

The Witness

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Successful Healing Missions Held in Cleveland

Rev. F. S. Sherman Preaches to Crowds at Trinity Cathedral and at St. Mark's Church

By Rev. George Bailey

Two Missions of more than ordinary interest have recently been conducted in Cleveland by the Rev. Franklyn C. Sherman, Rector of St. Paul's Church, Akron, Ohio, and President of the American Guild of Health. The meetings in Trinity Cathedral Parish developed intense interest, evidenced by congregations that taxed the capacity of the large parish hall each evening.

In the conviction, held by so many people, that false thoughts and false acts issue in serious deviations from sound, bodily health, one may perhaps find the reason of the manifest eagerness with which these large audiences welcomed the refreshing note so dominant in Mr. Sherman's teaching.

He is endeavoring to interpret the Gospel of the Incarnation to our age by reconstructing, or correcting, a vicious mental attitude all too common, replacing fear by love and faith, thus insuring the elimination of harmful habits and lessened vitality. There is no patronizing pose in this teacher of Christian psychology. His winsome appeals for purer ideals and cleaner life, backed by a strong personality, and transparent sincerity carry conviction even to unwilling minds.

Happily, Mr. Sherman is absolutely loyal to the fundamentals of the "faith once delivered to the saints." It is a somewhat new experience in the present generation to find a speaker who can hold the unflagging attention of his hearers for a full hour in the unfolding of the Personality of God, the source, substance, life and end of all personality. Once we arrive at a correct conception of our all-knowing, all-loving, all-powerful and all-wise Father, the working hypothesis of human activity becomes not only safeguarded, but greatly simplified.

Dean Francis S. White expressed himself as believing that the spiritual life of the Cathedral congregation has received a serious and invigorating stimulus, and yet further: "Many people have felt a hearts ease which will become a permanent possession; a number rejoiced over the fresh concepts of the Divinity and Humanity of our Blessed Lord, which showed by contrast how useless and unnecessary it is to go outside the Church



Rev. George Craig Stewart, D.D.
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for those relations which can spell health and happiness for every son of man."

To the Kingdom, for such a time as this, has come "The American Guild of Health, a society organized to restore and reinforce to fuller expression the ministry of healing as an inherent part of the pastoral office of the Church." What we need in keeping with modern advance in psychology, psycho-therapy and medical diagnosis based upon psychoanalysis, is a careful, devout and fearless study by priest and people of the relation of Religion to Health. Since it is demonstrably within our power to inhibit unhealthy reactions of the mind upon the spirit as well as the body it is perilous for Christians to sit supinely by and see all kinds of faddists and self-seekers lead the people astray and rob them of their heritage in the historic Church.

At the close of the Mission held by Mr. Sherman in St. Mark's Church, in which all our churches on the West Side and Lakewood co-operated, the rectors decided to form in their parishes classes for the study of this vital question in Christian life. It is probable these study groups will organize as local chapters of the American Guild of Health.

A careful reading of "The Personal Christ," by Bishop Johnson, is a fine way to prepare for the Easter service.

The Prohibition Laws Must Be Obeyed Says Bishop

Bishop Manning Sees Great Danger in Widespread Disobedience of National Laws

Bishop Manning, speaking at the Cathedral in New York last week, expressed himself strongly on the duty of citizens to obey the prohibition laws. He said:

"The question now is not whether we believe in Prohibition or not, but whether we believe in keeping the law of the land. Upon this question there is no room for two opinions. If we disapprove the Prohibition Laws we have the right to say so, and to work for their repeal. But none of us have the right to evade or disobey the law as it stands and we cannot do this without working grave harm to our national life.

The charge is made that this law is disobeyed chiefly by those whose education, wealth and position in the community give them widest influence. If this be the case, it is a matter of the utmost seriousness. The judiciary section of the American Bar Association has felt called upon to utter a warning on this subject. This committee, composed only of judges and speaking as it declares for all the judges, says: "Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

"As Bishop of this Diocese, I most solemnly associate myself with those words. As true citizens, we cannot take any other position. I call upon all our clergy and I call upon all our people, whatever their views about Prohibition, whatever their station in life, and whatever their religion, to stand with their whole strength for the sacred principle of respect for law upon which the life of our country depends. Let me add that the position of the Presiding Bishop on this question has been misrepresented.

GENERAL NEWS OF THE EPISCOPAL CHURCH

**Dr. Betticher, Editor of Spirit of Missions,
Dies**

The Rev. Charles E. Betticher, editor of the Spirit of Missions and editorial secretary of the Department of Publicity, died at his home in Coscob, Conn., late Wednesday night, March 15th, of pneumonia, following a brief illness.

Mr. Betticher was born in Carbondale, Pa., about forty-one years ago and came from an old Philadelphia family which has been identified with the work of the church for several generations. For a brief period after his graduation from The Philadelphia Seminary he was identified with Old Swedes Church, Philadelphia.

Then came the call of the Alaskan field, and for ten years he engaged in missionary work there. Of this period of his life the late Archdeacon Stuck has left the following record: "If it were one of the Archdeacon's long journeys that revealed the need of undertaking work amongst the Indians of the Upper Tanana River (the chief southern tributary of the Yukon) it fell to the lot of the Rev. Charles E. Betticher to take the necessary steps to build St. Timothy's mission at Tanana Crossing."

Relinquishing his Alaskan post in 1915, Mr. Betticher spent a year in the lecture field in the interests of the Alaska mission.

He was then made business manager of the Spirit of Missions and shortly thereafter, in 1916, succeeded the Rev. Hugh L. Bursleson, D.D., who had become Missionary Bishop of North Dakota, in the editorship of the magazine.

Shortly afterward Mr. Betticher married Miss Margaret C. Graves of Baltimore, whom he had met in the Alaskan mission field and who just prior to her marriage was serving as a missionary in the Philippines. Mrs. Betticher and a young daughter survived him.

Funeral services were held Friday morning at Calvary Church, which adjoins the Church Missions House, the majority of the staff of the missions building attending the services. The body was taken to Baltimore for burial in the cemetery of St. Thomas Church, in which the Rev. and Mrs. Betticher were married four years ago. The president and secretaries of the Council and Women's Auxiliary have adopted the following minute for the permanent record.

"The death of the Rev. Charles Betticher has taken from us one of the most efficient, consecrated and beloved workers in the missions house.

"Charles Betticher served the Alaskan mission with heroic devotion for ten years. In 1916 he became the editor of the Spirit of Missions. The Church at large knows how splendidly he filled that position.

"Only those who were nearest him realized that his health was breaking down under the burden of many responsibilities, which he accepted and discharged, heedless of his strength, with a cheerful enthusiasm that characterized this true child of God. Gentle, Copyright 2020, Archives of the Episcopal Church / DFMS. Permission required for reuse and publication

dustrious, efficient, abounding in faith, he radiated light and encouragement to all with whom he came in contact. 'Right dear in the sight of the Lord is the death of his saints,' 'Their works do follow them.'"

Churches Out to Release Prisoners

The question of the release of political prisoners now being held in American prisons and jails is being taken up by the churches, through the Social Service Department of the Federal Council. It has been learned authoritatively that there are 173 prisoners who fall under this heading—men and women who, because of their opposition to the recent war, or because of their social opinions, were imprisoned during war days. It is pointed out by the spokesmen for the Council of Churches that the policy of the United States in this matter is sharply in contrast with that of other nations, which granted amnesty to political prisoners long ago—Italy by royal decree on November 19, 1919; France by legislative enactment on October 24, 1919; Belgium by legislative enactment adopted October 31, 1919; and Canada by a proclamation issued December 20, 1919. In England the matter was automatically settled within a year after the signing of the armistice because there only short sentences were given for political offenses—usually six months and in all

cases less than a year. Here the sentences were from one year to twenty years, with by far the larger number of sentences being for the longest possible time.

On March 16th a public hearing was held in Washington before the House Committee on Judiciary, where the resolution urging the release of the prisoners was discussed. The Council of Churches is urging that the facts brought out at this hearing be made public so that people may have facts upon which to base their opinion as to advisability of releasing these prisoners.

Great Progress Being Made in Idaho

With a record attendance, the Convocation of the Missionary District of Idaho met for its fifteenth annual session at St. Michael's Cathedral, Boise, February 24-26.

The Convocation was privileged to have as its guests this year the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin; and Mrs. Wilson Johnston of Portland, Oregon. Bishop Sanford was present throughout all the sessions, and was the preacher at the early celebration of the Holy Communion on Sunday, February 26, and also at the later service at 11 o'clock. Mrs. Johnston conducted a mission study normal class for the Woman's Auxiliary and gave a most interesting account of the preparations being made

The Tragedy of Racine College

AT RACINE, WISCONSIN, stand, cold and unused, the buildings of what was, not long ago, potentially a great Church College. There Dr. De Koven did his ever-glorious work. From it went scores of men who, as priests and laymen, are now leaders in the Church's work. But the Episcopal Church let it die for lack of money. For the honor of our Church, this sort of thing

Must Not Be Repeated

BUT it will be repeated at St. Stephen's College unless ALL our Church people do what they can for its proper maintenance. St. Stephen's College has furnished to the Church six Bishops, 387 living priests, 27 missionaries, and many valiant laymen. Her plant and campus are worth \$750,000. Her halls are overflowing with men. But she has only \$87,000 endowment and is unable to continue without \$500,000 by June 1. Do your bit for the Church's vital work.

At St. Stephen's College

Annandale-on-Hudson, New York

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for the General Convention in Portland. The sessions of the Woman's Auxiliary were held simultaneously with the meetings of Convocation.

Beginning his annual address, Bishop Touret announced that on the advice of his physicians he would leave the state early in March for a period of six months' rest and vacation. The Bishop and Mrs. Touret will spend some time at Tryon, N. C., and later will go to Nantucket Island, off the coast of Massachusetts, returning West the last of August. The Bishop expressed himself as loath to leave Idaho at a time when so much constructive work is under way, and with the signs so favorable for progress, but believed there was no other alternative, as he had not yet regained his health since undergoing a major operation several years ago.

Expressing his belief that the parochial and institutional work of the Church in Idaho was in the hands of strong leaders, the Bishop said: "I am leaving feeling sure that all will be well. No Bishop was ever surrounded by more loyal workers. The clergy, I am confident, will more than take their share of the load. The laity will co-operate. Such devotion and loyalty all along the line will register while I am away. The Church in Idaho never had such promise. Do not relax an ounce of effort. Have care for the missionary activities. Keep paying into the Nation-wide Campaign fund. In 1920 we gave \$7,200. In 1921, a lean year, we gave \$6,000. Let's make it \$10,000 in 1922 and begin to work for that goal today."

Two hundred and ninety-three persons were confirmed in Idaho during the year 1921. There are at present nineteen clergymen on the rolls of the district, eighteen of whom are in active service. Not a single clergyman was transferred from Idaho during the past year. The Bishop and Council, with five well-organized departments, have launched constructive programs and are co-operating actively with the national departments.

Lenten Services in Savannah

Noonday Lenten services under the auspices of the Men's Club of St. Stephen's Church and St. Augustine's Mission (colored), Savannah, Ga., are being conducted every day at the Dunbar Theater, the management lending the theater without charge. The list of speakers include the Bishop, the clergy of the Savannah parishes, the Rev. John D. Wing, D.D., the Rev. S. B. McClohon, the Rev. J. D. Miller, the Rev. W. A. Jonnard and the Venerable F. North-Tummon, Archdeacon of the Savannah Archdeaconery, the clergy of the two colored churches, the Venerable J. H. Brown, Archdeacon of the colored work of the Diocese and Vicar of St. Augustine, and the Rev. J. S. Braithwaite, rector of St. Stephen's, Savannah, and the outside clergy, the Rev. E. L. Braithwaite, Archdeacon of the colored work of the Diocese of Atlanta; the Rev. Theophilus Pollard of Griffin, the Rev. E. L. Henderson of Durham, N. C.; the Rev. W. Q. Rogers of Atlanta; the Rev. J. L. Taylor

of Richmond; the Rev. H. A. Paris of Wilmington, N. C., and the Rev. J. R. Lewis of Brunswick, Ga.

Mr. Kilbourne Begins Work at Port Chester

The Rev. Stanley S. Kilbourne, who recently resigned the rectorship of Gethsemane Church, Minneapolis, to accept a similar position at St. Peter's Church, Port Chester, N. Y., began his new work on Ash Wednesday. His new address is The Rectory, 23 Smith street, Port Chester, N. Y.

A Large Confirmation Class at Helena

The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, recently visited St. John's Parish, Helena, Ark., the Rev. George L. Barnes, Rector, and confirmed an unusually large class, numbering twenty-four persons. In addition the Bishop received one individual from the Roman communion.

Howe School Scores Again

The academic record of Howe School has always been good. In recent years it is still better, as shown by the Howe boys who secured first place in Junior and Senior English in recent college board examinations. More boys take these examinations from Howe School than from all the rest of the State of Indiana combined. The records also show that when once they are admitted into college, Howe School graduates almost never fail.

Now Howe is winning laurels in her military work. In the recent corps area rifle tournament (including fifteen schools in Ohio, Indiana and Kentucky), Howe won second place, only a few points behind the winner. This will bring the school into the national tournament, to compete with the best marksmen in the country.

Religious Education and Literature for the Blind

A committee of five to investigate the needs of the 60,000 blind people in this country for religious education, literature which they can read, and oversight and care in the field of religion has just been appointed by the Home Missions Council and the Council of Women for Home Missions. There is very little religious literature available in the Braille

type at the present time. Dr. John McDowell, secretary of the Board of Home Missions of the Presbyterian Church in the U. S. A., New York City, is chairman of the committee. The other members are Dr. R. H. Potter, president of the Congregational Home Mission Society; Amy Blanche Green, secretary of the Bureau of Information on Foreign Language Publications, New York; Miss Irene Haislip, corresponding secretary, Woman's Auxiliary, Presbyterian Church in the U. S. A., Staunton, Va., and Mrs. W. J. Loring Clark, St. Paul's Rectory, Chattanooga, Tenn., representing the Episcopal Church.

Christian Hospital in Chinese City

St. Andrew's Hospital, Wusih, is the only modern hospital in a great Chinese city of 300,000 people. On a pinch it can accommodate about forty patients equally divided between men and women. For the support of the hospital, the Church in the United States appropriated \$5,700 in 1921. This was used to meet the salaries of Dr. Claude M. Lee, Dr. Walter G. Pott and Miss Mabel Piper, the American nurse. Of the \$5,700, \$1,500 was used to meet current expenses.

On the other hand, the hospital earned in fees approximately \$9,500. This means that St. Andrew's from local sources secured nearly two-thirds of the entire amount necessary for its work during the year.

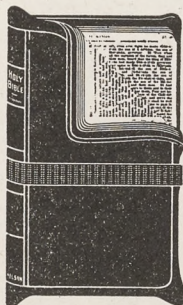
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THE LIVING GOD!

By Bishop Johnson

In the letter which St. Paul wrote to St. Timothy, he says, "We both labor and suffer reproach, because we trust in the living God."

As I read these words, the sentiment strikes me as very apt, for nobody ever labors or suffers reproach because they trust in a hypothetical God, or a God whose judgment of us is entirely impersonal.

Most people seem to serve a God who is far too polite to remind them of their personal faults, and far too remote to be interested in the fact that they are loafing most of the time.

The disconcerting thing in the Gospel of Christ is that He enters into intense personal relationship with the individual Christian, requires of him an indefinite amount of personal service and seems perfectly willing that His disciples should make any kind of personal sacrifice in serving God.

I have been amazed recently to find how many ministers of religion did not believe in a personal God, and did not regard Jesus Christ as in any real sense personally divine.

I have been surprised to find how many professing Christians did not worship Christ as God, nor regard themselves as in any close personal touch with God through Him. I have been interested to note how many Church people, who are more or less perfunctory in their recital of creeds or performance of ritual acts, and yet who do not sense the fact that they must give a strict account of their personal affronts to a living God who is Christ Jesus the Lord.

And first St. Paul tells St. Timothy that "We must labor" because "we trust in the living God."

Why, of course, if people really believed that a real live God was intimately interested in their daily conduct, they would step as lively as a day laborer who saw that the boss had his eye upon him.

But again, of course, if God is merely an impersonal force or an absent landlord, why hurry?

Moreover, the man who believes that "thou God seest me!" receives an entirely different reward than the loafer thinks he is working for. The loafer is always thinking of easy money as the only reward worth getting. To do nothing, and to get something which you have not really done anything to earn, is the very height of good fortune, even though most people who get easy money enter a fool's paradise. It is inconceivable to the man who is seeking an easy graft, that anyone could possibly love work for the work's sake or for the love of Him for whom the work is done.

And yet my experience with Christians whom I believe really work at their vocation is that they love their work and Him for whom they do it a great deal more than some future reward they might obtain.

He that works with and for a living God learns to love the Master and the work for the Master's sake.

* * *

Of course they who labor for an imaginary God which their own minds have fashioned, are not under any particular obligation to labor for such a God. Indeed they have not fashioned their God for any such purpose. Quite the contrary! He exists to work for them. And so long as said God continues to deliver to them a sound bill of health, a fair run of good luck and a certain spiritual enjoyment, then said deity is welcome to said soul. But He must not expect them to patronize Him under any other circumstances.

Of course if God be a living master, men will accommodate themselves to His will, but if God be merely a psychic influence, then He cannot object if men turn off the current when it ceases to be soothing.

They want no God who is a consuming

fire. Simply a divine radiance to be turned on and off at the convenience of the guest.

Not only did the fire of God's will consume St. Paul, but the force so generated caused St. Paul to feel the reproach of men.

The very fact that St. Paul served a living God caused him not only to work himself, but to arouse others to the need of work.

What effect do you suppose it would have on a hobo camp if some energetic person should demand that they get up and work?

It has the same effect when a minister of God tries to get spiritual loafers to do something. He merely succeeds in arousing their antagonism to himself and the God whom he serves.

Nice, cultivated spiritual loafers! One dislikes so to disturb the serenity of their immovable inactivity.

These people, who can scarcely drag themselves to worship God once a week, and who never render any service that discommodates their own self-indulgent habits, do not want a living God. They prefer a radiating influence or an aesthetic deity.

Times have not changed. People have not evolved into something wonderful. They have the same petty conceptions of God and the same magnificent conception of themselves which characterized the people, about whom St. Paul wrote to St. Timothy.

But God is still living and those people are long dead.

And those who still serve the living God must be willing to labor and to suffer reproach, for it is only so that they can know that they are really serving the Lord Christ, who is the living God, unmoved by the theories of men.

The Christianization of Japan

By the Rt. Rev. H. St. George Tucker, D. D.

Here is a forceful statement that goes to the heart of things and gives a graphic picture of what the Church is trying to do in Japan and how it is succeeding. It gives you a real understanding of the problem of Christianizing the peoples of the Far East. You will find it in the Second Lenten Number of

The Church at Work

Among the important articles in this number are "The Church in Brazil, by Bishop Kinsolving; From World Consciousness to World Conscience, by Bishop Brent. There is an account of the preparations being made in Portland for the next General Convention, a new allegory by the Rev. Louis Tucker, and several timely stories from various parts of the Church's field. This number will be ready for distribution in your parish the second Sunday before Easter.

Ask your Rector for a copy. Help to get the paper into the hands of every family in the Parish.

Can the Value of a Universal Medium in the Church Be Overestimated?

(CIRCULATION OF THIS NUMBER 450,000 COPIES)

Cheerful Confidences

By George Parkin Atwater, D.D.

CONFIRMATION INSTRUCTION II

Last week I wrote of the method of gathering the Confirmation Class. Now what shall they be taught?

We have an immense amount of material that might be taught. It is necessary to make some choice of material. I spoke of the manual which I give to each member of the class. I ask them to read and study this manual very carefully. They may ask questions prompted by it, but it is intended to supply the intellectual background. It would take twelve lectures to cover the material in the manual which I use, and very few classes can be held together for twelve lectures. So I insist on their reading the manual.

But for the instructions I find within the Prayer Book itself the most satisfying and concise presentation of Christian teaching and the Church's life, that one could desire. It at the same time, affords opportunity for the most practical presentation of Christian duties. I refer to the office of Holy Communion.

We earnestly desire the confirmed persons to become regular and instructed communicants. They are to have opportunity to come to that service every Sunday in the year.

But most of them are unfamiliar with its structure, they do not know how to "find the place" and they have little knowledge of its teaching.

By using the Communion service as the manual for instruction you do the greatest service to the confirmed person. He will always associate the teaching with its pages, and every communion will recall the faith, doctrine and practices, of the Church as set forth when the service was studied.

I have a printed outline showing the structure of the service which each one consults as we progress.

First I teach the method of the service up to the Prayer for Christ's Church Militant. We actually find Collects, Epistles, and Gospels. They learn how to find the place.

Then we examine the structure. Prayer, the Moral Law, the Faith, the Church built upon the Moral Law and the Faith.

The substance gives opportunity to explain the Creed, the Church, and countless other parts of our religion.

Then we examine the service from the exhortation to the end, the experience of the individual approaching; with penitence and adoration to the presence of Christ, and his participation in the power and efficacy of Christ's Body broken and Blood shed. Here may be taught the nature of the sacraments. But the whole service is an inexhaustible mine of Churchly teaching. It would be impossible to outline everything that the priest might touch upon. And the people are learning a service which they will use more intelligently all their days.

One thing I consider of greatest importance. There should be at least one, and if possible two, instructions after Confirmation and before first communion. At these instructions, the practical de-

tails regarding the service should be taught. And then the method of preparation should be thoroughly taught.

I know that I have found the Communion office the very best study for the preparation of Candidates for Confirmation!

A Meditation for Lent

THE MEANING OF LENT

By Rev. George Craig Stewart, DD.

Detachment—that is the first meaning. "The world is too much with us; late and soon, getting and spending, we lay waste our powers." Our lives are cluttered with engagements of every sort; we waste our vitality upon the things that really make no difference; days are a tangled skein of interests that cross and recross until the simplicity and sweetness and wholesomeness of Christian living is almost hopelessly obscured. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." To give up the theater during Lent, and card parties, and all the rest, is but one of the wise means which every churchman employs to correct perspective, to get singleness of vision and of aim, to put the Kingdom of God where it belongs—first.

Enrichment—that is the second meaning. We detach ourselves from many customary and innocent occupations to devote ourselves to the spiritual enrichment of lives which get trodden down into hardness of the going to and fro of the habitual. To break up the soil by penitential exercises, to let the grace of God do its work in the cool and quiet shadows of retirement, to mix the other world with this one by prayer oft and meditations oft, to deepen the life that the seed of the Kingdom may get firm root—this is also our purpose in Lent.

Investment next—for Lent is not a season of selfishness. We shall miss the biggest meaning of all our self-denials, our prayers, our church-going, unless we

find strength rising up with mandating tasks to do for the living that He was come from God to God, He took a towel and girded self and began to wash His disciples' feet." That is the record of our Lent. Lent does not mean Buddhist dreaminess. It means detachment and enrichment only to an issue of helpfulness for others. Do not wrap your Lenten life up and bury it.

D—E—I—there are the initial letters. You see what they mean, Dei—"of God." The love of God, the life of God, the service of God.

A Lent of God.

One should not allow Lent to pass without reading Bishop Johnson's "The Personal Christ." Single copies from The Witness for fifty cents.

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IV

Its principles are a test for strong men in business and civic life today.

It hath been said by them of modern times that "Christianity has failed." Was that canard started because the wish was father to the thought of the slackers and profiteers who made the announcement and have kept it before the American public? To all human ghouls who fatten upon the blood of misfortunes of their fellow-men, the failure of Christianity "were a consummation, devoutly to be wished."

But it is not Christianity which, being obsolete, has failed; but it is human nature which, being morally anemic, has failed to rise to the challenge of Christianity. It takes a real man to be a real Christian. Thank God, Christianity has a message of salvation for weaklings, else few would ever be saved. But Christianity has also a message for the strong men in big business and in high civic position.

If Christ proposed a program for men which is too severe a test for the washed-out manhood of some, He also offered practical ideals which the brave could dare to undertake.

If He laid down principles for human relationships which none but virile men could put into effect, He also promised personal assistance which only strong men could appreciate.

If He submitted terms of discipleship upon which only the heroic would venture, He also honored manhood when He gave it a commission which challenges our highest qualities even to grasp.

It is literally true that, while His yoke is easy so that the burden seems light, the task to be accomplished by Christian disciples in every age is staggering to men who have neither vision nor faith.

It is both the irony of life, and the comedy of tragedy, that the men who, lacking the courage and virility to do the work of Christ in His Church, have delegated or relegated it to women and camouflage their cowardice by saying that "religion is good only for women and children!" Then they sit in the bleachers, throw pop-bottles of criticism at the workers, and say, "The churches are doing nothing." You never heard anyone but a slacker say that.

If, or insofar, as there is anything the trouble with the churches, such men are the trouble. Their salt having lost its savor, they are henceforth good for nothing but to be buried. And that is about the only church function in which many a baptised man has engaged,—and that unwillingly.

Consider ways in which the principles of Christ tested the manhood of men in His earthly generation:

A lawyer came and asked what Jesus held to be the first of greatest law. And Jesus replied, "Thou shalt love the Lord thy God with all thy heart and with all

thy soul and with all thy mind; and thy neighbor as thyself." Then He added, "On these two commandments hang all the law." No man has denied the truth of this statement, nor can one do so, successfully; for it is basic to the highest human interest. And yet, how many men meet that test?

A rich young business man came to Jesus and asked what good thing he should do in order to have eternal life. Jesus replied in effect, "Detach yourself enough from your business of making money, so that you can engage somewhat in philanthropy, and also devote some time to me in learning how really to live a useful life." That was evidently asking too much from that business man; for "he went away sorrowful." It still is a challenge with which Christ, through His Church, tests the manhood of today; and with largely the same result as then.

Another man asked Jesus about matters of Sunday observance. And He said, "The Sabbath was made for man, not man for the Sabbath," therefore, "It is lawful to do good on the Sabbath day." Then He illustrated what He meant by always attending religious services in Temple or Synagogue, by healing the sick, or doing other works of charity or of mercy. That made some hecklers angry. Also, the worship and good works part of Sunday observance did not make much of an appeal to the selfish men of His times, who preferred to use that day entirely to indulge themselves. Just as they are doing today. It was asking too much of manhood then, and now, the test was too hard for the soft-living parasites of God.

A really quite good man, a church member, once asked Jesus, "How often shall my brother sin against me, and I forgive him. Until seven times?" And our Lord answered, "I say not unto you until seven times, but until seventy times seven." For if ye forgive not men their trespasses, neither will our Father forgive your trespasses." And that test is apparently asking too much of some men today.

These examples may be indefinitely extended into many other phases of our modern life. And in every case it will

be found that the ethical and religious ideals of Jesus are not only practical, and applicable to today, but also high enough to test and challenge the very best of men in the effort to attain them. It is no "child's play," or woman's fad, to qualify under these tests. It is a man's job. It requires deep convictions, and much courage to meet the test.

"I came not to send peace, but a sword," said the Master. And any man who tries to put the principles of Jesus into vital effect in the several practical relations in our modern life, will find himself at once severely tested by the conflicts with his environment, and his own inner propensities, which will ensue. One must be willing to "endure hardness as a good soldier," if he would meet the test of Christ.

Is this too "hard a saying" for the men of today?

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Further Recollections of Father Stanton

By A. Manby Lloyd

There are many topics your London correspondent is tempted to write about—the Modernist controversy, the breakdown of industry, the chaotic minds of the politicians, the row in Ireland; but they are not in keeping with the holy season. It will be more edifying to go back in memory to London and its famous Lenten preachers. For the purpose of this sketch I go back to 1908.

Always a popular preacher and a lovable priest, as he drew nearer to the great divide, Father Stanton's powers of oratory and exposition increased. Scary treatment at the hands of Bishops well-nigh drove him out of the Church of England. But he had no liking for Rome.

St. Alban's, Holborn, presented a wonderful appearance on Monday evenings in Lent. The sexes were divided, but both aisles were full to overflowing, the men bubbling over into the choir stalls and squatting in the sanctuary right up to the altar itself; the women crushing into all kinds of corners, even onto the pulpit steps. Evensong for day was said by one of the "Fathers" and then a hymn, during which Father Stanton appeared in the pulpit. The smell of incense, the hanging sanctuary lamps, the dim religious light, the austere chants, all the charm and mystery of Catholicism—such a contrast to the cunning business world from which we had escaped. But the man in the pulpit—aye, he was a man. Majestic in presence, winning in manner, brimful of humor and common-sense, hard-hitting but generous—here was no Jesuit in disguise. There was something in the profile, and a tone in the voice that reminded one of the great actor, Henry Irving in the part of Becket. But there were none of Irving's affectations.

* * *

This particular course of sermons had for its subject the Prodigal Son. It was queer preaching to come from a Ritualist, who heard thousands of confessions and had been inhibited by more than one Bishop. There was nothing of the study or the midnight oil about these sermons; no taint of Jansenism. Shut your eyes and you might be listening to Mr. Moody. . . . "So the prodigal got up at once. There's something in the time. If you think a course is right, do it at once. You may have told many lies, but if you say 'I'll never tell another,' then you're not a liar. 'I'll never steal another stamp'; then you're not a thief. You're a true and honest man before you leave this church. Get up and be free. God can ever make you free. Say 'I have sinned.' That's the point. Call things by their right names. Sinned! A sinner! That is true. You are not a criminal. All crime is sin, but all sin is not crime. We are all sinners, but we are not all criminals. Sometimes men come to me and say, 'I have never done anything wrong in my life,' or 'I've not been sent to prison.' That's the mistake. They make God a liar. And notice this—he did not call himself a 'penitent' sinner. He didn't use any adjectives."

One did not learn much moral theology in those days from the average sermon. Moral theology was a sealed book to many of our clergy. The ten commandments and the four cardinal virtues were the whole outfit of some. This is being altered, but theology is still reckoned a dry subject. Father Stanton made it simple. "Theology without tears" would summarize his sermons. He never chose a paltry subject, such as temperance. He was not to be drawn into controversy about candles or colored stoles. But he was a lion as Defender of the Faith, Creation, Redemption, Sanctification—that was the great Tetrachord. How he rang the changes on the Great Scale of the Seven Sacraments. His preaching was full of melody like Mozart, but he could develop a great fuque like Bach.

In the Parable of the Prodigal Son he drew out the moral theology of Repentance—Contrition, Confession and Satisfaction. Take the latter point. (Here I refer to my shorthand notes.) "Make me as one of your hired servants." This is an important consideration—this idea of satisfaction. It is not enough to say 'I have sinned,' but we ought to wish to do the right thing—to make amends. We can't make satisfaction before God—that was made 1900 years ago by Christ and only by Christ. . . . He is the only Savior and the only satisfaction for sin. But there always remains a desire in the soul that is really sorry to do something for His sake. The Roman Catholics are not altogether wrong in making a good deal of this, and some of the best men have devoted life and talents to do something to show appreciation of God's goodness. It is the heroic history of the Church of God, and in every heroic soul there is this longing. There was a quaint writer who said we should not aspire to B. A. or D. D., but to S. S.—a sinner saved—because he felt his life ought to be given to the Lord who gave it.

"So St. Paul would become as dung for Christ's sake, because he had been a blasphemer and persecuted the Church of God. . . . A young fellow once made his confession here. He had stolen 30 pounds, little by little, but he made up his mind to pay it back. It took him five years, but at last he came and placed the money on my table. There it was. Thirty pounds with compound interest, in notes and gold, and he said, 'Father, I'm going into the hospital to be operated on, and I shall not die a thief.' I went to see him after the operation and he was so happy, you could read the joy in his heart. He had made satisfaction and that is something like real penitence."

* * *

In the last sermon of the course he described the Fathers' welcome—how he ran to meet him. This was a parable of Redemption, this brought out the truth about God's love. "He's always before us. He's more ready to hear than we to pray and is wont to give more than we desire or deserve. When He takes us by the waters of Baptism into the Kingdom of His Covenant—He's always before us. A clergyman once asked an old man 'Have you made your peace with God,' and the man replied, 'O reverend sir, that was made 1800 years ago.' We must never think we

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can drag pardon out of God—penitence,
confession or tears won't drag pardon out
of God. He's always before us. If we
make our confession to a priest, it's not
God who requires it, it's because we need
it. If the poor soul that is passing away
can only say, 'I'm sorry'—that's suffi-
cient.

When we go to the altar, God is there
before us. God's Presence does not de-
pend upon our faith. If you are late, God
is never late. . . .

"This is Passion Week, and the week
in which Redemption is set before us. We
see the Lord Jesus looking out into a sin-
ful world. Over the hills He comes and
descends into the Vale of Sorrow. He
takes our infirmities—He dies for us. See
the Father's arms around the neck of the
miscreant as He welcomes him back. The
boy was folded to the Father's heart and
so are we, for, mind you, by Creation we
are God's, but by Redemption God is ours

* * *

"And so on, to the closing scenes. We
have looked at the relation of this story to
God and to ourselves. Now let us look
at it in relation to other people. We all
love this young scape-grace—this devil-me-
care chap, don't we? This kind of people
are very loveable. The elder brother was
very good, but somehow we feel we'd
rather meet him in heaven than on earth."
(This sally would send a roar round the
congregation.) "But we love the scape-
grace and so does God. So don't dispar-
age anyone; if you see someone who is
miserable and feeding his belly with husks,
say God made him and Christ redeemed
him, and then say, God help him—but be
Christians and don't despise him. I don't
care who it is. You've got the worst pos-
sible case here, but God takes him to His
heart. Isn't it a beautiful Gospel for us
all!"

"He left the highest place above,
Adored by sons of flame.
Yet such His self-denying love,
He laid aside His crown and came
To seek the lost
At any cost
Of heavenly rank and earthly fame
He sought me—Blessed be His Name!"

* * *

An hour later the church would be
empty, and we were all hurrying to catch
trains to the suburbs. Every Lent saw
the same scene, and when the Happy War-
rior was laid to his eternal rest, the one
question was, "Shall we ever look on his
like again?"

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