enduring foundations. Guide them by the grace of Thy Holy Spirit, and crown their labors with abundant fruit, for the benefit of Thy Church and all the peoples of the world. We ask this for Thy love, who art blessed for evermore, our Saviour, Jesus Christ. Amen.—Hawaiian Church Chronicle.

A Prayer to be Used Upon Entering the Church.

Almighty and Everlasting God, send Thy blessing upon this Church and upon those who minister therein. Bless this congregation and grant that the people here assembled may realize Thy presence. Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name; through Jesus Christ our Lord. Amen.

A Prayer at the Close of the Service.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. Amen.

From Church of Our Saviour Bulletin, Akron, Ohio.

The Rev. David R. Covell, Rector of Christ Church, Washington, D. C., has been appointed Vicar of Trinity Church, and will enter upon his new duties on February 12th. Trinity is one of the largest and handsomest of the Washington churches, and has a splendid Parish House adjoining. The Vicar will introduce institutional features into this old down town parish and big results are confidently looked forward to by the people of Washington. The opening service in the Parish Hall will be addressed by the Secretary of War, Mr. Baker. The Rev. Mr. Covell outlined his plan in a very vigorous and eloquent way before the Churchman's League.

To feel, and yet to do and dare, is to be truly noble.—R. S. Macibethus.

In the Memorial Hall at Harvard University are some beautiful sentences frescoed on the walls in Latin. But as the workmen painted them, they could only put the colors and letters as they were told, without understanding them. So we often write our lives in an unknown tongue; we can only do as we are bidden, but in God's good time there will be read out in some heavenly language a life-story we never dreamed of, full of glory and blessing.—The Sunday School Chronicle.

Some one asked Raphael how he made his wonderful pictures, and he replied, "I dream dreams and see visions, and then I paint my dreams and visions."

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EDITORIAL

THE ETERNAL LIE.

"The earth is the Lord's and the fullness thereof,"—so wrote the psalmist.

If this be true, it involves certain obligations on us as tenants.

As St. Paul says: "All things were created by Him and for Him."

And in the same strain the four and twenty elders chanted before the throne,

"Thou are worthy, O Lord, to receive glory and honor and power, for thou hast created all things and for thy pleasure they are and were created."

If all this be true and not a piece of superstitious fiction, then I am inclined to think that the most important factor in a man's life, without which he cannot even start right, is this very thing, whether he recognizes that God has a claim upon him which he dare not neglect.

It was his failure to put God first that caused the terrible indictment to be made against Belshazzar.

"The God in whose hands thy breath is and whose are all thy ways, thou didst not glorify."

I am firmly of the opinion that all of the mess in which our modern civilization is involved began in the fact that the Kaiser glorified himself and patronized God, and that the diplomats of the earth left God out of their diplomacy, and that the business of the world forgot God, and that the scientists of the world could not rise above things, and that the workingmen of the world thought only of themselves, and that the whole thing was a mess because the world in its self-centered policies did not believe that God had created all things and that for His pleasure they are and were created.

If God desires that His creatures serve Him, we have the right to expect that He will so reveal Himself to them that they can do so.

And first, as St. Paul points out, God revealed Himself in His creation in such a way that spiritual truths are clearly seen, being understood by the things that are made, so that, if man studied the natural world, he could easily understand God's eternal power and Godhead. This we may call, natural religion, yet as St. Paul points out, those who made a study of the natural world, neither glorified Him nor were thankful, but because vain in their imaginations, and professing themselves to be wise, they changed the glory of God into pagan idols, and then having fashioned God to suit their desires, they gave themselves up to all kinds of uncleanness, so that the pagan world in St. Paul's time was full of the vilest evils. As St. Paul puts it, they changed the truth of God into a lie, and worshipped and served the creature more than the Creator.

So God made another revelation of Himself, not merely in nature, but in society.

He took one race of people, the Jews; and He made them His people in the sense that they were to show forth to the world His eternal power and Godhead.

To this people He gave three things,—

(1) Moral law, as we give it to children, fencing in their growth and development by the things that are forbidden.

The fence is made up of don'ts, but like all fences, its purpose was to protect the garden. "Thou shalt not" was to safeguard the development of Hebrew life.

(2) Spiritual Theology. God was not merely the Creator, He was the sovereign ruler who was Holy and demanded righteousness of His creatures.

(3) He gave them the promise that if the attainment of righteousness lay beyond their power, there would come one, known as the Messiah, who should lead them to righteousness.

To the Jew St. Paul next addresses Himself: "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest things that are excellent, being instructed out of the law."

And then he goes on to show how the Jew had done the same things that the Gentile had done. He had accepted the revelation, but failed to model his life after it. He, too, had changed the truth of God into a lie.

Then came the final revelation of the Creator. He had revealed Himself in nature and in society, but man had loved a lie more than the truth, so "God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken to us by His Son, whom He hath appointed heir of all things."

This was God revealing Himself in a personal way, so that He might dwell among men in such a way that the truth might confront the lie.

Now the curious thing about all liars is that they hate the one who exposes their lie. This is true of big liars or little liars. The big liar who is deceiving the nation by his lies that he may enrich himself is perfectly furious at being called a liar, just as the social world has never loved the John Baptist who shows them up in their petty deceits.

Every other revelation that God had made of Himself, whether as beauty in nature, or as truth in law, had been twisted and perverted by those very ones who should have exemplified the truth.

So God sent his Son, knowing that He was the truth, and no human power could force Him to lie.

This force was there. Leaders of religion, government, society, popular thought demanded that He accommodate truth to their perversions thereof.

Read that eighth chapter of St. John and you will see that Christ was more forcible than polite toward these misinterpreters of God's holiness. "Because I tell you the truth," He said, "therefore you will not believe Me."

Curious reason for not believing Him, but a very cogent one among liars.

Try it among a group of politicians in the United States and you will find that the truth is impracticable.

It was Christ interpreting God to the liars of His day, and He knew it, for He said if this were not so, "He would be a liar like unto you."

This is the history of God's revelation, and the stumbling block to its effectiveness.

God has revealed Himself to man, in nature as beauty; in law as truth; in Christ as goodness; but man is ever the same, relying upon that specious kind of vanity which takes the true, the beautiful and the good and transforms them into lies. Man changes the truth of God into a lie and worships and serves the creature more than the Creator.

It is because of this tendency in man to be false, that Christ is hated by men.

Of course, if Christ can be changed to suit popular demand,—

If, instead of being the Son of God, who speaks as one having authority, who is uncompromising in His demands and unlimited in His claims, Christ can be reduced to the Pantheon of supermen.

If popular teachers can take from Him His Divine nature and make Him merely a professor of Ethical Science, then all opposition to Him will cease.

The opposition which Christ met from the world has never been experienced by those who champion the so-called liberal Christ.

It is not the teaching of Christ, nor the promises of Christ, nor the influences of Christ that excite the opposition of men.

It is rather the uncompromising Christ who makes Himself equal with God, the Sacramental Christ, who claims power through the agencies which He instituted, the divine Christ who will not share His sovereignity with others, it is this Christ whom men say they will not have to rule over them. And yet there is no other course open to the disciple, for the historic Christ claims just such allegiance as the world declines to render Him, and the only Christ who has been a potent factor in the regeneration of mankind has been that Christ who sitteth on the right hand of God.

It is more and more apparent that there can be no principle of unity possible between those who accept Christ as He is revealed to us in the faith of the Church, and those who change that historic figure into a mythical superman, who differed from other men only in the variety of His accomplishments.

As a matter of revelation there is only one Christ, that of the ancient creeds,. The Christ whom men are trying to substitute for that historic figure is not a revelation of God in a person, but rather the discovery of men in a character of fiction.

It is Christ and the power of His resurrection as against a fictitious superman who has no resurrection through which His power can be manifested.

The Church has one function beside which all others are secondary, and that function is to keep before the world the Christ as He is, and not as He has been remade by human hands in the interest of human vanity; who have changed the truth of God into a lie, and worshipped and served their own creature instead of the Creator.

A French boy made his servant wake him every morning with the cry: "Rise, Monsieur le Comte, you have great things to do today!"

QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

Is it True that the Church does not Trust its Laity?

This question was suggested by the article which Mr. Hector Baxter wrote in The Witness of January 11th. I read with much interest the criticism of my old friend, Mr. Baxter, and felt that most of his points were well taken, but I am not at all sure that I can agree that the failure of the Church to trust the laity is responsible for the conditions complained of, and that largely because I believe there is no ecclesiastical organization in the land that trusts its laity more.

The laity of the Episcopal Church are given an equal power and responsibility with the clergy in all of its legislative councils.

If in the primitive Church it was true that nothing could be done without the Bishops, it is equally true in the Protestant Episcopal Church that nothing can be done without the laity.

I have been aware for thirty years of the tendency of the laity to criticize the clergy and also of the clergy to find fault with the laity, and I am inclined to think that whatever the responsibility is that it is one that is equally shared. When, therefore, we say that the Church does not trust the laity, we must define the Church as both the clergy and the laity, for they combine to form the Church.

Now this resolves the proposition into two clauses:

(1) The clergy do not trust the laity, which may be true;

(2) The laity do not trust themselves, which may also be true.

But I am rather disposed to think that the fault really lies in the fact that the clergy and the laity do not trust God, but rather do trust in themselves that they are all right. God calls us to service. The character of that service is determined more or less by circumstances; but where there is a will to render service, there the Church will trust both her clergy and her laity.

Of course, this does not necessarily mean that we shall have a smooth time in rendering that service, nor that we can be assured of the results, but any clergyman or layman who serves in the right spirit will find his satisfaction in the privilege that he enjoys.

But service is of necessity not that which the one who serves can choose, but rather what the one who is served demands. Now, there is little difficulty in getting laymen (or clergy either) to do the things that they have determined that they want to do.

The measure of a good servant consists in the alacrity with which he performs the service to which he is called.

So I am not disposed to think that the clergy are so largely to blame for the shortcomings of the laity, nor that the laity are to blame for the lack of faith and courage in the clergy, but that each are to blame for their own shortcomings in the presence of God.

In short, there is no use of our trying to seek an alibi when our service to God is involved; it may be that we cannot do the thing that we would, but that must not prevent our doing the thing that we should. It is more of a question of one trusting the Church than one of the Church trusting us.

(Continued on page 6.)

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CURRENT EVENTS

The number of religious services reported during the war, held in the "Y" huts, is 97,848, with an attendance of 17,387,305.

The Hon. Henry White, delegate to the peace conference, is a member of the Cathedral Chapter at Washington, D. C.

Mr. H. C. Stanton, in his ninety-third year, was one of the most faithful attendants upon a Mission held in St. George's Church, Roseburg, Oregon.

The president of a parish Branch of the Woman's Auxiliary to the Board of Missions, in the Diocese of East Carolina, gave fifty dollars to the United offering when she heard the glad news of the signing of the armistice.

The Churchman's League of Washington, D. C., met in Trinity Parish Hall, that city, on Monday evening, Jan. 27th, with an unusually large attendance. The club was addressed by Admiral Stockton on "After the War —What?" The address was a most timely and inspiring one and stirred the patriotism of all present.

A Union Meeting of the Woman's Auxiliary and the Sunday School Institute of Washington, D. C., was held in Epiphany Parish Hall and was addressed on January 21st by the Rev. Dr. Cassell, a native priest of Liberia, who gave a scholarly and illuminating talk on the recent program of that field.

Private Fred Fast Horse, writing from France to Mrs. Dora C. Vannix of All Saints' School, Sioux Falls, S. D.: "All the Indian boys are doing well. I know some of the boys you mentioned and I read the Prayer Book you sent me and glad to receive it. It seemed to me as if you are my relative. Yes we all believe in Christian Life. When we get back we will be walking in the righ path."

At the evening service in Calvary Church, New York City, on Sunday, January 26th, there was a procession of the thirty parish organizations. Three of the organizations have been started since the Service of Guilds was instituded in 1918. The Men's Missionary Society is said to be the oldest parochial association in New York City. Bishop Lloyd, President of the General Board of Missions and a member of the parish, preached the sermon.

A course of teacher training lectures was given under the auspices of the Board of Religious Education of the Diocese of Louisiana, in St. George's Church, New Orleans, La., by the Rev. Walter B. Capers, D. D., January 13-17, on the following topics: Education, Sunday School, The Teacher, Jesus the Teacher, Suggestions Relating to the Christian Nurture Series. Conferences were held at the close of the lectures.

Sometime ago visitors were viewing the old Vestry Book of St. Paul's Church, Edenton, N. C., and the Col. Edward Mosely chalice and paten of 1725, and other old things, says the Mission Herald, and they casually asked the Parson, the Rev. Dr. Robert B. Drane, "When did you come to the Parish?" His casual reply "In '76", elicited a startled "'76!" which was quickly allayed by his "1876", and so, with restored equanimity, all his other statements were kindly received.

The Rt. Rev. Dr. Thomas C. Darst was consecrated Bishop of the Diocese of East Carolina four years ago on the Feast of the Epiphany. Since then he has confirmed fifteen hundred and thirty-one persons; received thirteen Postulants; admitted twelve candidates for Holy Orders; made twelve Deacons; and ordained eleven Priests. There are sixteen more clergymen in the Diocese than there were when he was consecrated Bishop, and when the six clergymen, who are now in war service, return to the Diocese, there will not be a vacant mission or parish in East Carolina.

The Advent Call campaign conducted by the women of St. John's Church, Florence, S. C. resulted in much good to the parish which promises to be Columbia, S. C. The Parish was about to close the year with a deficit of one thousand dollars, but the amount was raised and the Parish ted the new year out of debt with a small balance on hand. On January 12th Bishop Darst confirmed a class of twenty persons presented by the rector, the Rev. Wilmer S. Poynor.

To illustrate the poverty of some Clergy in England—a correspondent sends the following to the Church family newspaper—A well to do and kindly parishioner, once gave his Vicar, who was a poor man, a pair of boots. A short time after, the two men met, and the layman, happening to remember the boots, looked down at the Vicar's feet, and was surprised to see, the old, and should-be discarded boots still in evidence. "Why, where are the boots I gave you? You've not given them away, have you?" said he. "No, indeed, but they are my **Litany Boots.**" "Litany boots, man! What do you mean? The Vicar smiled. "Well, you see, when I kneel at the litany, my feet are pretty visible to the congregation, so I keep the boots you gave me to wear, when I say the Litany, hence they are my *Litany Boots!*"—The Diocese of Trinidad.—B. W. I.

Private Joseph C. Lamb at the battle of Chateau Thierry was struck by four bullets without being wounded. Two bullets passed through his clothes. One was stopped by a Prayer Book and another was turned aside by a metal pencil. The page of the Prayer Book pierced by the bullet bore the words, "He shall live another day." He came unscathed out of the battle, was captured by a German patrol, and escaped and, for the second time, cited for bravery. In recognition of his first act of bravery at Soissons, Gen. Le Grand of the French army pinned the croix de Guerre on him and kissed him on both cheeks. "It wasn't so bad to have the General kiss me," he said, "but every French walking patient in the hospital had to come around and do it too!" After lying sightless and dumb for several weeks, following his experience at Soissons, he began to recover. Now he is at home in Chicago with his cross on his blouse and two wound stripes on his arm.

The Church of the Redeemer, Elgin, Ill., Rev. James Madison Johnson, Rector, will celebrate the 61st anniversary of the organization of the parish on Feb. 17th. This celebration will mark the successful completion of a two months' campaign to cancel the entire church debt of $9,000.00 The campaign was inaugurated by a Parish supper at which Bishop Griswold introduced Dr. Wm. W. Newell, a Church Financial Specialist, whose appeal brought pledges in the one evening of $6,800. A strenuous follow-up campaign by the men of the Parish has raised the balance. The campaign has not only raised the debt but has aroused the Parish to an enthusiasm and unity of effort never known in its history. The debt raising campaign was the culmination of three years of intensive effort. A small Sunday School room was enlarged into a Parish House in 1915. In this work 112 men did $3,500.00 worth of work themselves. In 1916 the church was gutted by fire, three weeks after it had been entirely redecorated. In 1917 the Parish spent $16,000 utilizing what was left of the old Church building in the construction of a new and much larger building. The financial drive just completed leaves the Parish free from all debt.

The Rev. George Parkin Atwater, rector of the Church of Our Saviour, Akron, Ohio, has been granted a leave of absence by his vestry and will spend the month of February in California.

Dean Woodruff has started at the Cathedral in Sioux Falls, a Men's Religious Study Class for discussion of topics of vital Church interest. The first subject considered by the men was "Why Pray?"

Uncle Eph, a colored philosopher known to the Washington Post, is responsible for a new reading of the old proverb, "Where there's a will there's a—won't.'

A Portrait of Bishop Hare Unveiled in the Capitol of South Dakota.

An event of particular interest to the State of South Dakota and to the Church in that Missionary District, and to Church people generally, occurred in the Capitol at Pierre on January 15th at the Ninth Biennial Meeting of the State Historical Society, which was held in the Representatives' Chamber of the State Capitol, when a portrait of the late Bishop Hare was unveiled. The presentation of the portrait was made by Bishop Burleson and was graciously accepted by his excellency, Governor Peter Norbeck. It will hang permanently in the hall of the State Capitol. For many years there have been portraits in these halls of men closely connected with the history of South Dakota. The absence of Bishop Hare's portrait was particularly noticeable for no man has done more for the upbuilding of South Dakota than did this Apostle of the Indians. To him is due more than to any one man the Christianization of the Dakotas. But his work as a citizen was by no means confined to his Indian brethren. At a time when South Dakota was a by-word in the country for its loose divorce laws, Bishop Hare fought the evil often almost alone, extending the old ninety day Residence Act to the present law. He founded schools, not merely among the Indians but also among the whites, which made a tremendous contribution to the development of the State. Surely no portrait could hang in the Capitol, as the expression of appreciation for great work in the development of the State —than that of Bishop Hare. The portrait was unveiled by Dr. Helen Peabody, Principal of All Saints' School. The Invocation was offered by the Rev. Luke Walker of Lower Brule, who was the first Indian Minister to be ordained to the priesthood by Bishop Hare. During the exercise the large audience sang Bishop Hare's favorite hymn: "The King of Love My Shepherd Is." Colonel P. F. McClure, President of the Historical Society, and the principal feature of the evening was a paper prepared and read by Bishop Burleson, dealing with Bishop Hare as a citizen and his service to South Dakota.

A representative body of some twenty or thirty men and women who had been associated in close ties of friendship with Bishop Hare and had been helpers in his work acted as a presentation committee.

Pittsburgh Resolution on the Death of Theodore Roosevelt.

At a meeting held Monday, January 20th, of the Pittsburgh Clerical Union of the Episcopal Church, the following Resolution was adopted on the death of Theodore Roosevelt, and a copy engrossed and sent to Mrs. Roosevelt:

"Very rarely in the remarkable history of our nation has a man filled as large a place, and wielded such a sweeping influence, as can be said, without the slightest exaggeration, of Theodore Roosevelt. He was a man, fearless, aggressive, able and far-sighted. Behind, and in all these outstanding traits, was a strong Christian spirit. His departure into the life of the world to come has created a void on earth. Our sense of loss language cannot adequately describe, but the fragrance of his complete life, with all its many noble influences, will ever remain with us. This imperfect tribute we gladly and enthusiastically make in the name of the Pittsburgh Clerical Union of the Protestant Episcopal Church, assembled Monday morning, January 20th, 1919. Praying that the consolation of God our Father may be specially granted to Mrs. Roosevelt and the family, and that Divine guidance may be theirs."

The Kingdom of Heaven Will Make Its Way in the World.

Bishop Morrison of Iowa, in a letter to Mr. Hector Baxter of Minneapolis, Minn., referring to the latter's friendly criticism of the Bishop's article on "Religious Conditions in the West and Southwest," says, "I believe that what you say is a clear statement of the conditions as they exist. I have great faith in the Kingdom of Heaven and I am sure that it will slowly make its way in all the affairs of the world. I am sometimes troubled about the condition of the Church, but I believe the Church is an instrument used by our Lord for the extension of the Kingdom.

Many times in the Church's history there have been periods of declination and ineffectiveness, but the Church has shown a marvelous power of recovery, and I believe that in due time the Church will be able to present its message more clearly, and that the mind of the people will be more responsive. The changes that are necessary will come slowly; they must come slowly in the very nature of things, but they are coming. It only remains for us to be faithful in our several stations and by word and deed to encourage every attempt to better conditions."

The Bishop has asked Mr. Baxter to attend the Convention of the Diocese of Iowa next May and talk along the lines of his letter, which was published in the January 11th issue of The Witness.

Stephen D. Thaw Ordained Deacon at New York.

There was a large congregation, including many clergymen, present in the Church of St. Mary the Virgin, on the Festival of the Conversion of St. Paul, January 25th, to see Stephen Dows Thaw ordained a Deacon, says the New York Herald. In six months he will be advanced to the priesthood.

Mr. Thaw is the eldest son of Mr. and Mrs. Benjamin Thaw, of Pittsburg, New York and Newport, R. I. They are prominent members of the Shadyside Presbyterian Church, Pittsburg.

The officiating prelate was the Right Rev. Cortlandt Whitehead, Bishop of Pittsburgh. The candidate was presented for ordination by the Rev. Henry Whitehead, a curate at St. Mary's the Virgin, but no relation of the Bishop. Other clergymen at the altar were the Rev. Dr. J. G. H. Barry, rector of the church, and the Rev. Drs. Delaney, Pomeroy and Peabody.

The mother of the young deacon entertained the clergy and members of her family at a luncheon in her home, No. 640 Park avenue. The home of the young clergyman and his wife is at Elmhurst, Long Island.

Among those in reserved seats at the service were Mrs. Thaw, wife of the candidate; Lieutenant Colonel William Thaw, 4th, aviator, who has just returned from France, and Mr. and Mrs. Alexander Blair Thaw, uncle and aunt of the candidate.

For the present the Rev. Mr. Thaw will be a curate at St. Mary's Church, where he has been serving as an acolyte and Sunday School teacher. In 1907, after being graduated from Harvard, he went to Syria for the Presbyterian Board of Foreign Missions and taught in the Syrian Protestant College.

American Church Building Fund Commission.

At the Annual Meeting of the Commission held on January 16th, 1919, the retiring officers were re-elected, and reports for the preceding two months and for the year ending December 31st, 1918, were presented. Six gifts, aggregating $2,900, were reported as having been promised to St. Andrew's Church, Moose Lake, Minnesota, St. James' Church, Mobridge, South Dakota, St. James' Church, New Castle, Indiana, St. Mary's Rectory, Wind Gap, Pennsylvania, St. Paul's Rectory, Clinton, North Carolina, and Grace Rectory, Port Lavaca, Texas.

The reports for the year showed an increase, in spite of adverse conditions, such as the War, cost of materials and labor problems, of about 70 per cent on the gross business of the preceding year. Negotiations of nineteen Loans have been completed to aid in the erection of nine Churches, six Parish Houses, three Rectories and one Church and Parish House, amounting to $84,400. Thirty-nine Gifts have been granted to complete the erection of thirty-three Churches and Chapels, three Rectories and three Parish Houses, amounting to $18,943. Fourteen Grants have been made for five Churches and Chapels, seven Rectories and three Parish Houses, amounting to $11,050. In addition to these payments, the Commission has approved of twelve Loans amounting to $44,050; of four Grants, amounting to $2,600; and of twenty-one Gifts, amounting to $10.050; a total of $56,-700, payments for which will be made when the necessary papers are in hand. The gross total of business for the year amounted to $171,093. These figures added to the reports of previous years show that the Commission has loaned something over a million dollars to six hundred and twenty-four Churches, has made forty-one Grants, amounting to twenty-nine thousand dollars and nine hundred and forty-seven Gifts, amounting to two hundred and fifty-seven thousand dollars.

Dr. Van Allen of Boston Honored.

"To the Rev. William H. van Allen, D. D., of the Church of the Advent, has come a special honor in having been selected with others to go to Europe to expound his views in that special field of activity which has brought him to the fore since the beginning of the great war," says the Boston Transcript.

"Because of parochial duties, Dr. van Allen will not be able to leave this country until the end of April. On Sunday at a special meeting of the Corporation of the parish of the Advent he was granted a six months' leave of absence with full salary, and it is understood that those in touch with the purposes of this trip are enthusiastic over the results to be attained.

"This offer comes from the National War Work Council of the Y. M. C. A. which, it is understood, has been approached by the government to select eighty men whose loyalty to the nation is not to be questioned. The work is in no sense such as undertaken by the army of Y. M. C. A. secretaries, but is of a larger and more far-reaching character. In fact the visit of these eighty men, some of whom will start immediately, is of significance at this time when a spirit of unrest is prevalent and is said to be seizing some of the American troops. In this connection it is suggested that perhaps the peremptory order of the government forbidding the American troops from talking to German women has a deeper significance than is apparent on the surface. One of the chief purposes, therefore, of the visit abroad of these staunch Americans may be to combat these mischievous laws.

"Dr. van Allen's activity as an exponent of American constitutional democracy and his ardent opposition to Bolshevism and kindred doctrines are recognized; and his knowledge of Europe will serve him in good stead in his prospective trip. He is intimately acquainted with Belgium and almost as much so with France and neighboring countries. His latest visit abroad was in the summer of 1914.

THE CHURCH KALENDAR.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."
—Bishop Coxe.

The lessons in the following kalendar for the week ending Saturday, February 15th, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

February 9th—Fifth Sunday After Epiphany.

Isaiah lv.
Matthew xiii. 1-23.
Wisdom ix. 13-x. 12.
Corinthians xi. 17-end.

Monday, 10th.

Isaiah lvii.
Matthew xiii. 24-end.
II Esdras i. 4-37.
Romans xiv.

Tuesday, 11th.

Isaiah lviii.
Mark iv. 21-34.
II. Esdras iii.
Romans xv. 1-13.

Wednesday, 12th.

Isaiah lix.
Matthew viii. 18-27.
II. Esdras iv. 1-21.
Romans xv. 14-end.

Thursday, 13th.

Isaiah lx.
Mark v. 1-20.
II. Esdras iv. 22-43.
Romans xvi. 17-end.

Friday, 14th.

Isaiah lvi.
Mark v. 21-43.
II. Esdras iv. 44-. to 20.
I. Thessalonians, i.

Saturday, 15th.

Isaiah lxii.
John v.
II. Esdras v. 21-end.
I. Thessalonians ii.

We are all, by nature, creatures of imitation. For one person who leads, thousands follow. And even the person who leads has followed.—C. J. Vaughn.

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VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

Must Be on Our Guard Against Bolshevism.

"There is no need of any panic on Bolshevism, but we must be on our guard, said the Rev. Dr. Manning, rector of Trinity Church, New York, in an address at a luncheon of the New York Republican Club. "We must watch it in some high places, in cleverly edited magazines, among the notoriety hunters, misguided college professors and in the disloyal yellow press, all of which are giving aid to un-American propaganda. This is the time when we should say, 'Put none but Americans on guard.' It is the day for action by men who believe in freedom—that freedom which came to us from the Magna Charta and finds its glorious expression in the Declaration of Independence and the constitution of the United States.

"There is room here only for one flag, one allegiance and one language. We must beware of the false propaganda carried out under the high sounding name of internationalism. The true internationalism must be built upon loyal and whole hearted patriotism and nationalism, if we want to make the world a better place than it ever has been."

A Ringing Challenge to Religious People.

"One hesitates to address a letter to the public press," says the Rev. Samuel C. Fish, rector of St. Ann's Church, Bridgehampton, and of St. John's Church, Southhampton, Long Island, in a communication to a local paper. "There is always someone who feels called upon to take up the cudgel, particularly if he nourishes a private grudge. Furthermore one shrinks from using the powerful position of the sacred ministry in a way that seems to reflect discredit on the well meant decisions of public officials.

Nevertheless the attention of earnest religious people should be called to the insistent, even if it be unconscious, attacks upon religion which have been launched in recent times under the guise of public welfare or health.

During the coal shortage Churches were forced to combine or close altogether in many instances, while the saloons, to cite only one form of secular activity, apparently were under no such necessity. A Church that maintained its regular services an hour or two on the Lord's Day was suspected of being deficient in patriotism. No such charge was brought against the beneficient "gin mill," spreading its blessings over the entire week.

Later on when the gasless Sundays went into effect—a cruelly unjust discrimination against the working classes, whose only time for automobile riding in most cases was Sunday afternoon—again it was the Church that was hit. Many people who lived at a distance were kept from the public worship of Almighty God for fear of being thought unpatriotic.

In the meanwhile the clergy were constantly besieged to preach on war topics and needs, so that in many places pulpits were monopolized to the wellnigh complete exclusion of the Gospel, and in addition we were patriotically expected to turn over our congregations and give up our services for the benefit of secular meetings of varied and sometimes questionable value, at most of which the guage of a speaker's patriotism was the intensity of his hate, and we were counted as pro-enemy if we failed to grin with pleasure over the whole proceeding. I protest that the righteousness of our cause was vindicated when we refused to hate, and it was a holy war because we were determined to smite the scales from a blinded people, made blind by sin against God and man. In the desperate attempt to hold on to that vain thing called popularity, innumerable ministers throughout the country simply followed the crowd. One of the saddest spectacles I know is the almost complete loss of leadership on the part of the representatives of the great free Churches of America.

And now, when there is unusual sickness, traceable in many cases to the unwise collecting of crowds for secular celebrations, with eating and dancing and song, we are forced to close our churches, from which, if ever, a steady stream of intercession should be addressed to our merciful Father in heaven. In a time of greatest religious need, that is, our altars are under the ban! The united prayers of the faithful are prohibited; To pagans they are, of course, useless. I can hardly believe that Christian people are prepared to subscribe to such an opinion. It is permitted to frequent stuffy stores and barrooms but not churches. Business goes on as usual. Are we to understand from the acquiescence on the part of both ministers and people alike that dollars are everywhere regarded as of more consequence than souls? If so, God have mercy on us!

But passing by the undue stressing of a theory of disease which, if pushed to the extreme, would make us all cringing cowards, in the customary walks of life, and which, if it is not the cause, at any rate tends to exaggerate the panicky condition that possesses people—a theory which, along with the widespread emphasis upon mere physical health, is largely responsible for quack religious and fake nostrums—the clear deduction that one is compelled to draw upon such an unwise and questionable move, taken together with the related facts that I have mentioned, is that there is a growing discrimination against religion which is iniquitous and uncalled for, and against which religious people need to arm themselves, before our hard won rights and liberties, secured by centuries of consecration and devotion, shall be stripped from us completely.

As a matter of fact philosophy has a more immediate bearing upon life than the common man suspects, and the meaning of all this that I have pointed out is that the philosophy of materialism is insistently seeking the mastery—the philosophy, mark you, that was at the root of the vast and unholy impertinence of Germany, and because of which that mighty nation, by divine judgment, has been hurled into unheard of depths of humiliation.

I would be a coward and untrue to my sacred trust as a minister of God, if I did not point out what constitutes a ringing challenge to religious people."

He Who Offers God a Second Place Offers Him No Peace.

"We must not be made fearful if the form of our religious expression changes with the advancing years," says Bishop Touret of Western Colorado. "The essence of real faith remains, and God is God and Christ is Christ just as much today as when the Apostles walked upon the earth. But we must keep our sense of proportion: first things must come first. There are so many interests that engage our time and attention in these modern days that often religion gets crowded out. It gets our left-over time and our left-over strength. John Ruskin said once: 'Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place offers Him no place.' Now it occurs to me that there are many people who are giving God a second place. I meet them on the train; I meet them at their homes; I meet them in their offices; they are always most friendly and cordial, but I do not meet them in Church. Our congregations are altogether too small. They would be much larger if God were given first place instead of second place.

One of the most serious dangers which threatens the Church in the West is the irregular attendance at the Church services. Our interest in Church depends almost entirely upon our regularity of attendance. All kinds of excuses get in the way. Only determined effort is going to save to us this most helpful habit—for it is largely habit. We can only get back into regular Church-going by making it a habit, and a regular habit, just as regular as going to school, or going to business, or going to breakfast; if it be only an occasional habit, it will soon be given up."

CHICAGO BRANCH OF THE WOMAN'S AUXILIARY.

Officers Report Successful Year's Work—Bishop Anderson Addresses Annual Meeting.

The 35th annual meeting of the Woman's Auxiliary of the Diocese of Chicago was held in St. Timothy's Church, North Central Park Avenue, on Friday afternoon, Jan. 30th. The beautiful chapel was crowded with women for the opening service at 1:30, prayers being read by the priest-in-charge, the Rev. C. M. Andrews, who also extended to the women his hearty greetings and welcome.

After the Benediction was pronounced by Bishop Anderson, the convention assembled in the spacious auditorium adjoining the chapel, where the business session was conducted by Mrs. E. P. Bailey, the Diocesan President. The annual reports of the various officers were most gratifying. The treasurer, Mrs. Clinch, reported all pledges to the Board of Missions for the past year overpaid. Mrs. Easton reported for the Junior Auxiliary that all pledges had been paid in full. Mrs. Wilson reported twelve established branches of the Young Women's Auxiliary and all pledges paid.

Miss Griswold, the educational secretary, spoke of the work of normal classes and mission study classes and referred to the remarkable class in the Church at Freeport, where 90 members are enrolled. Mrs. Randall gave the report of the committee on the "House of Church Women," and said that this organization is an outgrowth of the Provincial meetings; its membership is to include all Churchwomen, whether Auxiliary workers or not. Its purpose is to study all work in which women are engaged, special attention being paid to schools and institutions in which women and children are interested. The excellent work of the Church Periodical Club was told by Miss Van Schaick. She stated that 525 current periodicals, over 4,000 magazines, cards, calendars, prayer books, books, games and boxes of literature have been sent this year. Many people have sent their periodicals directly to army camps. There should be a librarian in every parish.

Mrs. Lampman reported for the United Offering, that 800 blue boxes have been distributed this year; there are 214 women missionaries at home and abroad. A resolution was adopted to raise a special Victory Thank Offering, the drive to be conducted in February.

Deaconess Fuller spoke of the gratifying results of the Advent Call and urged all parishes to undertake the "follow up work." She urged the delegates not to forget the importance of intercessory prayer in connection with all work for the Master. Our service must be three fold: spiritual, intellectual and personal. Study classes and conferences should be more largely attended; every parish should be represented. The offering for the day was then taken, and the amount, eighty dollars, will be given to the Rev. A. R. Hoare, for his work in Alaska.

Following the reports, the President gave her annual address, which was heard with great interest.

Bishop Anderson presided during the election of officers, which resulted as follows: President, Mrs. E. J. Randall; vice-presidents, Mrs. Frederick Greeley, Mrs. H. B. Butler, Mrs. Nathan Cowith; vice-president (southern district), Mrs. R. H. Lawrence; vice-president (northern district), Mrs. W. J. Burt; vice-president (western district), Mrs. E. E. Morrell; corresponding secretary, Mrs. E. P. Bailey; treasurer, Mrs. Geo. Clinch; recording secretary, Mrs. A. W. Hobart; secretary of boxes, Mrs. R. Deane; educational secretary, Miss Clara Griswold; director of monthly meetings, Mrs. E. A. Kirkland.

Following the election of officers, Bishop Anderson addressed the convention, giving in his usual interesting manner a spicy resume of the year's work in the Diocese. He referred to the past year of unusual strain in all departments of work, and said that the effect of the war on the Churches was to stimulate strong Churches and make weak Churches weaker, in most instances. He spoke of the depressing effect of the epidemic and said that the missionary conditions in the diocese had caused much anxiety for a while. Then came a resurgence of faith and determination, and the year 1918 finally ended in a better financial condition than for many past years. It was a remarkable year in discharging debts in some missions. He spoke most appreciatively of the fine work done in St. Timothy's Church, where the convention was in session. This fine property cost $64,800; the Board of Missions gave to this plant $2,000 as a starter. There was a debt seven years ago of $12,000, now reduced to $6,000. This is a brilliant story! It is the policy of the Board to give small places a start. He said while we have organized no new missions this year, if we haven't lengthened our cords, we have strengthened our stakes. He spoke of the various Church institutions in the Diocese, and referred especially to the Theological Seminary, whose endowment has been increased $160,000; $100,000 came in one lump from a Churchwoman in South Carolina, and the balance from people in Chicago. While the past year has been a struggle, there have been many things to give us new courage for 1919.

Following the Bishop's remarks, a social hour was enjoyed, dainty refreshments being served by the ladies of the Church.

LETTER FROM THE BISHOP IN JERUSALEM.

Jerusalem, Epiphany, 1919.

My last Epiphany letter was written early in November, 1917, when Allenby's great attack on Gaza and Beersheba had only just begun, and the capture of Jerusalem was still nearly six weeks ahead. Now, not only has the whole of Palestine and Syria been set free, not only has Turkey been notably and thoroughly beaten, but the great collapse of the German Alliance has taken place, the armistice has been signed, and we may all hope that an abiding peace will soon be proclaimed.

In this first Epiphany Letter I have written under any but war conditions, there is little need to tell you in detail all that has been already accomplished in Jerusalem and Southern Palestine, both by military authorities, and by the British, American and Jewish Relief Funds. Large amounts of food, clothing and medicines have been distributed; orphanages, soup kitchens, dispensaries and hospitals have been at work for many months; thousands of people have been given employment; a broad gauge railway has been brought across the desert from Egypt to Jerusalem; spring water has been laid on and brought to the city; law courts administering real justice set up; and thus, in many different ways, the people have been given an earnest of what they may expect under a civilized government. What this government will be, we do not yet know, but it is now pretty certain that at any rate it will not be Turkish. Speaking at the Annual Meeting of the J. & E. M. on October 30th, Lord Robert Cecil spoke as follows:

" * * * I cannot imagine any conceivable solution which will ever again tolerate, so far as we can prevent it, the blasting and blighting influence of Turkish rule. That is a bad dream, gone forever, never to be revived."

Although the authorities have not yet been able to give permission to the Missionary Societies to resume their work as such, they have readily admitted to the country many of the missionaries, and it is owing to their noble efforts that the relief work has been carried on. We may now expect that before very long the country will be in a sufficiently settled state for the restriction on missionary work to be removed.

Many of the former missionary buildings are in use for one branch or other of relief work. Few of them have been damaged, though a great deal of the furniture has been removed. There is still need for more money for the restoration and reserve funds, while expenditure has already begun in connection with certain parts of the relief work, which can properly be financed by the J. & E. M. We find that the cost of conducting all missionary institutions is already greatly increased. Building will be far more expensive owing to the high prices and the scarcity of materials. More land, as it is required, will cost a great deal more than ever before. We are also deep in plans—the discussion of which brought me to England for a time last autumn—whereby we may make use of openings for missionary work as they arrive.

For some of these openings, especially in educational directions, large additional grants will be required, and it has, therefore, been a great relief and satisfaction to me to find that the General Funds of the J. & E. M. have increased so remarkably during the last year. I desire most specially and heartily to thank the Secretaries and the contributors in the U. S. A. as well as in New Zealand and Australia, whence most of the extra funds have come.

May I once more invite you all to send me your contributions, and—where they are not already allotted to some other Society—let us have your Good Friday offerings for the work amongst Jews and Moslems in Bible Lands.

Steps have already been taken to secure more workers—quite as important a matter as the supply of funds—and, in addition to our former staff, several new candidates are already in view. We have some serious losses to be made good, owing to the death of one of our Residentiary Canons, Canon Campbell, and the resignation, owing to ill health, of another, Canon Hichens, leaving only one of our former number. I am thankful to have secured, in the place of one of the above, a representative of the Church in Australia, in the person of the Rev. Stacey Waddy, formerly Headmaster of the King's School, Sydney, who has already spent many months in Palestine as an Army Chaplain.

Please pray more earnestly than ever for those of us who are your representatives in the Holy Land, and for all the work and all the plans in which we are now engaged. Not by might, nor by power, not by funds nor by workers, can Divine work be accomplished, but by the ever-present Spirit of the living GOD.

I remain,

Yours very faithfully,

Rennie MacInnes, Bishop.

P. S.: Send all offerings through Rev. J. H. McKenzie, Howe, Indiana.

QUESTION BOX.

(Continued from page 4)

What is the exact meaning of the word "communicant" in the law of the Church?

The Lord only knows, for the Episcopal Church either doesn't know or won't divulge it if it does.

One might frame a riddle something like this and find many legal defenders in the councils of the Church.

Riddle: When is a communicant not a communicant?

Answer: When he doesn't communicate.

That sounds silly, I know, and it is silly, but nevertheless I have found it to be good law in several of our dioceses.

"Why define a communicant?" asks my legal friend, and I answer, "Why define anything? An American citizen? A Mason? A subject for the draft? Let us live in the indefinite! It is so easy."

As a working hypothesis, I would define a communicant of the Church as one who believes in the Faith, and has accepted the authority of the Church, and obeys its reasonable demands upon his faith and service.

I submit that an inactive communicant is dead so far as life of the Church is concerned, and should be duly informed of that fact, as St. Paul informed the incestuous Corinthian. That doesn't mean that he cannot be restored but, like our German friends, that they cannot be restored unless they repent.

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

Spare Rooms and Parlours,.

The following editorial from the Boston Herald, published some time ago, brings up past memories to those of us who have lived long enough to have experienced the old time "spare room" and "parlour."

"An English clergyman, the Rev. Dr. Hopkins, recently poked all manner of fun at the 'spare bedroom,' reserved for the visit of the minister. For this he was taken to task by those saying that he should urge the ventilation, not the abolition of the room 'maintained by humble hospitality.' One writer described the spare room, like the parlour, as a Victorian invention; but the parlour was a British institution before Victoria ascended the throne.

Mortimer Collins, in one of his rambling delightful novels, asked nearly fifty years ago if there was then a parlour all through England; whether the drawing room had exterminated it: 'Parlour! How I like the word! A room for chat, talk, gossip. A room without stiffness. A room for afternoons. It had no antimacassers; and the big mastiff lounged in to see who called; and there might be a volume of Swift or Fielding on the window seat.'

The spare room and the parlour, or best room, in the old fashioned New England dwelling houses, would seldom have pleased Mortimer Collins or the Rev. Dr. Hopkins. The two rooms were stiffly furnished; they were stuffy. If the blinds were not closed, the window shades were drawn.

The bed chamber was opened only for the visit of some important guest; the parlour only on grand occasions, a wedding, a funeral, though some families sat there in awful state on a Sunday afternoon. The bed chamber was heated by a floor hole for warmth from the room below. This hole covered by carpet was a trap for the guest in temperate weather. In winter a warming pan mitigated only in slight degree the chilliness of the sheets. The parlour was ornamented with artificial flowers under glass; portraits of forbidding ancestors or the contemporaneous dead; portraits in oil, daguerreotypes, silhouettes of Grandfather Amos and Aunt Lucinda. There were sea shells on the mantelpiece, or in families of more doubtful piety, frivolous figures of Dresden China. Gift books, 'The Keepsake,' 'Forgetmenot,' 'The Women of the Bible,' Mrs. Sigourney's poems were on the marble-topped centre table. Chairs and sofas were instruments of torture.

There was a smell of mortality in the room, which opened windows did not dissipate, though lilacs and honey-suckles did their bravest.

Guests never bathed in those days unless, intimate, they were allowed a wash tub in the kitchen on Saturday night. How all this has changed! The humblest city apartment and summer cottage must have at least one bathroom; the more pretentious have a porcelain tub for each day in the week.

The parlour is a living room, in which there may be shirt sleeved ease, tobacco and cooling drinks. The spare room is in constant use, although it has been said that the ideal home has no spare rooms. Yet in villages, even in cities, there are still conservatives, whose front room is like unto a family vault, where spare room is a penitential chamber.

South America.

A few interesting facts about South America, by Frank Crane in the Boston Globe:

"The four highest active volcanoes in the world, namely: Cotopaxi, Juaguragua, Maio and Sangai, are in South America.

The most extensive asphalt deposit known is in Trinidad, a South American island.

The Amazon, with its tributaries, is the largest river in the world.

The total navigable length of the Amazon, from Para to the head of navigation in Peru, is 3,000 miles, or as far as across the ocean.

Lake Titicaca in Bolivia is 12,500 feet above sea level, has an area of nearly 5,000 square miles, never freezes over and discharges into a marsh that has no outlet. The tallest palms in the world grow in the Amazon region. Some palms have trunks 100 feet and more in height, and some have no trunks at all, but spring like tufts from the ground; some are two feet in diameter while others are as slender as a lead pencil.

Among the ferns along the Amazon some are so small as to be almost microscopic while others are as large as trees.

The largest living bird of flight, the condor, inhabits the Andes.

Spanish is the language of a little over half of South America, while Portuguese is the language of Brazil, which covers a little less than half of the continent.

Half of the continent has a population not much exceeding what it had at the period of its discovery.

Columbia has practically the worlds monopoly for emeralds and next to Russia, is the largest producer of platinum.

The largest iron deposits in the world are in Brazil.

It never rains in Northern Chile, but it rains every day in part of Northern Brazil.

On the shore of Lake Titicaca there used to be a city of over a million inhabitants.

Paraguay has a language of its own.

The second most costly theatre in the world is in Rio de Janeiro.

Ocean steamships can come from Europe and sail directly to Peru through Brazil.

Fossil fish are found on the top of the Andes.

There are three waterfalls in South America that rival Niagara.

South America bought only 15 per cent of its imports from the United States in 1913, but 40 per cent in 1917.

Right at our doorstep we have the continent of the future, and we ought to be studying its language and developing its resources. Also, South America today is the widest open door of opportunity to the young man."

Panama Canal Zone.

"The Church's mission field on the Isthmus of Panama and in the contiguous country has never made a Missionary District; but has, since we took it over from the Church of England been administered by a Commissary Bishop appointed by the Presiding Bishop. The work on the canal brought many thousands from all parts of the world, and the Church's task during the days of construction was largely one of ministering to transients who would be but a brief time under her influence. Thousands, however, were reached for baptism and confirmation; thousands received the sacrament of the altar, and thousands felt her tender consolation in time of sorrow. Most of these have returned to distant lands, better for having been there and grateful to the Mother who followed them whithersoever they went.

During these days we ministered to twenty-four congregations. Many of those missions are now under the "rivers in high places."

With the completion of the canal, a readjustment and reorganization became necessary; but the character of the work has not altogether changed.

Thousands of Negroes, Church of England people from the West Indies, remained as laborers for the maintenance and operation of the canal. Several thousand whites from the United States, as officials and administration officers; and a number of regiments from the regular army of the United States for garrison purposes. Besides the above, there is the leper colony of Palo Seco, and many of our own people—black and white—living in the cities of Colon and Panama.

These are those among whom at present we work; and these make up nine congregations ministered to by four clergymen—two white and two black. In these congregations the yearly baptisms average 800 and yearly confirmations 250.

With the limited force and the limited income at our command, we cannot take up work among the natives of the country; nor have we been able to respond to the urgent request from the thousand of Chinese who desire our schools and ministering care.

That our missions may thoroughly perform its duty, no race or class should be denied the opportunity of having God's Word presented to them.

The material fabric of the mission courses of Christ Church, Colon, a beautiful stone Gothic structure; St. Paul's, Panama, a spacious reinforced building; St. Peter's La Boca, a large frame building with rectory; and a new church under process of erection at Paraiso. The services for the other congregations are conducted either in rented halls, or buildings lent by the canal authorities.

By the Rev. Harry R. Carson in The Church Missionary Calendar.

This same Church Missionary Calendar (issued by the Educational Department, Church House, Philadelphia), gives us more information of the Panama Canal Zone taken from Bishop Knight's report:

"The population of the Isthmus is rapidly becoming stable, so that we can now work with more definiteness of purpose. As a consequence of this fuller knowledge of where the government intends to concentrate population we have increased the number of our missions from nine to thirteen.

The new missions are: Chorillo, which is a suburb of Panama City; Red Tank, a new town built by the government to care for laborers on the line of the canal and Culebra, an army post.

We have been endeavoring to begin work among the Chinese in Panama and Colon, where are found many of these people who became established before the republic became so rigid in its Oriental exclusion laws.

These people want the work established, and we have an excellent young Chinaman, a recent graduate of Sewanee, who is anxious to take up the work. There is need of more buildings to accommodate the growing needs of the work.

It is hoped that we can arrange to take over from the English Church the jurisdiction of sufficient territory to warrant the establishment of a missionary district and a resident bishop of our own, who can present to the Church the great needs of this field and the abundant opportunity for rapid growth."

The Rt. Rev. Albion W. Knight, D.D., is Bishop in charge, and the clergy are: The Rev. Edward J. Cooper at Christ Church, Colon. The Rev. John T. Mulcare, St. Peter's La Poca. The Rev. Harry R. Carson, Commission Chaplain at St. Paul's, Panama. The Rev. Arthur R. Nightengale, St. Augustine's, Paraiso. The population is 200,000. The district extends from the northern boundary of the Canal Zone, including islands in Panama Bay, to the Magdalena River, Republic of Columbia on the South and the Atlantic and Pacific Oceans on the east and west.

Eighth Week of Bible Class.

First day:

The first call. St. John I, 35-51. This call was to discipleship and did not involve their leaving their employment.)

Second day:

The second call, St. Luke V, 1-12. These are the four great Apostles who shared more than the others in our Lord's ministry.

Third day:

The call of Levi (Matthew) St. Luke V, 27-32. Compare St. Matt. IX, 9-13.

Fourth day:

Read I Cor. XIII, which is the great Apostolic Messenger.

Fifth day:

The calling of the Twelve. St. Matt. X, 1-15.

Sixth day:

Directions to the Twelve. St. Matt. X, 16-42.

Seventh day:

The Reward of Discipleship. St. Matt. XIX, 23-30.

The Ven. Arthur H. Mellen has resigned as archdeacon of the Missionary District of Mexico to accept the agency of the American Bible Society for the whole Republic. The resignation is a source of much regret to Bishop Aves and others familiar with the work of the archdeacon.

We are in receipt of interesting letters from the Bishop and Archdeacon, which will be published in our next issue.

PERSONALS.

Miss Bessie E. Small and Miss Mabel A. Jones were recently elected members of the vestry of St. Peter's Church, Cambridge, Mass.

Bishop Touret, of Western Colorado, recently operated upon at Rochester, Minn., by Dr. Wm. J. Mayo, is convalescing rapidly and will soon be able to return to his Diocese.

The degree of Doctor of Divinity has been conferred on the Rev. G. Sherman Burrows, Warden of the De Laney Divinity School, by Kenyon College.

The Rev. Joseph Fletcher, of Brookland, D. C., has been elected Rector of St. Paul's Church, Rock Creek, to succeed the late Rev. Charles E. Buck, and will enter upon his work at an early date.

The Priest-in-charge of St. George's Church, Chicago, has had his name legally changed from Oscar Homburger to one of more American derivation, and asks that he be, hereafter, addressed as the Rev. Dr. William O. Homer.

Word has been received of the arrival of Suffragan Bishop Remington in New York City. The District is looking forward anxiously to his arrival in South Dakota for work, which will probably be sometime before March 1st.

After a successful rectorship of fourteen years the Rev. William Russell McKim, has resigned St. John's Church, Oneida, N. Y. and has accepted an unanimous election to the Rectorship of Trinity Church, Rochester, N. Y., assuming charge of his new parish on the Feast of the Purification, Feb. 2nd, 1919.

That he may be sent into Germany to join our soldiers there is the word received by the Rev. and Mrs. T. F. Bowen, of Portland, from their son, Alexander Bowen, who is serving in France. He writes that his ability to speak the German language makes him eligible for duties for which men thus equipped are being sought.—The Oregon Churchman.

Bishop Moreland, of Sacramento, Cal., gave notice, under date of January 14th, of the deposition from the ministry of the Rev. William Rigby, deacon, who sent the Bishop his renunciation of the ministry, and failed to withdraw the same during a period of six months thereafter. The deposition was for causes not affecting moral character.

The Rev. Herbert B. Gwyn, rector of the Church of the Holy Comforter, Kenilworth, has been appointed by the War Commission of the Episcopal Church, civilian chaplain at Fort Sheridan, which is now a hospital for sick and wounded soldiers, many of whom have seen service overseas. Mr. Gwyn served at Fort Sheridan as volunteer chaplain during the First Officers' Training Camp, in the summer of 1917.—Diocese of Chicago.

The Rev. Joseph H. Earp resigned, early in January, as rector of St. Paul's Memorial Church, 15th and Porter streets, Philadelphia. The Vestry presented a purse of gold and the Bible class presented him a Liberty Bond and gold piece, in token of their appreciation of his services. Mr. Earp has not accepted other work but expresses the hope that he may have the opportunity of doing some work along social service lines. He was formerly a Methodist, a graduate of De Pauw University and the Drew Theological Seminary, and after his confirmation in 1900 took a post-graduate course at the General Theological Seminary and was ordained deacon and priest by Bishop Talbot.

Quite a commotion has been caused in Grace Church, Pittsburgh, Pa., by the rector, the Rev. William Porkess being called to one of the best parishes in the Diocese, St. Stephen's Church, Wilkinsburg, to succeed the Rev. Joseph Speers, who has done a great work, extending over thirteen years. Mr. Porkess has served his present parish for six years and during that time there has been a remarkable transformation spiritually, financially and educationally. The people in the parish and in the neighborhood are exerting themselves considerably to urge him to stay. There is however every indication that he will accept this new field. Mr. Porkess has made a large place for himself as a leader along missionary and religious educational lines, together with considerable work for the press as a writer of sermons.

On the Feast of the Conversion of St. Paul, at the Cathedral of St. John, Quincy, Ill., the Bishop of the Diocese admitted Carl Oscar Nybladh to the diaconate, and Rev. William Dwaine Foley, Deacon, to the Priesthood. The sermon was preached by the Rev. H. L. Bowen, rector of St. Paul's Church, Peoria. The Litany was said by the Rev. A. G. Wilson, of the Diocese of Springfield; Mr. Nybladh was presented by the Very Rev. W. O. Cone, Dean of the Cathedral, and Mr. Foley by the Rev. J. M. D. Davidson, general missionary. Mr. Foley will continue in charge of Grace Church, Galesburg, and Mr. Nybladh will continue at St. John's Swedish Church, in the same city, where he has been serving as lay reader. He is son of the Rev. Carl A. Nybladh, rector of St. Ansgarius' Church, Chicago, and the founder of St. John's Galesburg.

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DIOCESE OF SOUTHERN VIRGINIA.

Rev. John R. Mathews, rector of Preston Parish, Smythe Co., Va., died at Saltville, January 22d, after a brief illness of pneumonia, following an attack of influenza. Rev. Mr. Mathews was born and reared in Manchester, England, and was an A.M. of Oxford University. He came to this country about 30 years ago and took up the mission work of the Church, holding mission services all over this and other states.

Last fall he took charge of Preston Parish, with residence at Saltville, where he has doubtless done the crowning work of his life. Soon after his arrival the influenza epidemic broke out and his work was great. He kept going every day and half the night, visiting every home he could possibly reach, ministering with peculiar tenderness and sympathy to the spiritual and material needs of the suffering. None ever speak of him but in words of praise.

Mr. Mathews was married to Miss Essie Collins of Columbus, Ohio, who survives him, with three sisters and one brother, one sister in Cleveland, Ohio, and the others in Manchester, England.

The epidemic of influenza has swept through the Home for Boys at Covington, Va., where one hundred boys, members of the staff and helping force live. The superintendent handled the situation with wonderful skill and ability. With nearly every boy in bed, six of his force, his wife and two children in bed at one time, all came through without pneumonia or death. Dr. Ennion G. Williams of the State Board of Health, sent a resident doctor, and three nurses were secured for the emergency. A splendid Lynchburg woman volunteered and took charge of the Junior Cottage. The president remarked, "Surely God has given us a mark of His special blessing—."

The Rev. E. A. Rich has returned to his Archdeaconery after a six months' stay at the Army Camps around Newport News.

Special mention is to be made of the work of Mr. Edward W. Hughes as lay reader during the absence of the Archdeacon. There is great need for consecrated women to teach and money to support the work.

The Church at Pocahontas recently suffered a great loss in the death of Mrs. John Black. Among her many good deeds, she took up a neglected boy, fifteen years old, who had never walked, and after two years—part of which time she kept him at the Orthopedic Hospital in Philadelphia—he is beginning to walk.

DIOCESE OF MAINE.

In the death of Gilbert Marshall Foxwell, priest at Camden, on December 21, the diocese has suffered the loss of a priest of recognized ability and power, conspicuous in the annual convention, interested and active and helpful in all the Church work in Maine.

A native of Baltimore, Maryland, a graduate of the Columbian University, Washington, and of the General Theological Seminary, Mr. Foxwell was ordained deacon in 1897 and priest in 1898 by Bishop Paret and served as assistant at Emmanuel Church, Baltimore, under Dr. Eccleston until 1903, with the exception of one year at Bloomington, Indiana. After his marriage to Miss Marion Bufort Strong, daughter of the late Lieutenant Colonel Richard P. Strong, he became rector of Grace Church, Union Hill, Weehawken, New Jersey, where he served eleven years. After two and a half years in charge of Gethsemane Church, Minneapolis, he resigned in 1916, on account of illness. While on the coast of Maine for his health he became interested in the Church at Camden, and in 1916 accepted the rectorship.

The Bishop writes of him in the Northeast: "We would fain have kept him here where he had the promise of great achievements yet to come. But let us believe that such vitality, such loyalty and love and good cheer, can never be lost in the Father's abiding places. We thank God for his splendid example, and with inevitable sorrow, yet not hopeless grief, we pray that light perpetual may shine upon this faithful servant of God and rest eternal be his."

The Rev. Joseph B. Shepherd, on January 5th and 6th, celebrated the 25th year of his rectorship of St. Paul's Church, Portland, and at the same time the 50th anniversary of the laying of the corner stone of the Church. On Sunday, January 5th, Bishop Brewster was the preacher in the morning, and at the evening services the Rev. Ernest Pressey, of Trinity Church, addressed the clergy and Mr. G. F. Gabbi, the laity.

Mr. and Mrs. Shepherd held receptions at the rectory during the afternoon and evening of January 6th, at which there was a large attendance of old parishioners and those who have grown up under his spiritual care, all of whom manifested real touching affection for their beloved pastor and his wife.

Mr. Shepherd, a native of New York, came to Portland from Seymour, Conn.

SOUTH DAKOTA NOTES.

The new St. James Church at Mobridge, South Dakota, was consecrated on Sunday, January 12th, by Bishop Burleson. Archdeacon Ashley of the Niobrara, was present and assisted as was also the missionary-in-charge, the Rev. Harvey Kerstetter. There were three confirmations at the same service. The Church is a new type of building for South Dakota, combining the features of a Church and a parish house. It is long and narrow, 65 feet by 21 feet, with folding doors in the center which divides one section off for a parish hall or folded back, makes room for a large congregation. Underneath the church is a full basement. It is well located near the High School building with land enough to build a rectory at a later time for which plans have already been drawn. The cost of the building is five thousand dollars; more than one-half of which were local gifts. Mobridge is the most important town in Northwestern South Dakota. It has an assured future, as it is at the crossing of the Missouri River and the main transcontinental line of the Milwaukee Railroad. Here is one of the two permanent bridges across the Missouri River in the state. It is a town of about three thousand inhabitants and within twelve miles of it is Standing Rock Indian Reservation with our own St. Elizabeth's Church School. The Missionary-in-charge has a district extending about one hundred miles in each direction.

A conference of the clergy of the Central Deanery was held in Huron on Tuesday, January 14th. There were discussions in regard to the particular problems of the deanery. In the evening the men of Grace Church Parish prepared, served and ate a supper. After which addresses were made by the Bishop and visiting clergy. One of the subjects discussed was the price of the new Hymnal. It had been expected that this book would be published at a price as to make it possible to have copies in the pews for the congregation as well as for the choir. It was a cause of deep disappointment that the price was so high and the secretary was requested to find out if there would not be perhaps at some time in the very near future a possibility of securing the Hymnals at a smaller cost.

WHAT PEOPLE MAKE GOOD CHRISTIANS?

People who are converted after coming to full age—either from Heathenism or from Atheism—generally make good Christians, because (1) They have to be in earnest to break away from old ideas. (2) They learn their religion thoroughly. (3) They are mature.

In other words—the first Christian generation in a family is one of good Christians. By Christian custom the next generation in any family is baptised in infancy, and confirmed at about 15, or not at all; religious instruction in favorable cases is given by the parents or in school and class, but in a very large number of cases is very meagre and far too often amounts, all told, to nothing of any worth; and conversion of the soul is comparatively rare.

In this way there is a terrible loss of Christian vitality and this is a main cause of the weakness of the Church. Is not this true of the natives both in England and in Africa?

It is very important to find some means by which this loss of vitality in succeeding generations may be reduced. There can hardly be a Missionary in the whole country who does not have to deplore the great number of baptised who never become effective members of the Church.

Here is suggested a partial solution of this problem. The conditions necessary for producing an effective Christian are two—the condition of spiritual Grace, and the condition of the spiritual effort. The first is given by promise, freely, in Baptism and Confirmation. We can say without hesitation that apart from malicious opposition to God's Grace, every person baptised and confirmed receives spiritual power fully sufficient to make him an excellent Christian. But a great many are baptized who are never confirmed; therefore, to begin with, a great many go through life with an incomplete outfit of Grace. The causes of this are multitudinous, but all may be reduced to the one fact that whereas we baptise infants, we only confirm those who have attended classes with some regularity and have reached a moderately mature age. The reason of this is that we try to connect up Confirmation with a sort of mild conversion and repentance.

CHANGE THIS.—Make Confirmation once more what it was in early days, the fulfillment of Baptism. Can you imagine anyone in Apostolic days who was baptised into Christ and not confirmed? Make it the rule that everyone baptised into the Church in infancy shall be confirmed between the ages of seven and eight—not as a test of knowledge, not as a sign of conversion, but simply because seven is the age of intelligence and the soul can then use the Spirit's help. And let the service end with each child receiving (normally for the first and only time) the Communion of childhood.

This first step would give us a great advantage over our present system in that everyone would be assured of receiving the necessary Grace for his soul's health. We should avoid that great number of unconfirmed Churchpeople who now try to get through life (and into LIFE) with too small a supply of the Holy Spirit.

The second condition for producing an effective Christian is that of spiritual effort, and this depends on spiritual conversion. No other motive power can prove permanent. In this matter the Church has no system. Every minister is more or less anxious to convert the hearts of his flock, but as there is no method laid down, no specified time at which such an effort is to be made, too often nothing at all happens. The more modern religious bodies have at least attempted to supply this need: there comes the point in the life of each one who is attending Chapel when he is urged to decide whether he will not become a recognized "member." To become one there must be the definite acceptance of Jesus Christ as Master and of His laws as the rule of life. Both minister and congregation are interested in obtaining this decision because they realize that the essential need of the congregation is that as many as possible shall be real disciples of the Lord. We need something corresponding to this, and it seems the natural thing that having got rid of the Confirmation Class which is so often a nondescript mixture of Bible lessons and mild exhortation we should put in its place, at the time when boys and girls are going out to work, a definite class in Church which would have for its one object the conversion of the heart to God and the strengthening of those already converted—in fact, an annual or biennial "Young People's Mission." These young people will already have received the Grace of Baptism and Confirmation; there will be no time wasted in giving queer lessons on the Catechism or on the Kings of Isreal and Judah which sometimes take so much of the little time available, but everything will aim at bringing to full vitality the dormant love and devotion and desire for holiness which exist in every babtized soul. This object attained, the boy or girl will become a regular Communicant. Some will not attain it; what of them? They will have their chance again later on, for every time these mission classes are held, all non-communicant Churchpeople will be urged to attend, both the young people growing up and also all other members of the congregation who in one way or another have failed in the past to become Communicants. This parish Mission will last a longer or a shorter time according to whether the Mission meetings are held daily or only once or twice a week, and at the close there will be a solemn service, at which those who have decided for God will publicly make their resolve before the congregation, and of this resolve regular Communion will form an integral part.—The South African Church Chronicle.

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